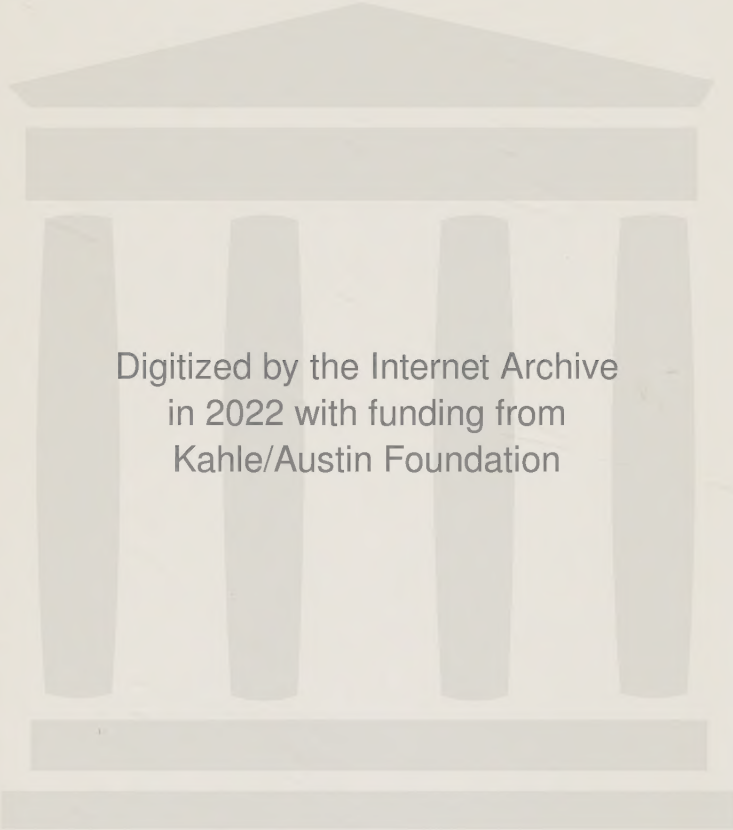


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A

TREASURY OF WISDOM,

WIT AND HUMOR,

ODD COMPARISONS AND PROVERBS.

Authors, 931; Subjects, 1393; Quotations, 10,299.

COMPILED AND ARRANGED
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ADAM WOOLÉVER.

"Read and fear not thine own understanding. This book will create a clear one in thee; and when thou hast considered thy purchase, thou wilt call the price of it a charity to thyself."—SHIRLEY.

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P R E F A C E .

"I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them."—*Montaigne*.

This book contains nothing new. It is a compend of bygone wit and wisdom, ticketed and arranged for convenient reference. Its contents are so various as to appeal to all tastes and comprehensions. Something, doubtless, will be found in it to please and displease every reader. The most erudite person may herein discover some novelty; the most capacious find some answering crookedness; and the most careless or indifferent stumble upon something to arrest attention or captivate the fancy.

No merit is claimed by the compiler, except in producing a new combination. For fifteen years past, during leisure hours, the broad field of literature has been culled for spirited excerpts upon all manner of topics, treated by all manner of men, in the hope that the volume may commend itself to all manner of readers.

A selva of lighter humor and profounder wisdom has been added at the end of the volume as a fitting appendix. This fringe of sense and nonsense, like the tail of a coat, is perhaps not a necessary ornament, and yet the book seems incomplete without it.

A. W.

ALLENTOWN, PA.

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TREASURY OF WISDOM.

"Whatever precepts you give, be short."—*Horace.*

AARON'S SERPENT.

LIKE A MASTER PASSION.

And hence one master passion in the breast,
Like Aaron's serpent, swallows up the rest.

Pope.

ABILITY.

ART OF USING.

The art of using moderate abilities to advantage wins praise, and often acquires more reputation than real brilliancy.

La Rochefoucauld.

OPPOSED TO LUCK.

Ability wins us the esteem of the true men; luck that of the people.

La Rochefoucauld.

POWER OF.

Consider well what your strength is equal to, and what exceeds your ability.

Horace.

PROOF OF.

An able man shows his spirit by gentle words and resolute actions; he is neither hot nor timid.

Chesterfield.

INNATE.

There's in him stuff that puts him to these ends;

For being not propped up by ancestry whose grace

Chalks successors their way; nor called upon
For high feats done to the crown; neither allied

To eminent assistants; but, spider-like,
Out of his self-drawing web, he gives us note;

The force of his own merit makes his way;
A gift that heaven gives for him, which buys

A place next to a king. *Shakespeare.*

ABSENCE.

HAPPINESS AFTER.

The joys of meeting pay the pangs of absence,

Else who could bear it?

Rowe.

IMPATIENCE IN.

I have this while with leaden thoughts been
press'd;

But I shall, in a more continue time,
Strike off this score of absence.

Shakespeare.

DEATH TO LOVERS.

Ye flowers that droop forsaken by the
spring;

Ye birds that left by summer cease to sing;
Ye trees that fade when autumn heats remove,

Say, is not absence death to those who love?

Pope.

PANGS OF.

In my Lucia's absence

Life hangs upon me, and becomes a burden;
I am ten times undone, while hope, and fear,
And grief, and rage and love rise up at once,
And with variety of pain distract me.

Addison.

O thou who dost inhabit in my breast,
Leave not the mansion so long tenantless;
Lest growing ruinous the building fall,
And leave no memory of what it was.

Shakespeare.

RETURN AFTER.

Winds murmur'd through the leaves your
short delay,

And fountains o'er their pebbles chid your
stay;

But with your presence cheered, they cease
to mourn,

And walks wear fresher green at your return.

Dryden.

TEDIUM OF.

What! keep a week away? seven days and
nights?

Eight score hours? and lovers' absent hours,
More tedious than the dial eight score
times?

O weary reckoning!

Shakespeare

EFFECTS OF.

Absence extinguishes small passions and increases great ones, as the wind will blow out a candle and blow in a fire.

La Rochefoucauld.

ABSTINENCE.**THE ANTIDOTE FOR DISEASE.**

Against diseases here the strongest fence
Is the defensive virtue, abstinence.

Herrick.

PRACTICE OF.

His life is parallel'd

E'en with the stroke and line of his great
justice ;

He doth with holy abstinence subdue
That in himself which he spurs on his power
To qualify in others. *Shakespeare.*

THE BASIS OF A VIRTUE.

To set the mind above the appetites is the
end of abstinence, which one of the Fathers
observes to be, not a *virtue*, but the *ground-
work of a virtue.* *Johnson.*

ABUSE.**DEFINITION OF.**

The bitter clamour of two eager tongues.

Shakespeare.

OFTEN REPEATED.

A calumnious abuse, too often repeated,
becomes so familiar to the ear as to lose its
effect.

RETRIBUTION OF.

There are none more abusive to others
than they that lie most open to it them-
selves ; but the humor goes 'round, and he
that laughs at me to-day will have some-
body to laugh at him to-morrow. *Seneca.*

REVOLTING.

Nor aught so good but strained from that
fair use,

Revolts from true birth stumbling on abuse.
Shakespeare.

ACCIDENT.**NOT CHANCE.**

If we consider accident,
And how repugnant unto sense,
It pays desert with bad event,
We shall disparage Providence.

Davenant.

ACCIDENTS.**CONSEQUENCES OF.**

There are no accidents so unfortunate
from which skillful men will not draw some
advantage, nor so fortunate that foolish men
will not turn them to their hurt.

La Rochefoucauld.

BY FLOOD AND FIELD.

Wherein I spoke of most disastrous chances
Of moving accidents by flood and field ;
Of hairbreadth 'scapes i' the imminent
deadly breach. *Shakespeare.*

EXTRICATION FROM.

Sometimes there are accidents in our lives
the skillful extrication from which demands
a little folly. *La Rochefoucauld*

ACCOUNT.**CALLED TO.**

Every one of us shall give account of him
self to God. *Romans xiv, 12*

CALLED TO SUDDENLY.

No reckoning made, but sent to my account
With all my imperfections on my head.

Shakespeare.

ACCUSATION.

To vouch this is no proof
Without more certain and more overt tests
Than these thin habits and poor likelihoods
Of modern seeming do prefer against him.
Ibid.

Give me good proofs of what you have al-
leged :

'Tis not enough to say—in such a bush
There lies a thief—in such a cave a beast ;
But you must show him to me ere I shoot,
Else I may kill one of my straggling sheep.

Shakespeare.

ACHIEVEMENT.**PLEASANT.**

A very good piece of work, I assure you,
and a merry. *Shakespeare.*

RECORDED.

Let it be booked with the rest of this day's
deeds. *Ibid.*

ACQUAINTANCE.**NOT FRIENDSHIP.**

There is a wide difference between gen-
eral acquaintance and companionship. You
may salute a man and exchange compli-
ments with him daily, yet know nothing of
his character, his inmost tastes and feel-
ings. *Wm. Matthews.*

DISCRETION IN MAKING.

It is good discretion not to make too much
of any man at the first ; because one cannot
hold out that proportion.

Bacon

TREASURY OF WISDOM.

ACQUAINTANCES.

NEW ONES NECESSARY.

If a man does not make new acquaintances, as he advances through life, he will soon find himself left alone. A man should keep his friendship in constant repair.

Johnson.

USEFUL.

Make the most of the day, by determining to spend it on *two* sorts of acquaintances only—those by whom something may be got, and those from whom something may be learned.

Colton.

ACQUIREMENTS.

USELESS.

We shall at all times chance upon men of recondite acquirements, but whose qualifications, from the incommunicative and inactive habits of their owners, are as utterly useless to others as though the possessors had them not.

Colton.

RETENTION OF.

That which we acquire with the most difficulty we retain the longest; as those who have earned a fortune are usually more careful of it than those who have inherited one.

Ibid.

ACKNOWLEDGMENTS.

WHY OFTEN INADEQUATE.

What makes false reckoning, as regards gratitude, is that the pride of the giver and the receiver cannot agree as to the value of the benefit.

La Rochefoucauld.

ACTING.

UNIVERSAL.

All the world practices the art of acting.

Petronius Arbiter.

All the world's a stage.

Shakespeare.

ACTION.

ATTEMPT.

It is praiseworthy even to attempt a great action.

BEFORE THE WORLD.

We should often be ashamed of our very best actions, if the world only saw the motives which caused them.

La Rochefoucauld.

AND COUNTER-ACTION.

You had that action and counter-action which in the natural and in the political world, from the reciprocal struggle of discordant powers, draws out the harmony of the universe.

Edmund Burke.

CHOICE IN.

When we cannot act as we wish, we must act as we can.

Terrence.

CONSEQUENCES OF.

There is no action of man in this life which is not the beginning of so long a chain of consequences, as that no human providence is high enough to give us a prospect of the end.

Thomas of Malmesbury.

DECISION IN.

Deliberate with caution, but act with decision; and yield with graciousness, or oppose with firmness.

Colton.

ELOQUENCE OF.

Action is eloquence, and the eyes of the ignorant are more learned than their ears.

Shakespeare.

IMITATION OF.

How much easier do we find it to commend a good action than to imitate it.

Anon.

INTENT OF.

Of every noble action the intent

Is to give worth reward—vice punishment

Beaumont and Fletcher

MAN DESIGNED FOR.

The end of man is an action, and not a thought, though it were the noblest.

Carlyle.

MOTIVE FOR.

However brilliant an action, it should not be esteemed great unless the result of a great motive.

La Rochefoucauld.

NECESSITY FOR.

Idlers cannot even find time to be idle, or the industrious to be at leisure. We must always be doing or suffering.

Zimmerman.

NECESSITY OF.

Think that day lost whose low descending sun

Views from thy hand no noble action done.

Jacob Bobart.

PIOUS.

With devotion's visage,

And pious action, we do sugar o'er

The devil himself.

Shakespeare.

PROMPTNESS IN.

Advise well before you begin, and when you have maturely considered, then act with promptitude.

Sallust.

PRUDENCE IN.

Never do an act of which you doubt the justice or propriety.

Latin

RESULTING FROM CHANCE.

Although men flatter themselves with their great actions, they are not so often the result of a great design as of chance.

La Rochefoucauld.

WHY STRONG.

Strong reasons make strong actions.

Shakespeare.

ACTIONS.

CONSEQUENCES OF.

Our actions are our own; their consequences belong to Heaven.

Francis.

GOOD AND EVIL.

The evil that men do lives after them;

The good is oft interr'd with their bones.

Shakespeare.

GREAT.

It behooves the high

For their own sake to do things worthily.

Ben Johnson.

INFLUENCED BY THE HEART.

All our actions take

Their hues from the complexion of the heart,

As landscapes their variety from light.

W. T. Bacon.

JUSTICE IN.

It is vain to expect any advantage from our profession of the truth, if we be not sincerely just and honest in our actions.

Archbishop Sharpe.

OF THE JUST.

Only the actions of the just

Smell sweet and blossom in the dust.

James Shirley.

MOTIVES OF.

Judge not of actions by their mere effect;

Dive to the centre, and the cause detect;

Great deeds from meanest springs may take their course,

And smallest virtues from a mighty source.

Pope.

OF THE PAST.

Actions of the last age are like almanacs of the last year.

Sir Thomas Denham.

QUALITIES OF.

For good or evil must in our actions meet;

Wicked is not much worse than indiscreet.

Donne.

(GOOD) IMMORTAL.

Act well at the moment, and you have performed a good action to all eternity.

Lavater.

RESPONSIBILITY OF.

The Lord is a God of knowledge, and by Him actions are weighed. *I Samuel ii. 3*

ACTS.

LITTLE, UNIMPORTANT.

The best portion of a good man's life,

His little, nameless, unremembered acts of kindness and of love.

Wordsworth.

RETRIBUTIVE.

Our acts our angels are, or good or ill,

Our fatal shadows that walk by us still.

John Fletcher.

UNSELFISH.

Unselfish and noble acts are the most radiant epochs in the biography of souls. When wrought in earliest youth they lie in the memory of age, like the coral islands, green and sunny, amidst the melancholy waste of ocean.

Thomas.

VALUE OF.

The manner of saying or doing anything goes a great way in the value of the thing itself.

Seneca.

ACTIVITY.

GOOD IN MODERATION.

Run, if you like, but try to keep your breath;

Work like a man, but don't be worked to death.

Holmes.

ACUTENESS.

METHODS OF.

The keen spirit

Seizes the prompt occasion—makes the thought

Start into instant action, and at once

Plans and performs, resolves and executes.

Hannah Moore.

ADDRESS.

ADROITNESS OF.

A man who knows the world will not only make the most of everything he does know, but of many things that he does not know; and will gain more credit by his adroit mode of hiding his ignorance than the pedant by his awkward attempt to exhibit his erudition.

Colton.

ADMONITION.

MUST BE GENTLE.

It must descend, as the dew, upon the tender herb, or like melting flakes of snow; the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.

Seed.

ADOPTION

IMITATES NATURE.

'Tis often seen

Adoption strives with nature; and choice breeds

A native slip to us from foreign lands.

Shakespeare.

ADVERSITY.

AGGRAVATED BY IMPATIENCE.

Adversity borrows its sharpest sting from our impatience.

Bishop Horne.

BENEFICIAL.

As adversity leads us to think properly of our state, it is most beneficial to us.

Johnson.

EASED BY COMPANIONSHIP.

'Tis good for men to love their present pains Upon example; so the spirit is eased.

Shakespeare.

EFFECT OF.

Adversity has the effect of eliciting talents, which in prosperous circumstances would have lain dormant.

Horace.

The good are better made by ill,
As odors crush'd are sweeter still.

Rogers.

FIRMNESS IN.

In adversity and difficulties arm yourself with firmness and fortitude.

From the Latin.

FORTITUDE IN.

It is easy in adversity to despise death; he has real fortitude who dares to live and be wretched.

Martial.

FRIENDSHIP IN.

As the ant does not wend her way to empty barns, so few friends will be found to haunt the place of departed wealth.

The firmest friendships have been formed in mutual adversity, as iron is most strongly welded by the fiercest fire.

HUMBLING POWER OF.

When reduced by adversity, a man forgets the lofty tone and supercilious language of prosperity.

ISOLATION OF.

Such a house broke!

So noble a master fallen! All gone and not One friend to take his fortune by the arm And go along with him.

Shakespeare.

SOLACE OF.

Adversity's sweet milk, Philosophy.

Ibid.

USE OF.

Adversity makes men, but prosperity makes monsters.

He is the most wretched of men who has never felt adversity

USES OF.

Sweet are the uses of adversity,
Which like the toad, ugly and venomous,
Wears yet a precious jewel in his head;
And this our life, exempt from public haunt,
Find tongues in trees, books in the running brooks,

And good in everything. *Shakespeare.*

ADVICE.

ABILITY TO USE.

Sometimes there is not less ability in knowing how to use than in giving good advice.

La Rochefoucauld.

ASKING.

We ask advice, but we mean approbation.

Colton.

(BAD) OFTEN RETROACTIVE.

Bad advice is often most fatal to the adviser.

Flaccus.

(BAD) TO BE AVOIDED.

Do not take a blind guide nor a bad adviser.

EXPERIENCED.

Let no man presume to give advice to others that has not first given good coun to himself.

Seneca

GIVEN BY A FRIEND.

Love all, trust a few,

Do wrong to none; be able for thine enemy
Rather in power than use; and keep thy friend

Under thine own life's key; be checked for silence,

But never taxed for speech. *Shakespeare.*

GIVEN BY A FATHER TO HIS SON.

Give thy thoughts no tongue,

Nor any unproportioned thought his act.

Be thou familiar, but by no means vulgar.

The friends thou hast, and their adoption tried,

Grapple them to thy soul with hooks of steel;

But do not dull thy palm with entertainment

Of each new-hatched, unfledged comrade.

Beware

Of entrance to a quarrel; but, being in,

Bear it that the opposer may beware of thee.

Give every man thine ear, but few thy voice.

Take each man's censure, but reserve thy judgment.

Costly thy habit as thy purse can buy,
But not expressed in fancy; rich, not gaudy;
For the apparel oft proclaims the man.
Neither a borrower nor a lender be,
For loan oft loses both itself and friend;
And borrowing dulls the edge of husbandry.

This above all: To thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

Ibid.

GIVEN TO AN ANCIENT KING OF TARTARY.

Begin nothing without considering what the end may be. *Lady M. W. Montague.*
GIVING.

The worst men often give the best advice. *Bailey.*

GIVING FREELY.

Nothing is given so profusely as advice. *La Rochefoucauld.*

INADEQUATE.

We give advice, but we cannot give the wisdom to profit by it. *Ibid.*

SEASONABLENESS OF.

Know when to speak, for many times it brings

Danger to give the best advice to kings. *Herrick.*

SINCERITY IN ASKING AND GIVING.

Nothing is less sincere than the way of asking and giving advice. The person asking seems to pay deference to the opinion of his friend, while thinking in reality of making his friend approve his opinion and be responsible for his conduct. The person giving the advice returns the confidence placed in him by eager and disinterested zeal, in doing which he is usually guided only by his own interest or reputation.

Ibid.

SINCERITY OF.

For by what I could observe in many occurrences of our lives, that which we called giving advice, was properly taking an occasion to show our own wisdom at another's expense. *Lord Shaftsbury.*

TAKING OF.

He who can take advice is sometimes superior to him who can give it. *Vor. Knebel.*

WOMAN'S

Let no man value at a little price
A virtuous woman's counsel; her winged spirit

Is feathered often times with heavenly words,

And, like her beauty, ravishing and pure. *Chapman.*

AFFECTATION.

A BLEMISH.

Affectation is a greater enemy to the face than the smallpox. *St. Evremond.*

RENDERS RIDICULOUS.

We are never so ridiculous from the habits we have as from those we affect to have. *La Rochefoucauld.*

AFFECTION.

FRATERNAL.

Fathers alone a father's heart can know
What secret tides of still enjoyment flow
When brothers love, but if their hate succeeds,
They wage the war, but 'tis the father bleeds. *Young.*

HOW INFLUENCED.

Hearts may be attracted by assumed qualities, but the affections are only to be fixed by those that are real. *De Moy.*

MATERNAL.

The poor wren,
The most diminutive of birds, will fight
For young ones in her nest, against the owl. *Shakespeare.*

NEEDFUL.

Generous as brave,
Affection, kindness, and the sweet offices
Of love and duty, were to him as needful
As his daily bread. *Rogers.*

AFFECTIONS.

POWER OF THE.

Of all the tyrants the world affords,
Our own affections are the fiercest lords. *Earl of Sterling.*

UNGOVERNABLE.

O you much partial gods!
Why gave ye men affections, and not power
To govern them? *Ludovick Barry*

AFFLICTION.

CAUSES OF.

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces. *Henry*

CONSOLATION IN.

Now let us thank the Eternal Power, convinced
The Heaven that tries our virtue by affliction

That oft the cloud which wraps the present
hour,

Serves but to brighten all our future days.

John Brown, 1750.

Alas by some degree of woe,

We every bliss must gain;

The heart can ne'er a transport know,

That never feels a pain.

Lord Lyttleton.

NEVER TOO HEAVY.

Nothing can occur beyond the strength of
faith to sustain, or, transcending the re-
sources of religion, to relieve.

Binney.

THE LOT OF MAN.

Man is born to trouble, as the sparks fly
upward.

Job, v, 7.

OPERATIONS OF.

As threshing separates the corn from the
chaff, so does affliction purify virtue.

Bacon.

PURIFIES.

Afflictions clarify the soul,

And like hard masters, give more hard di-
rections,

Tutoring the non-age of uncurbed affec-
tions.

Quarles.

USES OF.

Affliction is the good man's shining scene;
Prosperity conceals his brightest ray,
As night to stars, woe lustre gives to man.

Young.

AGE.

APPROACH OF.

I am perfectly aware that good sense and
fine wit are tedious to every age; but tastes
are not always the same, and what is good
at one time will not seem so at another.
This makes me think that few persons
know how to be old.

La Rochefoucauld.

ASPECT OF.

Age sits with decent grace upon his visage,
And worthily becomes his silver locks;
He bears the marks of many years well
spent,

Q. virtus truth well tried, and wise experi-
ence.

Rowe.

BECOMINGNESS OF.

Youth no less becomes

The light and careless livery that it wears,
Than settled age his sables, and his weeds,
Importing health and graveness.

Shakespeare.

As you are old and reverend, you should
be wise.

Ibid.

CAUTION OF.

His mien is lofty, his demeanor great
Nor sprightly folly wantons in his air,
Nor dull serenity becalms his eyes;
Such had I trusted once as soon as seen,
But cautious age suspects the flattering form
And only credits what experience tells.

Dr. Johnson.

EFFECTS OF.

These are the effects of doting age,
Vain doubts, and idle cares, and over cau-
tion.

Dryden.

Thirst of power and of riches now bears sway,
The passion and infirmity of age.

Frowde.

GRAVITY OF.

His silver hairs

Will purchase us a good opinion,
And buy men's voices to commend our
deeds:

It shall be said his judgment rul'd our
hands;

Our youths and wildness shall no whit ap-
pear,

But all be buried in his gravity.

Shakespeare.

(OLD,) ONE ADVANTAGE OF.

I am much beholden to old age, which
has increased my eagerness for conversa-
tion in proportion as it has lessened my ap-
petites of hunger and thirst.

Tully.

(OLD,) BEAUTY OF.

But an old age serene and bright,

And lovely as a Lapland night,

Shall lead thee to thy grave.

Wordsworth.

(OLD,) BLESSEDNESS OF.

How blest is he who crowns, in shades like
these,

A youth of labor with an age of ease.

Goldsmith.

Eternal sunshine settles on its head.

Ibid.

Thou shalt come to thy grave in a full
age, like a shock of corn cometh in his sea-
son.

Job, v, 26.

(OLD,) CARES OF.

Care keeps his watch in every old man's
eye.

Shakespeare.

(OLD,) CHARACTERISTICS OF.

Thus aged men, full loth and slow

The vanities of life forego,

And count their youthful follies o'er

'Till memory lends her light no more.

Scott.

(OLD,) DUTIES OF.

Age should fly concourse, cover in retreat
 Defects of judgment, and the will subdue;
 Walk thoughtful on the silent, solemn shore
 Of that vast ocean it must sail so soon.

*Young.***(OLD,) EFFECTS OF.**

Age bears away with it all things, even
 the powers of the mind.

Virgil.

The careful cold hath nipt my rugged rind,
 And in my face deep furrows old hath
 plight;

My head bespren' with hoary frost I find,
 And by mine eye the crow his claw doth
 bright;

Delight is laid abed, and pleasure past;
 No sun now shines, clouds have all over-
 cast.

Spenser.

Youth changes its tastes by the warmth
 of its blood; age retains its tastes by habit.

La Rochefoucauld.

In growing old we become more foolish—
 and more wise.

*Ibid.***(OLD,) FORGETFULNESS OF.**

Those wise old men, those plodding, grave
 state pedants,
 Forget the course of youth.

*Thomson.***(OLD,) HYPOCRISY OF.**

When men grow virtuous in their old age,
 they are merely making a sacrifice to God
 of the Devil's leavings.

*Swift.***(OLD,) INFIRMITY OF.**

Yet Time, who changes all, had altered him
 In soul and aspect as in age; years steal
 Fire from the mind as vigor from the limb;
 And life's enchanted cup but sparkles near
 the brim.

*Byron.***(OLD,) INGRATITUDE OF.**

These old fellows have
 Their ingratitude in them hereditary;
 Their blood is caked, 'tis cold, it seldom
 flows;

'Tis lack of kindly warmth, they are not
 kind,

And nature, as it grows toward earth,
 Is fashion'd for the journey — dull and
 heavy.

*Shakespeare.***(OLD) MISERY OF.**

Last scene of all
 That ends this strange, eventful history,
 Is second childishness, and mere oblivion;
 Sans teeth, sans eyes, sans taste, sans every-
 thing.

*Shakespeare.***(OLD,) MISERY OF.**

Behold where age's wretched victim lies,
 See his head trembling, and his half clos'd
 eyes,

Frequent for breath his panting bosom
 heaves;

To broken sleep his remnant sense he gives,
 And only by his pains, awaking, finds he
 lives.

*Prior.***(OLD,) OBJECTIONS TO.**

Every man desires to live long; but no
 man would be old.

*Swift.***(OLD,) TYRANNY OF.**

Age is a tyrant, who forbids, at the pen-
 alty of life, all the pleasures of youth.

*La Rochefoucauld.***(OLD,) VAIN WISHES OF.**

In age to wish for youth is full as vain
 As for a youth to turn a child again.

*Denham.***REJOICING WITH YOUTH.**

Though old, he still retained
 His manly sense and energy of mind.
 Virtuous and wise he was, but not severe;
 He still remembered that he once was
 young;

His easy presence check'd no decent joy;
 Him even the dissolute admir'd; for he
 A graceful looseness, when he pleas'd put on
 And laughing, could instruct.

*Armstrong***ALARM.**

What stir is this? what tumults in the
 heavens?

Whence cometh this alarum, and the noise?

*Shakespeare.***ALCHEMY.****DEFINED.**

It is an art without art, which has its be-
 ginning in falsehood, its middle in toil, and
 its end in poverty.

*From the Latin.***ALLEGORIES.****USE OF.**

Allegories, when well chosen, are like so
 many tracks of light in a discourse, that
 make everything about thee clear and beau-
 tiful.

*Addison.***AMBITION.****AIM OF.**

Nature that framed us of four elements,
 Warring within our breasts for regimen,
 Do'h teach us all to have aspiring minds;
 Our souls, whose faculties can comprehend

The wondrous architecture of the world,
And measure every wandering planet's
course,

Still climbing after knowledge infinite,
And always moving as the restless spheres,
Will us to wear ourselves, and never rest
Until we reach the ripest fruit of all,
That perfect bliss and sole felicity,
The sweet fruition of a heavenly crown.

Marlowe.

ASPIRATION OF.

Ambition is an idol, on whose wings
Great minds are carried only to extreme;
To be sublimely great or to be nothing.

Southey.

ACTIVITY OF SOUL.

Moderation cannot claim the merit of op-
posing and overcoming ambition; they are
never found together. Moderation is the
languor and sloth of the soul; ambition its
activity and heat.

La Rochefoucauld.

CURSE OF.

O cursed ambition, thou devouring bird,
How dost thou from the field of honesty
Pick every grain of profit or delight,
And mock the reaper's toil!

Havard.

DANGER OF.

The tallest trees are most in the power of
the winds, and ambitious men of the blasts
of fortune.

Penn.

DEFEATED.

People, and senators! be not affrighted;
Fly not; stand still—ambition's debt is paid.

Shakespeare.

DEFINED, (A CHEAT.)

What is ambition? 'Tis a glorious cheat.
Angels of light walk not so dazzlingly
The sapphire walls of Heaven.

Willis.

DEFINED.

Ambition is the mind's immodesty.

Davenant.

DELUSIVENESS OF.

I am as one

Who doth attempt some lofty mountain's
height,

And having gained what to the upcast eye
The summit's point appear'd, astonish'd sees
Its cloudy top, majestic and enlarged,
Towering aloft, as distant as before.

Joanna Baillie.

DESIRE OF.

What is ambition, but desire of greatness?
And what is greatness, but extent of power?

Higgon.

DISAPPOINTMENT OF.

Dream after dream ensues,
And still they dream that they shall still
succeed,
And still are disappointed.

Cowper.

DOINGS OF.

Ye gods! what havoc does ambition make
Among your works.

Daniel.

Ambition breaks the ties of blood, and for-
gets the obligations of gratitude.

Sir W. Scott.

EGOTISM OF.

Ambition's eyes
Look often higher than their merits rise.

Rowland Watkins.

END OF.

Ambition's like a circle on the water,
Which never ceases to enlarge itself,
'Till by broad spreading it disperse to
nought.

Shakespeare.

ENNOBLING.

Man was marked
A friend in his creation, to himself,
And may, with fit ambition, conceive
The greatest blessings and the highest
honors

Appointed for him, if he can achieve them
The right and noble way.

Massinger.

EPITHETS APPLIED TO.

Accurst.

Accurst ambition,

How dearly I have bought you.

Dryden.

Airy.

Airy Ambition, soaring high.

Sheffield.

Balked.

The pangs of balked ambition.

Welsted.

Baneful.

Why dost thou court that baneful pest, am-
bition?

Potter.

Base.

Oh that a breast so fair should be the seat
Of base ambition.

T'ghe.

Big.

No more shall big ambition bend my brow.

Lee.

Black.

Black ambition stains a public cause.

Pope.

Blind.

Blind ambition quite mistakes her road.

Young.

Blown.

No blown ambition doth our arms incite.

Shakespeare

Bold.

— bold ambition dared to raise
On Tigris' banks the Heaven defying tower.
Boyd.

Brave.

— brave thirst of fame his bosom warms.
Churchill.

Bright.

— near dependence, bright ambition's
bane.
Hayley.

Climbing.

Ambition climbing with a giant's pride.
Sewel.

Curst

Ah! curst ambition! to thy lures we owe,
All the great ills that mortals bear below.
Teckell.

Damned.

— Damned ambition
That hurled from heaven's light millions
of spirits.
Sheil.

Dangerous.

Here's a most dangerous, headlong ambi-
tion.
Middleton.

Dark.

The dark ambition of a villain.
Joanna Baillie.

Dire.

There endless strife, there dire ambition
reigns.
Middleton.

Divine.

— spirit with divine ambition puffed.
Shakespeare.

Dropsy'd.

The dropsy'd thirst of empire, wealth or
fame.
Nugent.

Eager.

Eager ambition's fiery chase.
Young.

Eagle-eyed.

The towering hope of eagle-eyed ambition.
Smollett.

Eagle-plum'd.

The towering wing of eagle-plum'd ambi-
tion.
Hannah More.

Eagle-winged.

— the eagle-winged pride
Of sky-aspiring and ambitious thoughts.
Shakespeare.

Envious.

Envious ambition ne'er slakes her thirst.
Marston.

False.

— oh, false ambition,
Thou lying phantom, whither hast thou
lured?
Browne.

Fatal.

Fatal ambition! say what wondrous charms
Delude mankind to toil for thee in arms?
Rowe.

Fell.

The tyrant's empty fame, offspring impure
Of fell ambition.
Aubrey

Foul.

Virtue is chok'd with foul ambition.
Shakespeare

Frail.

— muse on empire's fallen state,
And frail ambition's hapless fate.
J. Wharton

Gigantic.

— gigantic phantom of the brain,
Ambition, breeding monstrous hopes and
fears.
Phillips.

Glorious.

The glorious frailty of the noble mind.
Hoole.

Haughty.

Haughty ambition, riot, lust and pride.
Blackmore.

Headlong.

No bounds his headlong, vast ambition
knows.
Rowe.

Ill-weaved.

Ill-weaved ambition, how much art thou
shrunk!
Shakespeare.

Impatient.

Ambition is like love, impatient
Both of delays and rivals.
Denham.

Insane.

— insane ambition
Founded all those high-built hopes.
Campbell.

Mad.

— ambition mad, that stems alone
The boisterous surge with bladders blown.
Hamilton.

Mad'ning.

— strong with wild ambition's mad'ning
fires.
Mickle.

Obstinate.

— obstinate ambition leads
Through all the rugged roads of barren lore
Armstrong

Powerful.

Ambition, thou powerful source of good
and ill.
Young.

Proud.

Proud ambition is but a beggar.
Daniel.

Proud-crested.

Proud-crested fiend, the world's worst foe,
ambition. *Bloomfield.*

Quenchless.

— there is a fire and motion of the soul,
But once kindled, quenchless evermore. *Byron.*

Raging.

— much, the raging thirst of fame exceeds
The generous warmth that prompts to
worthy deeds. *Gifford.*

Rank.

— the empty shows and senseless noise,
And all that ranks ambition breeds. *Cowley.*

Rash.

Towns turned to ashes, fanes involved in
fire;
These deeds the guilt of rash ambition tell. *Fawkes:*

Restless.

— restless ambition, never at a stand. *Daniel.*

Ruthless.

— ambition, restless, ruthless fiend. *Parley.*

Sacred.

O sacred hunger of ambitious minds!
Spencer.

Self-will'd.

Dungeons and thrones, which the same
hours refill'd,
As heretofore: because ambition was self-
will'd. *Byron.*

Senseless.

Senseless ambition, that forgets, or not ob-
serves. *Warner.*

Sky-aspiring.

Ambition, sky-aspiring, led him on. *Smart.*

Slippery.

In ways of greatness think on this,
That slippery all ambition is. *Herrick.*

Strong-wing'd.

Abashing, humbling thought! enough to
force
Strong-wing'd ambition from her eagle
course. *Woty.*

Stubborn.

— graces might lull
Stubborn ambition to inglorious rest. *Lee.*

Sublime.

— but rare
On earth is such sublime ambition found. *Robt. Montgomery.*

Subtle.

Ambition's dark and subtle art
Too oft love's rights have misapplied. *Phillips.*

Thrifless.

Thrifless ambition, that will ravin up
Thine own life's means. *Shakespeare.*

Thwarted.

The Gaul insatiate, burning with the pangs
Of wild ambition thwarted. *Richardson.*

Treacherous.

I yielded up my fond, believing heart
For the charms of treacherous ambition. *Smollett.*

Turbulent.

Where lust and turbulent ambition reign,
Death took swift vengeance. *Young.*

Tyrannical.

Painted deceit, tyrannical ambition,
Chase these far from you. *Bowring.*

Uncontroll'd.

Uncontroll'd ambition grasps at once,
Dominion absolute, and boundless wealth. *Hannah More.*

Uncurbed.

Uncurbed ambition, unresisting sloth,
And base dependence, are the fiends ac-
cursed. *Mason.*

Vain.

— ambition, idly vain;
Revenge and malice swell her train. *Penrose.*

Vast.

Your vast ambition leaves no fame for me. *Dryden.*

Vaulting.

Vaulting ambition which o'erleaps itself. *Shakespeare.*

Vile.

Ah, vile ambition, how dost thou deceive
Drayton.

Wakeful.

Within his breast, as in a palace lie,
Wakeful ambition, leagued with hasty
pride. *P. Fletcher.*

White-rob'd.

White-rob'd ambition leads, ignobly proud
To cringe for votes and coax the fickle crowd
H. wes

Wild.

Wild ambition loves to slide, not stand;
And fortune's ice prefers to virtue's land. *Dryden*

EVIL OF.

What's all the gaudy glitter of a crown?
 What but the glaring meteor of ambition,
 That leads the wretch benighted in his errors,
 Points to the gulf and shines upon destruction.
Brooke.

EVILS OF.

Ambition is to the mind what the cap is to the falcon; it blinds us first, and then compels us to tower, by reason of our blindness. But, alas! when we are at the summit of a vain ambition, we are also at the depth of real misery. We are placed where time cannot improve, but must impair us; where chance and change cannot befriend, but may betray us; in short, in attaining all we wish, and gaining all we want, we have only reached a pinnacle where we have nothing to hope and everything to fear.
Colton.

FATE OF.

Who soars too near the sun, with golden wings,
 Melts them; to ruin his own fortune brings.
Shakespeare.

Farewell, a long farewell, to all my greatness!
 This is the state of man. To-day he puts forth
 The tender leaves of hope; to-morrow blossoms,
 And bears his blushing honors thick upon him;
 The third day comes a frost, a killing frost.
Ibid.

IMPATIENCE OF.

Ambition is like love, impatient,
 Both of delays and rivals.

Denham.

INGRATITUDE OF.

'Tis a common proof,
 That lowliness is young ambition's ladder,
 Whereto the climber upwards turns his face;
 But when he once attains the upmost round,
 He then unto the ladder turns his back,
 Looks in the clouds, scorning the base degrees
 By which he did ascend.
Shakespeare.

MISERY OF.

Alas! ambition makes my little less,
 Embitt'ring the possess'd; why wish for more?
Young.

NECESSITY OF.

Ambition is a spirit in the world
 That causes all the ebbs and flows of nations,
 Keeps mankind sweet by action; without that,
 The world would be a filthy, settled mud.
Crown.

NEVER QUENCHED.

Ambition is a lust that's never quenched,
 Grows more inflamed, and madder by enjoyment.
Otway.

NOT INDEPENDENT.

A slave has but one master; the ambitious man has as many masters as there are persons whose aid may contribute to the advancement of his fortune.
La Bruyere.

PERSEVERANCE OF.

Our natures are like oil; compound us with anything,
 Yet will we strive to swim to the top.
Beaumont and Fletcher.

POSSIBLE RESULT OF.

Man was mark'd
 A friend in his creation to himself,
 And may, with fit ambition, conceive
 The greatest blessings, and the highest honors
 Appointed for him, if he can achieve them
 The right and noble way.
Massinger.

SATISFIED—UNGRATEFUL.

The cheat ambition, eager to espouse
 Dominion, courts it with a lying show,
 And shines in borrow'd pomp to serve a turn;
 But the match made, the farce is at an end;
 And all the hireling equipage of virtues,
 Faith, honor, justice, gratitude and friendship,
 Discharg'd at once.
Jeffreys.

SELFISHNESS OF.

Those that were up themselves, kept others low;
 Those that were low themselves, held others hard;
 He suffered them to ryse or greater grow;
 But every one did strive his fellow down to throw.
Spenser.

A SHADOW.

Dreams, indeed, are ambition; for the very substance of the ambitious is merely the shadow of a dream. And I hold ambition of so airy and light a quality, that it is but a shadow's shadow.
Shakespeare.

TWO STEPS OF.

Ambition hath but two steps: the lowest
Blood; the highest envy. *Lilly.*

TIRELESSNESS OF.

Ambition's monstrous stomach does increase

By eating, and it fears to starve, unless
It still may feed, and all it sees devour;
Ambition is not tir'd with toil nor cloy'd
with power. *Davenant.*

UNSATISFYING.

This raging, vehement desire,
Of sovereignty no satisfaction finds;
But in the breasts of men doth ever roll
The restless stone of Sisyph, to torment
them,

And as his heart, who stole the heav'nly fire,
The vulture gnaws, so doth that monster
rent them;

Had they the world, the world would not
content them. *Earl of Sterling.*

UNSOUNDNESS OF.

Be not with honor's gilded baits beguil'd,
Nor think ambition wise, because 'tis
brave;

For though we like it, as a forward child,
'Tis so unsound, her cradle is the grave.
Davenant.

VANITY OF.

Oh, sons of earth! attempt ye still to rise,
By mountains pil'd on mountains to the
skies?

Heaven still with laughter the vain toil sur-
veys,
And buries madmen in the heaps they raise.
Pope.

AMENDMENTS.

NOT ALWAYS USEFUL.

It will often happen when a thing is origi-
nally wrong, that amendments do not make
it right; but more often do as much mis-
chief in one way, as good in another.

Paine.

AMUSEMENTS.

ENEMIES OF.

If those who are the enemies of innocent
amusements had the direction of the world,
they would take away the spring and
youth—the former from the year, and the
latter from human life *Balzac.*

NECESSITY FOR.

The mind ought sometimes to be amused,
that it may the better return to thought,
and to itself. *Phaedrus.*

ANATHEMA.

O villains! vipers damn'd without redemp-
tion!

Dogs, easily won to fawn on any man;
Snakes in my heart-blood warn'd, that
sting my heart;

Three Judases, each one thrice worse than
Judas. *Shakespeare.*

ANATOMY.

IGNORANCE OF, SHAMEFUL.

It is shameful for man to rest in ignorance
of the structure of his own body, especially
when the knowledge of it mainly conduces
to his welfare, and directs his application
of his own powers. *Melancthon.*

ANCESTRY.

BLESSING OF.

It is indeed a blessing when the virtues
Of noble races are hereditary,
And do derive themselves from the imita-
tion

Of virtuous ancestors. *Nabb.*

DEBT DUE TO.

They that on glorious ancestors enlarge,
Produce their debt, instead of their dis-
charge. *Young.*

He that to ancient wreathes can bring no
more

From his own worth, dies bankrupt on the
score. *Cleveland.*

PRIDE IN.

I am one

Who finds within me a nobility
That spurns the idle pratings of the great,
And their mean boast of what their fathers
were,

While they themselves are fools effeminate,
The scorn of all who know the worth of
mind

And virtue. *Percival.*

RELiance ON.

He stands for fame on his forefathers' feet,
By heraldry proved valiant or discreet.

Young.

VAIN RELiance ON.

The man who has not anything to boast
of but his illustrious ancestors, is like a po-
tato—the only good belonging to him is un-
der ground. *Sir T. Overbury.*

WORTHLESSNESS OF.

I have no urns, no dusty monuments;
No broken images of ancestors,
Wanting an ear, or nose; no forged tales
Of long descents, to boast false honors from

Ben. Jonson.

Of what avail are pedigrees, or to derive
one's blood from a long train of lofty an-
cestors. *Juvenal.*

The pride of ancestry is a superstructure
of the most imposing height, but resting on
the most flimsy foundation. *Colton.*

ANGELS.

APPEAL TO.

Angels and ministers of grace, defend us!
Shakespeare.

ATTENDANT.

So dear to heaven is saintly chastity,
That when a soul is found sincerely so
A thousand liveried angels lackey her.
Milton.

White wing'd angels meet the child
On the vestibule of life.

Mrs. E. Oakes Smith.

Man hath two attendant angels

Ever waiting by his side,
With him wheresoe'r he wanders,
Wheresoe'r his feet abide;

One to warn him when he darkleth,
And rebuke him if he stray;

One to leave him to his nature,
And so let him go his way. *Prince.*

BRIGHT, ALWAYS.

Angels are bright still, though the bright-
est fell. *Shakespeare.*

CONTENTMENT OF.

Angels contented with their fame in heaven,
Seek not the praise of men. *Milton.*

GUARDIAN.

A guardian angel o'er his life presides,
Doubling his pleasures and his cares divid-
ing. *Rogers.*

INSPIRATION BY.

And yet, as angels in some brighter dreams,
Call to the soul when man doth sleep,
So some strange thoughts transcend our
wonted themes,
And into glory peep. *Vaughan.*

OUR RESEMBLANCE TO.

We are ne'er like angels 'till our passion
dies. *Dekker.*

REVERENCE OF.

Fools rush in where angels fear to tread.
Pope.

ANGER.

AWFULNESS OF.

The wildest ills that darken life,
Are rapture to the bosom's strife;
The tempest in its blackest form

Is beauty to the bosom's storm;
The ocean lash'd to fury loud,
Its high wave mingling with the cloud,
Is peaceful, sweet serenity,
To anger's dark and stormy sea.

J. W. Eastburne.

ADVICE AGAINST.

Be ye angry and sin not; let not the sun
go down upon your wrath. *Eph. iv, 26.*

CURE OF.

Had I a careful and pleasant companion,
that should show me my angry face in a
glass, I should not at all take it ill; to be-
hold a man's self so unnaturally disguised
and disordered, will conduce not a little to
the impeachment of anger. *Plutarch.*

DEFINITION OF.

Anger

Is blood, pour'd and perplexed into a froth.
Davenant.

Anger is a transient hatred; or at least
very like it. *South.*

DURATION OF.

My rage is not malicious; like a spark
Of fire by steel inforced out of a flint
It is no sooner kindled, but extinct.

Goffe.

Anger's my meat; I sup upon myself
And so shall starve with feeding.

Shakespeare.

EFFECTS OF.

There is not in nature
A thing that makes a man so deform'd, so
beastly,
As doth intemperate anger.
Webster's Duchess of Malp.

EVILS OF.

Full many mischiefs follow cruel wrath;
Abhorred bloodshed and tumultuous strife
Unmanly murder and unthrifty scath,
Bitter despite, with rancour's rusty knife,
And fretting grief the enemy of life;
All these and many evils more, haunt ire.
Spenser.

FIERCENESS OF.

For pale and trembling anger rushes in
With faltering speech, and eyes that wildly
stare,
Fierce as the tiger, madder than the seas,
Desperate and armed with more than hu-
man strength. *Armstrong.*

FOLLY OF.

To be angry, is to revenge the fault of
others upon ourselves. *Pope.*

IMPRUDENCE OF.

When anger rushes unrestrain'd to action
Like a hot steed, it stumbles in its way;
The man of thought strikes deepest and
strikes safest. *Sir Thomas Overbury.*

INTOXICATION OF

The intoxication of anger, like that of the grape, shows us to others, but hides us from ourselves, and we injure our own cause, in the opinion of the world, when we too passionately and eagerly defend it. *Colton.*

MADNESS.

Madness and anger differ but in this;
This a short madness, that long anger is.
Chas. Aley.

MANAGEMENT OF.

Anger manages everything badly. *Latin.*

MODERATING OF.

The sun should not set upon our anger,
neither should he rise upon our confidence.
We should forgive freely, but forget rarely.
I will not be revenged, and this I owe to
my enemy; but I will remember, and this
I owe to myself. *Colton.*

OBSTINACY OF.

When a man is wrong and won't admit it,
he always gets angry. *Haliburton.*

PRUDENCE IN.

Let your reason with your choler question
What 'tis you go about. To climb steep
hills

Requires slow pace at first. Anger is like
A full hot horse; who being allow'd his way,
Self-mettle tires him. *Shakespeare.*

RECOMPENSE OF.

Lamentation is the only musician that
always like a screech owl, alights and sits
on the roof of an angry man. *Plutarch.*

RESTRAINING OF.

My indignation, like th' imprisoned fire,
Pent in the troubled breast of glowing Ætna,
Burnt deep and silent. *Thomson.*

If anger is not restrained, it is frequently
more hurtful to us, than the injury that pro-
vokes it. *Seneca.*

When anger rises, think of the conse-
quences. *Confucius.*

Be master of thine anger.

REVENGEFUL.

Senseless and deform'd
Convulsive anger storms at large; or pale
And silent, settles into full revenge.
Thomson.

SHORT LIVED.

Those hearts that start at once into a blaze
And open all their rage, like summer storms
At once discharged grow cool again and
calm. *C. Johnson.*

VIOLENT.

With fiery eyes, and with contracted brows,
He coined his face in the severest stamp,
And fury shook his fabric like an earth-
quake. *Dryden.*

O that my tongue were in the thunder's
mouth!

Then with a passion would I shake the
world. *Shakespeare.*

What! drunk with choler? stay and pause
awhile. *Ibid.*

ANGLING.

PLEASURE IN.

In genial spring, beneath the quiv'ring
shade,

Where cooling vapors breathe along the
mead,

The patient fisher takes his silent stand,
Intent, his angle trembling in his hand;
With looks unmoved, he hopes the scaly
breed,

And eyes the dancing cork and bending
reed. *Pope.*

SOLACE OF.

I in these flowery meads would be;
These crystal streams would solace me;
To whose harmonious, bubbling noise
I with my angle would rejoice.

Isaac Walton.

ANIMALS.

INSTINCT OF.

Let cavillers deny
That brutes have reason; sure 'tis some-
thing more,
'Tis heaven directs, and stratagems inspires
Beyond the short extent of human thought.
Somerville.

PLEASURE AT SIGHT OF.

The heart is hard in nature and unfit
For human fellowship, as being void
Of sympathy, and therefore dead alike
To love and friendship both, that is not
pleased

With sight of animals enjoying life,
Nor feels their happiness augment his own.
Cowper

ANNIHILATION.

IMPOSSIBILITY OF.

Nothing whatever is annihilated. Matter, like an eternal river, still rolls on without diminution.

Roucher.

ANSWERING.

A LETTER.

Any man that can write, may answer a letter.

Shakespeare.

ANTAGONISM.

Some characters are like some bodies in chemistry—very good, perhaps, in themselves, yet fly off, and refuse the least conjunction with each other.

Greville.

ANTICIPATION.

JOY OF.

I am giddy; expectation whirls me 'round. The imaginary relish is so sweet That it enchants my sense.

Shakespeare.

WARNING.

By the pricking of my thumbs
Something wicked this way comes.

Ibid.

ANTIPATHIES.

IRRECONCILABLE.

Nature and the common laws o. sense
Forbid to reconcile antipathies;
Or make a snake engender with a dove,
And hungry tigers court the tender lambs.

Roscommon.

ANTIPATHY.

UNREASONABLE.

Some men there are love not a gaping pig;
Some that are mad, if they behold a cat.
Masterless passion sways it to the mood,
Of what it likes or loathes.

Shakespeare.

ANTIQUARY.

DELIGHT OF THE.

How his eyes languish! how his thoughts
adore

The painted coat that Joseph never wore!
He shows on holidays a sacred pin
That touched the ruff that touched Queen
Bess' chin.

Young.

MUSEUM OF THE.

A copper plate, with almanacs
Engraved upon't; with other nacks
Of Booker's Lilly's, Sarah Jimmer's,
And blank schemes to discover nimmers;
A moon dial, with Napier's bones,
And several constellation stones.

Butler.

PERSEVERANCE OF THE.

What toil did honest Curio take,
What strict inquiries did he make
To get one medal wanting yet,
And perfect all his Roman set!
'Tis found, and O his happy lot!
'Tis bought, lock'd up, and lies forgot.

Prior

THE.

They say he sits
All day in contemplation of a statue,
With ne'er a nose, and dotes on the decays
With greater love than the self-lov'd Narcissus
Did on his beauty.

Shakerly Marmyon.

ANTIQUITY.

BEAUTY OF.

Time's gradual touch
Has moulder'd into beauty many a tower
Which when it frown'd with all its battle-
ments,
Was only terrible.

Mason.

ONCE NEW.

All those things which are now held to
be of the greatest antiquity, were at one
time new; and what we to-day hold up
by example, will rank hereafter as a prece-
dent.

Tacitus.

USE OF.

When ancient opinions and rules of life
are taken away, the loss cannot possibly be
estimated. From that moment we have no
compass to govern us; nor can we know
distinctly to what port to steer.

Burke.

ANTITHESIS.

ITS RELATION TO WIT.

Antithesis may be the blossom of wit, but
it will never arrive at maturity unless sound
sense be the trunk and truth the root.

Colton.

ANXIETY.

EVILS OF.

It is not work that kills men; it is worry.
Work is healthy; you can hardly put more
upon a man than he can bear. Worry is
rust upon the blade. It is not the revolu-
tion that destroys the machinery, but the
friction. Fear secretes acids; but love and
trust are sweet juices.

Beecher.

APATHY.

He hears no more
Than rocks, when winds and waters roar.

Creech.

APOLOGY.

What! shall this speech be spoke for our
excuse?
Or shall we on without apology?

Shakespeare.

APOSTACY.

CRIME OF.

The soul once tainted with so foul a crime
No more shall glow with friendship's hal-
low'd ardour;

Those holy beings whose superior care
Guide erring mortals to the path of virtue,
Affrighted at impiety like thine,
Resign their charge to baseness and to ruin.

Johnson.

ERROR OF.

Apostate, still thou err'st, nor end wilt find
Offering, from the paths of truth remote.

Milton.

FATE OF.

Unrespited, unpitied, unreprieved.

Ibid.

APPEAL.

And here I stand; judge, my masters.

Shakespeare.

APPEARANCE.

AWE OF.

He has, I know not what
Of greatness in his looks, and of high fate
That almost awes me.

Dryden.

NOT A TEST OF QUALIFY.

The gloomy outside, like a rusty chest,
Contains the shining treasure of a soul
Resolved and brave.

Ibid.

'Tis not the fairest form that holds

The mildest, purest soul within;

'Tis not the richest plant that holds

The sweetest fragrance in. *Dawes.*

Within the oyster's shell uncouth

The purest pearl may hide,

Trust me you'll find a heart of truth

Within that rough outside.

Mrs. Goad.

APPEARANCES.

DECEITFUL.

Appearances deceive

And this one maxim is a standing rule:

Men are not what they seem. *Havard.*

The ass is still an ass, e'en though he
wears a lion's hide.

The chameleon may change its color, but
it is the chameleon still.

FALSE.

Appearances to save his only care
So things are right no matter what they are.
Churchill.

Thy plain and open nature sees mankind
But in appearances, not what they are.

Frowde.

A miser grows rich by seeming poor; an
extravagant man grows poor by seeming
rich. *Shenstone.*

HYPOCRITICAL.

Why should the sacred character of virtue
Shine on a villain's countenance? Ye
powers!

Why fix'd you not a brand on treason's
front

That we might know t' avoid perfidious
mortals. *Dennis.*

ILLUSION OF.

That palter with us in a double sense;
And keep the word of promise to our ear,
A d break it to our hope. *Shakespeare.*

IN THE PROFESSIONS.

In all professions every one affects a par-
ticular look and exterior, in order to appear
what he wishes to be thought; so that it
may be said the world's made up of appear-
ances. *La Rochefoucauld.*

NOT TO BE TRUSTED.

The world is still deceived by ornament.
In law, what plea so tainted and corrupt,
But being seasoned with a gracious voice,
Obscures the show of error? In religion,
What damn'd error, but some sober brow
Will bless it and approve it with a text,
Hiding the grossness with fair ornament?
There is no vice so simple, but assumes
Some mark of virtue on its outward parts.
How many cowards, whose hearts are all as
false

As stairs of sand, wear yet upon their chins
The beards of Hercules, and frowning Mars;
Who inward search'd have livers white as
milk?

And these assume but valour's excrement,
To render them redoubted. Look on beauty,
And you shall see 'tis purchas'd by the
weight;

Which therein works a miracle in nature,
Making them lightest that wear most of it:
So are those crisped, snaky, golden locks,
Which make such wanton gambols with the
wind,

Upon supposed fairness, often known
To be the dowry of a second head,

The skull that bred them, in the sepulchre.
Thus ornament is but the gilded shore
To the most dangerous sea; the beauteous
scarf

Veiling an Indian beauty; in a word,
The seeming truth which cunning times
put on

To entrap the wisest. *Shakespeare.*

TRUSTING IN.

There is a fair behavior in thee, captain;
And though that nature with a beauteous
wall

Doth oft close in pollution, yet of thee
I will believe, thou hast a mind that suits
With this thy fair and outward character.

Ibid.

APPETITE.

Now good digestion wait on appetite,
And health on both. *Ibid.*

Appetite comes with eating, says Angeston.
Rabelais.

APPLAUSE.

A SPUR.

Applause is the spur of noble minds, the
end and aim of weak ones. *Colton.*

INCITED BY ENVY.

The praise we give to new comers into the
world arises from the envy we bear to those
who are established. *La Rochefoucauld.*

OF THE MULTITUDE.

At which the universal host up sent
A shout that tore hell's concave, and beyond
Frighted the reign of chaos and old night.

Milton.

He said, and as the sound of waters deep,
Hoarse murmur echoed to his words ap-
plause

Through the infinite host. *Ibid.*

Then bursting broad, the boundless shout
to heaven

From many a thousand hearts ecstatic
sprung. *Thomson.*

Then give a general shout, and send scared
echo

Even to the frightened ears of tyranny.

Sir A. Hunt.

APPLE.

OF THE EYE.

He kept him as the apple of his eye.

Deut. xxxii, 10.

APPLES.

CHOICE IN.

There is small choice in rotten apples.

Shakespeare.

APPLIANCES.

DESPERATE.

Diseases desperate grown

By desperate appliances are relieved,
Or not at all. *Shakespeare.*

APPRECIATION.

WANT OF.

You may fail to shine, in the opinion of
others, both in your conversation and ac-
tions, from being superior as well as inferior
to them. *Greville.*

A primrose on the river's brim,

Or by the cottage door,

A yellow primrose was to him,

And it was nothing more.

Wordsworth.

APPREHENSION.

WORSE THAN REALITY.

Our alarms are much more numerous
than our dangers, and we suffer much
often in apprehension than in reality.

Seneca.

APPREHENSIONS.

The apprehension of the good
Gives but the greater feeling to the worse.
Shakespeare.

PRUDENCE OF.

Better to be despised for too anxious ap-
prehensions, than ruined by too confident a
security. *Burke.*

WORSE THAN DEATH.

The sense of death is most in apprehension;
And the poor beetle, that we tread upon,
In corporal sufferance finds a pang as great
As when a giant dies. *Shakespeare.*

APPROBATION.

SELF, DIMINISHED.

Nothing should so much diminish the sat-
isfaction which we feel with ourselves as
seeing that we disapprove at one time of
that which we approve of at another.

La Rochefoucauld.

APPROPRIATION.

A TRICK OF.

It is a special trick of low cunning to
squeeze out knowledge from a modest man,
who is eminent in any science, and then to
use it as legally acquired, and pass the
source in total silence. *Horace Walpole.*

APTITUDE.

NATURAL.

I cannot draw a cart, nor eat dried oats;
If it be man's work I will do it.

Shakespeare.

ARBOUR.

A NATURAL.

The hawthorn bush, with seats beneath
the shade,

For talking age, and whisp'ring lovers
made. *Goldsmith.*

ARCHITECT.

MAN AN.

Every man is the architect of his own for-
tune. *Appian Claudius.*

ARCHITECTURE.

VALUE IN HISTORY.

Architecture is the printing press of all
ages, and gives a history of the state of the
society in which it was erected.

Lady Morgan.

WANT OF TASTE IN.

Windows and doors in nameless sculpture
drest,

With order, symmetry, or taste unblest,
Forms like some bedlam statuary's dream,
The craz'd creation of misguided whim.

Burns.

ARGUMENT.

CALMNESS IN.

Be calm in arguing; for fierceness makes
Error a fault, and truth discourtesy.
Why should I feel another man's mistakes
More than his sicknesses or poverty?
In love I should: but anger is not love,
Nor wisdom neither; therefore gently
move.

Calmness is great advantage; he that lets
Another chafe may warm him at his fire,
Mark all his wand'rings and enjoy his frets,
As cunning fencers suffer heat to tire.

Herbert.

DOUBT IN.

Who shall decide when doctors disagree,
And sound casuists doubt like you and me?

Pope.

EFFECT OF FALSE.

One absurdity being admitted, one must
submit to all that follows.

FAITH IN.

But all's not true that supposition saith,
Nor have the mightiest arguments most
faith. *Drayton.*

FOR A PURPOSE.

The Devil can quote scripture for his pur-
pose. *Shakespeare.*

HOPELESSNESS OF.

A man convinced against his will
Is of the same opinion still. *Butler.*

LIKE CHILDREN.

For arguments, like children, should be like
The subject that begets them.

Thomas Decker.

NOT TO BE DRAWN.

No argument can be drawn from the abuse
of a thing against its use.

Latin.

PERSEVERANCE IN

In arguing, too, the parson owned his skill,
For even tho' vanquish'd he could argue
still. *Goldsmith.*

POWER.

He'd undertake to prove, by force
O' argument, a man's no horse.
He'd prove a buzzard is no fowl,
And that a lord may be an owl,
A calf an alderman, a goose a justice,
And rooks committeemen and trustees.

Butler.

VANITY OF.

(I see) to argue 'gainst the grain,
Or, like the stars, incline men to
What they're averse themselves to do;
For when disputes are wearied out,
'Tis interest still resolves the doubt.

Butler.

ARGUMENTS.

SUFFICIENCY OF.

Examples I could cite you more;
But be contented with these four;
For when one's proofs are aptly chosen
Four are as valid as four dozen.

Prior.

ARMS.

I ride in golden armour like the sun,
And in my helm a triple plume shall spring
Soangled with diamonds dancing in the air.

Marlowe.

ARMY.

All in a moment through the gloom were
seen

Ten thousand banners rise into the air,
With orient colours waving: With the
rose

A forest huge of spears, and thronging
helms

Appear'd, and serried shields and thick
array

Of depth immeasurable.

Milton.

ART.

HEIGHT OF.

It is the height of art to conceal art.

Latin

IMMORTAL.

Immortal art! where'er the rounded sky
Bends o'er the cradle where thy children lie,
Their home is earth, their herald every
tongue. *Holmes.*

INSPIRATION OF.

Art became the shadow
Of the dear star-light of thy haunting eyes!
They call'd me vain, some mad—I heeded
not,
But still toiled on, for it was surest,
If not to win, to feel more worthy thee.

Bulwer.

POWER OF.

Such is the strength of art, rough things to
shape,
And of rude commons rich enclosures
make. *James Howell.*

THE HIGHEST SAGACITY.

The enemy of art is the enemy of nature.
Art is nothing but the highest sagacity and
exertion of human nature; and what na-
ture will he honor who honors not the hu-
man? *Lavater.*

ARTIFICE.

BEGETS SUSPICION.

Shallow artifice begets suspicion,
And like a cobweb veil, but thinly shades
The face of thy design, alone disguising
What should have ne'er been seen, imper-
fect mischief. *Congreve.*

SOMETIMES NECESSARY.

It is sometimes necessary to play the fool
to avoid being deceived by cunning men.

La Rochefoucauld.

ARTIST.

DUTIES OF THE.

A true artist should put a generous decent
on the spectators, and effect the noblest de-
signs by easy methods. *Burke.*

A FLATTERING.

A flattering painter, who made it his care
To draw men as they ought to be, not as
they are. *Goldsmith.*

LIFE OF THE.

The life of an artist is one of thought,
rather than action; he has to speak of the
truggles of mind, rather than the conflict
of circumstances. *Hone.*

ARTS.

HOLINESS OF.

We speak of profane arts; but there are
none properly such; every art is holy in
itself: it is the son of Eternal Light.

Tegner.

ASCENDANCY.

NATURAL.

Whatever natural right men have to free-
dom and independency, it is manifest that
some men have a natural ascendancy over
others. *Greville.*

ASCETIC.

CHARACTER OF THE.

In hope to merit heaven, by making earth
a hell. *Byron*

ASPECT.

MARTIAL.

He is able to pierce a corselet with his eye;
Talks like a knell, and his hum is a bat-
tery *Shakespeare.*

SOUR.

The tartness of his face sours ripe grapes.
Ibid.

ASSERTIONS.

WEAK.

There is nothing as cheap and weak in
debate as assertion that is not backed by
fact.

ASSEVERATION.

VIOLENT.

Violent asseverations or affected blun-
ders look not more suspicious than strained
sanctity, or over offended modesty.

Zimmerman.

ASSIGNATION.

SECRET.

An assignation sweetly made,
With gentle whispers in the dark.

Francis

ASSOCIATES.

CHOICE OF.

Choose the company of your superiors,
whenever you can have it; that is the right
and true pride.

Lord Chesterfield.

ESTIMABLE

If men wish to be held in esteem, they
must associate with those only who are es-
timable. *La Bruyere.*

INFLUENCE OF.

He who comes from the kitchen, smells
of its smoke; and he who adheres to a sect,
has something of its cant; the college air
pursues the student; and dry inhumanity
him who herds with literary pedants.

Lavater.

NOBLE.

Thou art noble; yet I see
Thy honorable metal may be wrought
From what it is disposed. Therefore 'tis
meet

That noble minds keep ever with their
likes;

For who so firm, that cannot be seduced?
Shakespeare.

ASSOCIATION.

POWER OF.

Whatever withdraws us from the power
of our senses; whatever makes the past,
the distant, or the future, predominate over
the present, advances us in the dignity of
thinking beings. Far from me, and far
from my friends be such frigid philosophy
as may conduct us indifferent and unmoved
over any ground which has been dignified
by wisdom, bravery, or virtue. That man
is little to be envied whose patriotism would
not gain force upon the plain of Marathon,
or whose piety would not grow warmer
among the ruins of Ionia.
Johnson.

ASSOCIATIONS.

OF EARLY LOVE.

There's not a wind but whispers of thy
name;

And not a flow'r that grows beneath the
moon,

But in its hues and fragrance tells a tale
Of thee, my love.
Barry Cornwall.

ASTONISHMENT.

EFFECT OF.

I could a tale unfold, whose lightest word
Would harrow up thy soul; freeze thy young
blood;

Make thy two eyes, like stars, start from
their spheres;

Thy knotted and combined locks to part,
And each particular hair to stand on end,
Like quills upon the fretful porcupine.
Shakespeare.

EFFECTS OF.

Adam, soon as he heard
The fatal trespass done by Eve, maz'd
Astonish'd stood and blank, while horror
chill

Ran through his veins, and all his joints
relax'd;

From his slack hand, the garland wreath'd
for Eve

Down dropp'd, and all the faded roses shed;
Speechless he stood and pale.
Milton.

POWER OF.

With wild surprise
As if to marble struck, devoid of sense,
A stupid moment motionless she stood.
Thomson.

REASON FOR.

We should only be astonished at still be-
ing able to be astonished.

La Rochefoucauld.

ASTRONOMER.

PRAYER OF THE.

Ye realms, yet unreveal'd to human sight,
Ye gods who rule the regions of the night,
Ye gliding ghosts permit me to relate
The mystic wonders of your silent state.

Dryden.

ASTRONOMERS.

Those earthly god-fathers of heaven's lights
That give a name to every fixed star.

Shakespeare.

ASTRONOMY.

STUDY OF.

The contemplation of celestial things will
make a man both speak and think more
sublimely and magnificently when he de-
scends to human affairs.
Cicero.

ATHEISM.

A MORAL PLAGUE.

Atheism is the result of ignorance and
pride; of strong sense and feeble reasons;
of good eating and ill-living. It is the
plague of society, the corrupter of manners,
and the underminer of property.

Jeremy Collier.

CAN NEVER INSPIRE ELOQUENCE.

There is no being eloquent for atheism.
In that exhausted receiver the mind cannot
use its wings,—the clearest proof that it is
out of its element.
Hare.

FALLACY OF.

God never wrought miracles to convince
atheism, because his ordinary works con-
vince it.
Bacon.

Whoever considers the study of anatomy,
I believe will never be an atheist; the
frame of man's body and the coherence of
his parts, being so strange and paradoxical,
that I hold it to be the greatest miracle of
nature.
Herbert of Cherbury.

IN THE LIFE.

Atheism is rather in the life than in the
heart of man.
Bacon.

ATHEIST.

AN ENEMY.

No atheist, as such, can be a true friend,
an affectionate relation, or a loyal subject.

Dr. Bentley.

DOUBTS OF THE.

By night an atheist half believes a God.

Young.

ATHEISTS.

These are they

That strove to pull Jehovah from His
throne,

And in the place of Heaven's Eternal King
Set up the phantom, Chance. *Glynn.*

ATMOSPHERE.

POLLUTED.

When you find that flowers and shrubs
will not endure a certain atmosphere, it is
a very significant hint to the human crea-
ture to remove out of that neighborhood.

Mayhew.

ATTENTION.

ASKED FOR.

Lend thy serious hearing to what I shall
unfold. *Shakespeare.*

AUDACITY.

NOT COURAGE.

As knowledge without justice ought to
be called cunning rather than wisdom, so
a mind prepared to meet danger, if excited
by its own eagerness and not the public
good, deserves the name of audacity rather
than courage.

Plato.

AUTHOR.

ADVICE TO AN.

Never write on a subject without having
first read yourself full on it; and never read
on a subject 'till you have thought yourself
hungry on it.

Richter.

APOLOGY OF THE.

And so I penned

It down, until at last it came to be

For length and breadth the bigness which
you see. *Bunyan.*

HAS MORE JUDGE THAN FRIENDS.

He that writes

Or makes a feast, more certainly invites

His judges than his friends; there's not a
guest

But will find something wanting or ill-
direct. *Sir R. Howard.*

HIS CHANCE OF COMMENDATION.

If an author write better than his con-
temporaries, they will term him a plagiar-
ist; if as well, a pretender; but if worse,
he may stand some chance of commenda-
tion as a genius of some promise, from
whom much may be expected by a due at-
tention to their good counsel and advice.

Colton.

AUTHORITY.

ABUSE OF.

Man, proud man!

Drest in a little brief authority,
Most ignorant of what he's most assur'd,
His glassy essence, like an angry ape,
Plays such fantastic tricks before high
heaven

As make the angels weep. *Shakespeare.*

BRIBING OF.

Though articular be a stubborn bear, yet
he is often led round by the nose with gold.

Ibid.

DANGERS OF

A man in authority is but as

A candle in the wind, sooner wasted

Or blown out than under a bushel.

Beaumont and Fletcher.

FLOWS FROM.

Nor from gray hairs authority doth flow,
Nor from bald heads, nor from a wrinkled
brow;

But our past life, when virtuously spent,
Must to our age those happy fruits present.

Denham.

INTOXICATION OF.

Authority intoxicates.

And makes mere sots of magistrates.

The fumes of it invade the brain,

And make men giddy, proud and vain;

By this the fool commands the wise,

The noble with the base complies.

The sot assumes the rule of wit,

And cowards make the base submit.

Butler.

POWER OF.

Authority bears a credent bulk

That no particular scandal once can touch;

But it confounds the breather.

Shakespeare.

AUTHORSHIP.

ART OF.

The two most engaging powers of an au-
thor are to make new things familiar, and
familiar things new. *Johnson.*

CARES OF.

None but an author knows an author's cares,
Or fancy's fondness for the child she bears.

Cowper.

DIFFICULTIES OF.

There are three great difficulties in authorship: to write anything worth the publishing; to find honest men to publish it, and to get a sensible public to read it.

Colton.

NOVELTY IN.

And novels (witness every month's review)
Belie their name, and offer nothing new.

Cowper.

PLEASURES OF.

'Tis pleasant, sure, to see one's name in print;

A book's a book, although there's nothing in't.

Byron.

REWARD.

Let authors write for glory or reward,
Truth is well paid, when she is sung and heard.

R. Corbet.

STUDY NECESSARY FOR.

He who purposes to be an author, should first be a student.

Dryden.

AUTOBIOGRAPHY.

DIFFICULTY OF.

It is a hard and nice subject for a man to write of himself; it grates his own heart to say anything of disparagement, and the reader's ears to hear anything of praise from him.

Cowley.

AUTUMN.

Then came the autumn, all in yellow clad,
As though he joy'd in his plenteous store,
Laden with fruits that made him laugh, full glad

That he had banished hunger, which tofore
Had by the belly oft him pinched sore;
Upon his head a wreath that was enrol'd
With ears of corn of every sort, he bore,
And in his hand a sickle did he holde,
To reap the ripened fruit the which the earth had yold.

Spenser.

The year growing ancient,
Nor yet on summer's death, nor on the birth
Of trembling winter.

Shakespeare.

ITS BEAUTY.

Thrice happy time,
Best portion of the various year, in which
Nature rejoiceth, smiling on her works
Lovely, to full perfection wrought.

Phillips.

MUSIC OF THE WINDS.

Wild is the music of autumnal winds
Amongst the faded woods.

Wordsworth.

WOODS IN.

But see the fading, many color'd woods,
Shade deep'ning over shade, the country round

Imbrown; crowded umbrage, dusk and dun,

Of every hue, from wan declining green,
To sooty dark.

Thomson.

AVARICE.

A MORAL WEED.

It may be remarked for the comfort of honest poverty, that avarice reigns most in those who have but few good qualities to recommend them. This is a weed that will grow in a barren soil.

Hughes.

A SEPULCHRE.

The avarice of the miser may be termed the grand sepulchre of all his other passions, as they successively decay. But unlike other tombs, it is enlarged by repletion and strengthened by age.

Colton.

CAUSE OF.

Because men believe not in Providence, therefore they do so greedily scrape and hoard. They do not believe in any reward for charity, therefore they will part with nothing.

Barrow.

CONTENTMENT OF.

In all the world there is no vice
Less prone t' excess than avarice;
It neither cares for food or clothing;
Nature's content with little—that with nothing.

Butler.

CORRUPTION OF.

The lust of gold succeeds the lust of conquest;
The lust of gold, unfeeling and remorseless!

The last corruption of degenerate man.

Dr. Johnson.

COVETOUSNESS OF.

When all the sins are old in us,
And go upon crutches, covetousness
Does but lie in her cradle.

Decker.

CURSE OF.

O, cursed love of gold; when for thy sake,
The fool throws up his interest in both worlds,

First starved in this, then damn'd in that to come.

Blair.

EFFECT OF.

But the base miser starves amidst his store,
Broods on his gold, a griping still at more,
Sits sadly pining, and believes he's poor.

Dryden.

INSATIABILITY OF.

Avarice is insatiable, and is always pushing on for more.

L'Estrange.

LUST OF.

The lust of avarice has so totally seized upon mankind, that their wealth seems rather to possess them than they possess their wealth.

Pliny.

And in his lap a masse of coyne he told
And turned upside down, to feede his eye
And covetous desire with his huge treasury.

Spenser.

Poverty is in want of much, but avarice of everything.

Publius Syrus.

MADNESS OF.

Some o'er enamour'd of their bags run mad,
Groan under gold, yet weep for want of bread.

Young.

MISTAKE OF.

Extreme avarice is nearly always mistaken; there is no passion which is oftener further away from its mark, nor upon which the present has so much power to the prejudice of the future.

La Rochefoucauld.

OPPOSED TO RELIGION.

Why Mammon sits before a million hearths
Where God is bolted out from every house.

Bailey.

POVERTY OF.

Avarice is always poor, but poor by her own fault.

Johnson.

POWER OF.

— force their wretched souls
To crouch for profit; nay, for trash and wealth.

John Ford.

STRANGENESS OF.

'Tis strange the miser should his cares employ
To gain those riches he can ne'er enjoy.

Pope.

WHAT IT IS.

The love of gold that meanest rage,
And latest folly of man's sinking age,
Which, rarely venturing in the van of life,
While nobler passions wage their heated strife,

Comes skulking last with selfishness and fear

And dies collecting lumber in the rear!

Moore.

AVERSION

IMPLACABLE.

As well the noble savage of the field
Might tamely couple with the fearful ewe;
Tigers might engender with the timid deer;
Wild, muddy boars defile the cleanly ermine,

Or vultures sort with doves; as I with thee.

Lee.

STRONG.

I think oxen and wain-ropes cannot haul them together

Shakespeare.

UNREASONABLE.

I do not love thee, Doctor Fell,
The reason why, I cannot tell;
But this alone I know full well
I do not love thee, Doctor Fell

Tom Brown.

AWE

OVERSHADOWS LIFE.

A heavenly awe overshadowed and encompassed, as it still ought, and must, all earthly business whatsoever.

Carlyle

AWKWARDNESS.

OF A MAN.

Awkward, embarrass'd, stiff, without the skill

Of moving gracefully, or standing still,
One leg, as if suspicious of his brother,
Desirous seems to run away from t'other.

Churchill.

NOT ALTERED BY CIRCUMSTANCES.

Not all the pumice of the polish'd town
Can smooth the roughness of the barnyard clow;

Rich, honor'd, titled, he betrays his race
By this one mark—he's awkward in his face.

Holmes.

AXE.

TO GRIND.

When I see a merchant over-polite to his customer, begging them to take a little brandy, and throwing his goods on the counter, thinks I, that man has an axe to grind.

Franklin, (Poor Richard.)

BABBLER.

WASTES WORDS.

Fie! what a spendthrift he is of his tongue!

Shakespeare.

BABBLERS.

ACCOMPLISH LITTLE.

Tut! tut! my lord! we will not stand to prate;

Talkers are no good doers, be assured;

We go to use our hands, and not our tongues.

Ibid.

BACHELOR.

EXCUSE OF.

Because I will not do them the wrong to mistrust any, I will do myself the right to trust none, and the fine is, for the which I may go the finer, I will live a bachelor.

Shakespeare.

RECANTATION OF.

When I said I would die a bachelor, I did not think I should live till I were married.

Ibid.

BADNESS.

Damnable, both sides rogue

Ibid.

BAG.

AN EMPTY.

It is hard for an empty bag to stand upright.

Franklin (Poor Richard.)

BALL.

ALLUREMENT OF THE.

I love to go and mingle with the young,
In the gay festal room, when every heart
Is beating faster than the merry tune,
And their blue eyes are restless, and their lips

Parted with eager joy, and their round cheeks

Flush'd with the beautiful motion of the dance.

Willis.

PLEASURE OF.

A thousand hearts beat happily; and when
Music arose with its voluptuous swell
Soft eyes looked love to eyes that spake again,

And all went merry as a marriage bell.

Byron.

QUEEN OF THE.

I saw her at a country ball,

There, when the sound of flute and fiddle,

Gave signal sweet in that old hall,

Of hands across and down the middle.

Her's was the subtlest spell by far

Of all that sets young hearts romancing;

She was our queen, our rose, our star;

And when she danced—oh, heaven, her dancing!

Præd.

BALLAD.

DEFINITION OF.

Vocal portraits of the national mind.

Lamb.

They are the gipsy children of song, born under green hedgerows, in the leafy lanes and by-paths of literature, in the genial summer time.

Longfellow.

SINGER, THE FIRST.

Thespis, the first professor of our art,

At country wakes sang ballads from a cart.

Dryden.

BALLADS.

INFLUENCE OF.

I knew a very wise man that believed that, if a man were permitted to make all the ballads, he need not care who should make the laws of a nation.

Fletcher of Saltoun.

BALLOT.

THE.

As lightly falls

As snow flakes fall upon the sod,

But executes a freeman's will,

As lightning does the will of God.

Halleck.

BANISHMENT.

CONTENTMENT UNDER.

All places that the eye of heaven visits,
Are, to a wise man, ports and happy havens.
Teach thy necessity to reason thus:
There is no virtue like necessity.

Shakespeare.

HORROR OF.

Banished?

O friar, the damned use that word in hell!
Howlings attend it: how hast thou the heart,
Being a divine, a ghostly confessor,
A sin absolver, and my friend profest,
To mangle me with that word banishment?

Ibid.

BANQUET.

LUXURIANCE OF THE.

A table richly spread in regal mode,
With dishes piled, and meats of noblest sort,
And savour; beasts of chase, or fow of game,

In pastry built, or from the spit, or boil'd,
Gris-amber-steam'd; all fish from sea or shore,

Freshet or purling brook, for which was drain'd

Pontus, and Lucrine bay, and Afric coast.

Milton.

BARD.

CHARACTERISTICS OF.

The bard must have a kind courageous heart,
A natural chivalry to aid the weak.
He must believe the best of everything;
Love all below, and worship all above.

Bailey.

INFLUENCE OF.

Praise to the bard—his words are driven
Like flowers' seeds by the far winds sown,
Where'er, beneath the sky of heaven
The birds of fame have flown. *Halleck.*

LYRE OF THE.

On a rock whose haughty brow
Frowns o'er old Conway's foaming flood,
Robed in the sable garb of woe,
With haggard eyes the poet stood
(Loose his beard and hoary hair
Stream'd like a meteor to the troubl'd air,
And with a master's hand and prophet's fire
Struck the deep sorrows of his lyre. *Gray.*

BARGAIN.

LOVE OF A.

I'll give thrice so much land,
To any well deserving friend;
But in the way of bargain, mark me,
I'll cavil on the ninth part of a hair.

Shakespeare.

BASHFULNESS.

BLUSH OF.

So sweet the blush of bashfulness
Even pity scarce can wish it less.

Byron.

TWO KINDS OF.

There are two distinct sorts of what we call bashfulness; *this*, the awkwardness of a booby, which a few steps into the world will convert into the pertness of a coxcomb; *that*, a consciousness, which the most delicate feelings produce, and the most extensive knowledge cannot always remove.

Mackenzie.

BATTLE.

BEGINNING OF THE.

The shout

Of battle now began, and rushing sound
Of onset ended soon each milder thought.

Milton.

BRAVERY IN.

Methought he bore him in the thickest troop
As doth a lion in a herd of neat;
Or as a bear encompass'd round with dogs,
Who having pinch'd a few and made them cry,
The rest stand all aloof and bark at him.

Shakespeare.

His back against a rock he bore,
And firmly placed his foot before;

"Come one, come all! this rock shall fly
From its firm base as soon as I." *Scott.*

FLIGHT FROM.

Who then affrighted with their bloody looks,

Ran fearfully among the trembling reeds,
And hid his crisp'd head in the hollow bank,
Stain'd with the blood of those brave combatants. *Shakespeare.*

NIGHT AFTER.

Now night her course began, and over heaven

Inducing darkness, grateful truce, impos'd
Her silence on the odious din of war;
Under her cloudy covert hath retired
Victor and vanquish'd. *Milton.*

ONSET OF.

Hark! the death - denouncing trumpet sounds

The fatal charge, and shouts proclaim the onset;

Destruction rushes dreadful to the field,
And bathes itself in blood; havoc let loose
Now undistinguish'd rages all around,
While ruin, seated on her dreary throne,
Sees the plain strewed with subjects truly hers,

Breathless and cold.

Havard.

PAUSE IN.

That awful pause, dividing life from death,
Struck for an instant on the hearts of men,
Thousands of whom were drawing their last breath!

A moment all will be life again.

* * * * * one moment more,

The death-cry drowning in the battle's roar.

Byron.

PREPARATION FOR.

From camp to camp, through the foul womb of night,

The hum of either army stillly sounds,
That the fixed sentinels almost receive
The secret whispers of each others watch;
Fire answers fire; and through their paly flames,

Each battle sees the other's umbered face:
Steed threatens steed in high and boastful neighs,

Piercing the night's dull ear; and from the tents,

The armourers accomplishing the knights,
With busy hammers closing rivets up,
Give dreadful note of preparation.

Shakespeare.

RAGE OF.

Then more fierce

The conflict grew; the din of arms—the yell
Of savage rage—the shriek of agony—
The groan of death, commingled in one
sound

Of undistinguish'd horrors; while the sun,
Retiring slow beneath the plain's far verge,
Shed o'er the quiet hills his fading light.

Southey.

RAVAGES OF.

This day hath made

Much work for tears in many an English
mother,
Whose sons lie scatter'd on the bleeding
ground;

Many a widow's husband grovelling lies,
Coldly embracing the discolored earth.

Shakespeare.

STRUGGLE OF.

When Greeks join'd Greeks, then was the
tug of war;

The labour'd battle sweat, and conquest
bled.

Lee.

Therewith they gan, both furious and fell,
To thunder blows, and fiercely to assaile
Each other, bent his enemy to quell,
That with their force they perst both plate
and mail,

And made wide furrows in their flesh's
fraile,

That it would pity any living eie,
Large floods of blood adowne their sides
did raile,

But floods of blood could not them satisfie:
Both hongred after death; both chose to
win or die.

Spenser.

BATTLE FIELD.

AFTER A LAPSE OF TIME.

Then after length of time, the labouring
swains,

Who turn the turfs of those unhappy plains,
Shall rusty piles from the plough'd furrows
take,

And over empty helmets pass the rake;
Amazed at antique tiles on the stones,
And mighty relics of gigantic bones.

Dryden.

THE.

Hand to hand and foot to foot,
Nothing there save death, was mute;
Stroke and thrust, and flash, and cry
For quarter or for victory,
Mingle there with the volleying thunder.

Byron.

Here you might see

Barons and peasants on th' embattled field,
Slain or half dead, in one huge ghastly
heap

Promiscuously amass'd. With dismal
groans,

And ejaculation, in the pangs of death,
Some call for aid, neglected; some o'er-
turn'd

In the fierce shock lie gasping, and expire,
Trampled by fiery coursers: Horror thus,
And wild uproar, and desolation reign'd
Unrespired.

Philips.

BEARD.

OF A YOUTH.

It has no bush below;

Marry a little wool, as much as an unripe
Peach doth wear;

Just enough to speak him drawing towards
a man.

Suckling.

USE OF A.

He that hath a beard is more than a youth;
And he that hath none is less than a man.

Shakespeare.

BEAUTIFUL.

THE, ALWAYS LOVED.

The beautiful are never desolate,
But some one always loves them.

Bailey.

THE BELIEF IN.

There is scarcely a single joy or sorrow,
within the experience of our fellow-crea-
tures, which we have not tasted; yet the
belief in the good and beautiful has never
forsaken us. It has been medicine in sick-
ness, richness in poverty, and the best part
of all that ever delighted us in health and
success.

Leigh Hunt.

BEAUTY.

ABSOLUTENESS OF.

O she is all perfection,

All that the blooming earth can send forth
fair,

All that the gaudy heavens could drop
down glorious.

Lee.

When I approach

Her loveliness, so absolute she seems,
And in herself complete, so well to know
Her own, that what she wills to do or say,
Seems wisest, virtuousest, discretest, best;
All higher knowledge in her presence falls
Degraded. Wisdom in discourse with her
Loses, discount'nanc'd, and like folly shows.

Milton.

ABUNDANCE OF.

Nature was here so lavish of her store,
That she bestow'd until she had no more.

Brown.

ALLUREMENTS OF.

Nought under heaven so strongly doth
allure

The sense of man, and all his mind possess,
As beauty's lovely bait.

Spenser.

Oh! she has a beauty might ensnare
A conqueror's soul, and make him leave his
crown

At random, to be scuffled for by slaves.

Otway.

A PLAYTHING.

Beauty! thou pretty plaything! dear de-
ceit,

That steals so softly o'er the stripling's heart
And gives it a new pulse unknown before!

Blair.

ATTRACTION OF.

Beauty attracts us men; but if, like an
armed magnet, it is pointed with gold or
silver besides, it attracts with tenfold power.

ATTRIBUTES OF.

Grace was in all her steps, heav'n in her eye,
In every gesture dignity and love.

Milton.

A WITCH.

Beauty is a witch,
Against whose charms faith melteth into
blood.

Shakespeare.

BRIGHTNESS OF.

Is she not brighter than a summer's morn,
When all the heav'n is streaked with dap-
pled fires,
And fleck'd with blushes like a rifled maid?

Lee.

CELESTIALITY OF.

A lavish planet reign'd when she was born,
And made her of such kindred mould to
heav'n
She seems more heaven's than ours.

Ibid.

CHARMS OF.

Around her shone
The nameless charms unmark'd by her
alone.

The light of love, the purity of grace,
The mind, the music breathing from her
face

The hearts whose softness harmonized the
whole,

And, oh! that eye was in itself a soul.

Byron.

Her eyes, her lips, her cheeks, her shapes,
her features,
Seem to be drawn by love's own hand; by
love

Himself in love.

Dryden.

COMBINED WITH MIND.

What's female beauty but an air divine,
Through which the mind's all gentle graces
shine?

They, like the sun, irradiate all between;
The body charms because the soul is seen.
Hence men are often captives of a face—
They know not why—of no peculiar grace;
Some forms, though bright, no mortal man
can bear;

Some none resist, though not exceeding
fair.

Young.

CRITERION OF.

The criterion of true beauty is, that it in-
creases on examination; of false, that it
lessens. There is something, therefore, in
true beauty that corresponds with the right
reason, and it is not merely the creature of
fancy.

Greville.

DANGERS OF.

Beauty, like ice, our footing does betray;
Who can tread sure on the smooth, slippery
way?

Pleased with the surface, we glide swiftly
on,

And see the dangers that we cannot shun.

Dryden.

DEPENDENT UPON THE FACE.

Beauty depends more upon the move-
ment of the face, than upon the form of the
features when at rest. Thus a countenance
habitually under the influence of amiable
feelings, acquires a beauty of the highest
order, from the frequency with which such
feelings are the originating causes of the
movement or expressions which stamp their
character upon it.

Mrs. S. C. Hall.

DESCRIBED.

Her glossy hair was cluster'd o'er a brow,
Bright with intelligence, and fair and
smooth;

Her eyebrows' shape was like the ærial
bow,

Her cheek all purple with the beam of
youth,

Mounting at times to a transparent glow
As if her veins ran lightning.

Byron.

DIGNITY OF.

What tender force, what dignity divine!
 What virtue consecrating every feature!
 Around that neck what dross are pearl and
 gold!

Young.

DIVINITY OF.

For sure of all that in this mortal frame
 Contained is, nought more divine doth
 seem,

Or that resembleth more th' immortal flame
 Of heavenly light, than beauty's glorious
 beam.

Spenser.

EMPIRE OF.

To give pain is the tyranny, to make happy
 The true empire of.

Steele.

ENCHANTMENT OF.

Her sacred beauty hath enchanted heav'n,
 And had she lived before the siege of Troy,
 Helen, whose beauty summon'd Greece to
 arms,

And drew a thousand ships to Tenedos,
 Had not been named in Homer's Iliad;
 Her name had been in every line he wrote.

Marlowe.

ENTICEMENT OF.

I long not for the cherries on the tree,
 So much as those which on a lip I see;
 And more affection bear I to the rose
 That in a cheek than in a garden grows.

Randolph.

ETERNITY OF.

A thing of beauty is a joy forever,
 Its loveliness increases; it will never
 Pass into nothingness.

Keats.

EVANESCENCE OF.

Beauty, sweet love, is like the morning
 dew,

Whose short refresh upon tender green,
 Cheers for a time, but till the sun doth
 show,

And straight is gone, as it had never been.

Daniel.

Do not idolatrize; beauty's a flower,
 Which springs and withers almost in an
 hour.

Wm. Smith.

Beauty—the fading rainbow's pride.

Halleck.

FATAL.

O fatal beauty! why art thou bestow'd
 On hapless woman still to make her
 wretched!

Betray'd by thee, how many are undone!

Patterson.

FOOD OF.

Her cheek had the pale pearly pink
 Of sea shells, the world's sweetest tint, as
 though

She lived, one-half might deem, on roses
 sopp'd

In pearly dew.

Bailey.

FOUNDATION OF.

Truth is the foundation and the reason of
 the perfection of beauty, for of whatever
 stature a thing may be, it cannot be beauti-
 ful and perfect, unless it be truly what it
 should be, and possess truly all that it
 should have.

La Rochefoucauld.

FRAILTY OF.

Not faster in the summer's ray,
 The spring's frail beauty fades away,
 Than anguish and decay consume,
 The smiling virgin's rosy bloom.
 Some beauty's snatch'd each day, each hour;
 For beauty is a fleeting flower;
 Then how can wisdom e'er confide
 In beauty's momentary pride?

Elphinstone.

GENUINENESS OF.

'Tis beauty truly blent, whose red and
 white

Nature's own sweet and cunning hand laid
 on.

Shakespeare.

GORGEOUSNESS OF.

As plays the sun upon the glossy streams,
 Twinkling another counterfeited beam,
 So seems this gorgeous beauty to mine eyes.

Shakespeare.

HARMONY IN.

Such harmony in motion, speech and air,
 That without fairness, she was more than
 fair.

Crabbe.

HEIGHTENED BY GOODNESS.

How goodness heightens beauty!

Hannah More.

INDESCRIBABLE.

For her own person,
 It beggar'd all description; she did lie
 In her pavilion,
 O'er-picturing that Venus, where we see
 The fancy outwork nature.

Shakespeare

INEXPRESSIBLE.

Is she not more than painting can express,
 Or youthful poets fancy when they love?

Rowe.

That is the best part of beauty which a
 picture cannot express.

Bacon.

INFLUENCE OF.

O, she doth teach the torches to burn bright!
It seems she hangs upon the cheek of night
Like a ring in an Ethiop's ear;
Beauty too rich for use, for earth too dear.

Shakespeare.

INNOCENCE OF.

The bloom of opening flowers' unsullied
beauty,
Softness and sweetest innocence she wears,
And looks like nature in the world's first
spring.

Rowe.

IN SORROW.

Most sad she sat, but oh! most beautiful;
if sorrow stole

A charm awhile from beauty, beauty's self
Might envy well the charm that sorrow lent
To every perfect feature.

Reynolds.

INSPIRATION OF.

Thy beauties will inspire the arms of death,
And warm the pale, cold tyrant into life.

Southern.

Her overpowering presence made you feel
It would not be idolatry to kneel.

Byron.

INTOXICATION OF.

We gaze and turn away and know not
where,
Dazzled and drunk with beauty, till the
heart
Reels in its fullness.

Byron.

Beauty is worse than wine; it intoxicates
both the holder and the beholder.

Zimmerman.

IS TRUTH.

Beauty is truth, truth beauty—that is all
Ye know on earth, and all ye need to know.

Keats.

KNOWLEDGE OF.

Beauty, like wit, to judgesshould be shown;
Both are most valued where they best are
known.

Lord Lyttleton.

LENT TO NATURE.

Beauty was lent to nature as the type
Of heaven's unspeakable and holy joy,
Where all perfection makes the sum of
bliss.

Mrs. Hale.

MAJESTY OF.

Who hath not proved how feebly words
essay,

To fix one spark of beauty's heavenly ray?
Who doth not feel, until his failing sight
Faints into dimness with its own delight,
His changing cheek, his sinking heart con-
fess

The might—the majesty of loveliness?

Byron.

MATERIAL OF.

The fringe of the garment of God. *Bailey.*

NEEDS NO ORNAMENT.

—— for loveliness

Needs not the foreign aid of ornament,
But is, when unadorned, adorn'd the most.

Thomson.

NOT TO BE FORGOTTEN.

When I forget that the stars shine in air,
When I forget that beauty is in stars—
Shall I forget thy beauty.

Ibid.

OF BODY AND SOUL.

Every spirit as it is most pure,
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit it * * * * *
For of the soul the body form doth take;
For soul is form and doth the body make.

Spenser.

OF THE CREATOR.

O, if so much beauty doth reveal
Itself in every vein of life and nature,
How beautiful must be the Source itself,
The Ever Bright One.

Tegner.

OF THE FACE.

But then her face
So lovely, yet so arch, so full of mirth,
The overflowings of an innocent heart.

Rogers.

I've gaz'd on many a brighter face,
But ne'er on one for years,
Where beauty left so soft a trace,
As it had left on hers.

Mrs. Welby.

OF THE MIND.

Beauty has gone; but yet her mind is still
As beautiful as ever.

Percival.

PERFECTNESS OF.

That is not the most perfect beauty, which,
in public, would attract the greatest obser-
vation; nor even which the statuary would
admit to be a faultless piece of clay, kneaded
up with blood. But that is true beauty,
which has not only a substance, but a spirit—
a beauty that we must ultimately know,
justly to appreciate,—a beauty lighted up
by conversation, where the mind shines, as
it were, through its casket, where, in the
language of the poet, 'the eloquent blood
spoke in her cheeks, and so distinctly
wrought, that we might almost say her
body thought. An order and a mode of
beauty, which, the more we know, the more
we accuse ourselves for not having before
discovered those thousand graces which be-
speak, that their owner has a soul. This is

the beauty that never cloy, possessing charms, as resistless as the fascinating Egyptian, for which Anthony wisely paid the bauble of the world—a beauty like the rising of his own Italian suns, always enchanting, never the same. *Colton.*

PLEADINGS OF.

All orators are dumb when beauty pleadeth. *Shakespeare.*

POWER OF

At her feet were laid
The scepters of the earth, exposed on heaps,
To choose where she would reign. *Dryden.*

The holy priests gaze on her when she smiles

With heav'd hands, forgetting gravity,
They bless her wanton eyes. Ev'n I, who
ate her,

With a malignant joy, behold such beauty
And while I curse, desire it. *Ibid.*

Age cannot wither her, nor custom stale
Her infinite variety: other women cloy
The appetites they feed; but she makes
hungry,

Where most she satisfies. *Shakespeare.*

QUALITIES OF.

Socrates called beauty, a short lived tyranny; Plato, a privilege of nature; Theophrastes, a silent cheat; Theocritus, a delightful prejudice; Carneades, a solitary kingdom; Domitian said that nothing was more grateful; Aristotle affirmed, that beauty was better than all the letters of recommendation in the world; Homer, that 'twas a glorious gift of nature; and Ovid, alluding to him, calls it a favor bestowed by the Gods.

REPOSE OF.

The repose
Of beauty, where she lieth bright and still,
As some lone angel, dead asleep in light
On the most heavenward top of all this
world
Wing-weary. *Dobell.*

SACREDNESS OF.

Mark her majestic fabric; she's a temple
Sacred by birth, and built by hands Divine;
Her soul's the Deity that lodges there;
Nor is the pile unworthy of the God.

Dryden.

SMILE OF.

Without the smile from partial beauty won,
O, what were man! a world without a sun!
Campbell.

SOON CLOY.

Beauty,
That transitory flower; even while it lasts
Palls on the roving sense, when held too
near,
Or dwelling there too long; by fits it pleases,
And smells at distance best; its sweets familiar
By frequent converse, soon grow dull and
cloy you. *Jeffry*

THE FIRST IN MIGHT.

'Tis the eternal law,
That first in beauty should be first in might. *Keats.*

THE MATE FOR.

The mate for beauty should be a man and
not a money chest. *Bulwer.*

THE WEALTH OF.

Ye tradeful merchants! that with weary
toil,
Do seek most precious things to make you
gaine,
And both the Indies of their treasures spoil;
What needeth you to seek so far in vain?
For lo! my love doth in herself contain
All this world's riches that may far be
found;

If saphyrs, lo! her eyes be saphyrs plain;
If rubies, lo! her lips be rubies sound;
If pearls, her teeth be pearls, both pure and
round;

If ivory, her forehead's ivory I ween;
If gold, her locks are finest gold on ground;
If silver, her fair hands are silver sheen:
But that which fairest is, but few behold,
Her mind, adorn'd with virtues manifold.

Spenser

TO BE IDOLIZED.

One who would change the worship of all
climates,
And make a new religion where'er she
comes,
Unite the differing faiths of all the world,
To idolize her face. *Dryden.*

TRAITS OF.

Every trait of beauty may be traced to
some virtue, as to innocence, candour, generosity, modesty, and heroism. *St. Pierre.*

TRANSITORINESS OF.

Remember if you marry for beauty, thou
bindest thyself all thy life for that which,
perchance, will neither last nor please thee
one year; and when thou hast it, it will be
to thee of no price at all. *Raleigh.*

Beauty is but a vain and doubtful good,
A shining gloss, that fadeth suddenly,
A flower that dies when first it 'gins to bud,
A brittle glass, that's broken presently;
A doubtful good, a gloss, a glass, a flower,
Lost, faded, broken, dead within an hour.
Shakespeare.

TRIUMPHS OF.

To make the cunning artless, tame the rude,
Subdue the haughty, shake th' undaunted
soul;

Yea, put a bridle in the lion's mouth,
And lead him forth as a domestic cur—
These are the triumphs of all powerful
beauty. *Joanna Baillie.*

UNDESIRABLE.

Beauty is as summer fruits, which are
easy to corrupt and cannot last; and for the
most part it makes a dissolute youth, and
an age a little out of countenance; but if it
light well, it makes virtue shine and vice
blu . *Bacon.*

WEeping.

Alone and dewy, coldly pure and pale;
As weeping beauty's cheek at sorrow's tale.
Byron.

WITH DECEIT.

O, nature! what hadst thou to do in hell,
When thou didst bower the spirit of a fiend
In mortal paradise of such sweet flesh?
Was ever book, containing such vile matter,
So fairly bound? O, that deceit should
dwell

I' such a gorgeous palace! *Shakespeare.*

WITH HONESTY.

Could beauty have better commerce than
with honesty? *Shakespeare.*

Honesty coupled to beauty, is to have
honey sauce to sugar. *Ibid.*

WITH KINDNESS.

Beauty lives with kindness. *Shakespeare.*

WITH MODESTY.

As lamps burn silent with unconscious light,
So modest ease in beauty shines most bright,
Unaiming charms with edge resistless fall,
And she, who means no mischief, does it
all.

Pryor.

WITH SOUL.

What is beauty? Not the show
Of shapely limbs and features. No;
These are but flowers
That have their dated hours,
To breathe their momentary sweets and go.
'Tis the stainless soul within
That outshines the fairest skin.

Sir A. Hunt.

WITHOUT KINDNESS.

Beauty, without kindness, dies unenjoyed
and undelighting. *Johnson.*

WITHOUT VIRTUE.

Beauty, without virtue, is like a flower
without perfume. *From the French.*

BED.

Oh! thou gentle scene

Of sweet repose; where, by th' oblivious
draught

Of each sad toilsome day to peace restor'd,
Unhappy mortals lose their woes awile.

Thomson.

A BUNDLE OF PARADOXES.

Bed is a bundle of paradoxes; we go to
it with reluctance, yet we quit it with re-
gret; and we make up our minds every
night to leave it early, but we make up our
bodies every morning to keep it late.

Colton.

A LARGE.

Oh! a mighty large bed! bigger by half
than the great bed at Ware—ten thousand
people may lie in it together, and never feel
one another. *George Farquhar.*

DELIGHTFUL.

Night is the time for rest;

How sweet when labours close,

To gather round an aching breast

The curtain of repose;

Stretch the tir'd limbs, and lay the head

Down on our own delightful bed.

James Montgomery.

BED-CHAMBER.

REQUISITES OF THE.

Sweet pillows, sweetest bed;
A chamber deaf to noise, and blind to light;
A rosy garland, and a weary head.

Sir Philip Sydney.

BED-TIME.

NECESSARY.

There should be hours for necessities, not
for delights; times to repair our nature with
comforting repose, and not for us to waste
these times. *Shakespeare.*

BEE.

BUSY.

How doth the little busy bee

Improve each shining hour,

And gather honey all the day

From every opening flower. *Watts.*

CONTRAST IN THE.

Look on the bee upon the wing 'mong
flowers;

How brave, how bright his life! then mark
him hiv'd,

Cramp'd, cringing in his self-built, social
cell,

Thus it is in the world-hive; most where
men

Lie deep in cities as in drifts. *Bailey.*

INDUSTRY OF THE.

Many coloured, sunshine loving, spring-
betokening bee!

Yellow bee, so mad for love of early bloom-
ing flowers!

Till thy waxen cells be full, fair fall thy
work and thee,

Buzzing round the sweetly-smelling garden
plots and flowers.

Professor Wilson.

BEES.

INSTINCT OF.

Even bees, the little alms-men of spring
bowers,

Know there is richest juice in poison-flowers.

Keats.

TEACHERS OF MANKIND.

So work the honey-bees;

Creatures, that by a rule in nature teach

The art of order to a peopled kingdom.

They have a king and officers of sorts;

Where some, like magistrates, correct at
home;

Others, like merchants, venture trade
abroad;

Others, like soldiers, armed in their stings,
Make boot upon the summer's velvet buds;

Which pillage they, with merry march,
bring home,

To the tent royal of their emperor;

Who, busied in his majesty, surveys

The singing masons building roofs of gold;

The civil citizens kneading up the honey;

The poor mechanic porters crowding in

Their heavy burdens at his narrow gate;

The sad-eyed justice, with his surly hum,

Delivering o'er to executors pale

The lazy yawning drone. *Shakespeare.*

BEGGAR.

A DUMB.

A beggar that is dumb, you know,

May challenge double pity.

Sir Walter Raleigh.

A GUEST.

His house was known to all the vagrant
train,

He chid their wand'rings, but reliev'd their
pain,

The long remember'd beggar was his guest,
Whose beard descending swept his aged

breast.

Goldsmith.

BOLDNESS OF.

When beggars grow thus bold

No marvel, then, that charity grows cold.

Drayton.

FREEDOM OF.

Beggar!—the only free men of our com-
monwealth,

Free above scot-free, that observe no laws,

Obey no governor, use no religion,

But what they draw from their own ancient
custom,

Or constitute themselves, yet are no rebels.

Broome.

MODESTY OF THE.

The beggar, as he stretch'd his shrivel'd
hand,

Rais'd not his eyes—and those who dropp'd
the mite

Pass'd on unnoticed.

Bailey.

MOUNTED.

The adage must be verified—

That beggars mounted, run their horse to
death.

Shakespeare.

RAILLERY OF A.

Well, while I am a beggar, I will rail,

And say,—there is no sin, but to be rich;

And being rich my virtue then shall be,

To say,—there is no vice but beggary.

Ibid.

WHO MAKES A.

He makes a beggar first that first relieves
him

Not us'rers make more beggars where they
live

Than charitable men that use to give.

Heywood.

BEGGARY.

REPROACH OF.

Art thou a man, and shams't thou not to beg,
To practise such a servile kind of life?

Why, were thy education ne'er so mean,

Having thy limbs, a thousand fairer courses

Offer themselves to thy election.

Either the wars might still supply thy wants,

Or service of some virtuous gentleman,

Or honest labour; nay, what can I name

But would become thee better than to beg?

But men of thy condition feed on sloth,

As doth the beetle on the dung she breeds in;

Not caring how the metal of your minds

Is eaten with the rust of idleness.

Now, after me, what e'er he be, that should

Believe a person of thy quality,

While thou insist in this loose desp'rate
course,

I would esteem the sin not thine, but his.

Ben Jonson.

BEGINNING.

Meet the first beginnings—look to the budding mischief, before it has time to ripen into maturity.

OF THE END.

To show our simple skill,
This is the beginning of our end.

Shakespeare.

BEHAVIOUR.

LEVITY OF.

Levity of behavior is the bane of all that is good and virtuous.

Seneca.

ODDITIES OF.

Oddities and singularities of behavior may attend genius; when they do, they are its misfortunes and its blemishes. The man of true genius will be ashamed of them; at least he will never affect to distinguish himself by whimsical peculiarities.

S. W. Temple.

PROPER.

What is becoming is honorable, and what is honorable is becoming.

Tully.

RULES FOR.

Never put off till to-morrow what you can do to-day.

Never trouble another for what you can do yourself.

Never spend your money before you have it.

Never buy what you do not want because it is cheap.

Pride costs us more than hunger, thirst, and cold.

We seldom repent having eaten too little.

Nothing is troublesome that we do willingly.

How much pain the evils have cost us that have never happened!

Take things always by the smooth handle.

When angry, count ten before you speak: if very angry, a hundred.

Jefferson.

BELIEF.

DIFFERENCES IN.

'Tis with our judgments as our watches;
none

Are just alike, yet each believes his own.

Pope.

EASE OF.

You believe that easily which you hope for earnestly.

Terence.

UNWILLINGNESS OF.

We are slow to believe that, which if believed would hurt our feelings.

Ovid.

WILLINGNESS OF.

Men believe that willingly which they wish to be true.

Cæsar.

BELLS.

MUSIC OF.

The music highest bordering upon heaven.

Lamb.

THE VILLAGE.

How soft the music of those village bells,
Falling at intervals upon the ear

In cadence sweet! now dying all away,

Now pealing loud again and louder still,

Clear and sonorous as the gale comes on,

With easy force it opens all the cells

Where memory slept.

Cowper.

BENEFACTOR.

A TRUE.

And he gave it for his opinion, that whoever could make two ears of corn, or two blades of grass to grow upon a spot of ground, where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together.

Swift.

BENEFITS.

BRAGGING OF.

To brag of benefits one hath bestowed,

Doth make the best seem less, and most seem none,

So oftentimes the greatest courtesy

Is by the doer made an injury.

Broome.

INGRATITUDE FOR.

Men are not only prone to forget benefits; they even hate those who have obliged them, and cease to hate those who have injured them. The necessity of revenging an injury, or of recompensing a benefit seems a slavery to which they are unwilling to submit.

La Rochefoucauld.

NEGLECT OF.

He that neglects a blessing, though he want
A present knowledge how to use it
Neglects himself.

Beaumont and Fletcher.

BENEFICENCE.

BLESSEDNESS OF.

A beneficent person is like a fountain watering the earth, and spreading fertility; it is, therefore, more delightful and more honourable to give than to receive.

Epicurus

DIVINE.

Sundry blessings hang about his throne,
That speak him full of grace.

Shakespeare.

DUTY OF.

Beneficence is a duty. He who frequently practices it, and sees his benevolent intentions realized, at length comes really to love him to whom he has done good.

Kant.

ENJOYMENT OF.

There is no use of money equal to that of beneficence; here the enjoyment grows upon reflection.

Mackenzie.

GLORY OF.

And 'tis not sure so full a benefit

Freely to give, as freely to require.

A bounteous act hath glory following it,

They cause the glory that the act desire.

Lady Carew.

POWER OF APPRECIATING.

There is no bounty to be showed to such
As have real goodness: Bounty is
A spice of virtue; and what virtuous act
Can take effect on them that have no power
Of equal habitude to apprehend it?

Ben Jonson.

TO OTHERS.

Men resemble the gods in nothing so
much as in doing good to their fellow creatures.

Cicero.

BENEVOLENCE.

AFFECTION FOR.

The conqueror is regarded with awe, the wise man commands our esteem, but it is the benevolent man who wins our affection.

From the French.

ASKS NO REWARD.

The generous pride of virtue,
Disdains to weigh too nicely the returns
Her bounty meets with—like the liberal
gods,

From her own gracious nature she bestows,
Nor stops to ask reward.

Thomson.

BOUNTY OF.

For his bounty,

There was no winter in't; an autumn 'twas
That grew the more by reaping.

Shakespeare.

DIVINE.

Rare benevolence, the minister of God.

Carlyle.

ECONOMY IN.

There is nothing that requires so strict an economy as our benevolence. We should husband our means as the agriculturist his manure, which if he spread over too large a superficies, produces no crop; if over too small a surface, exuberates in rankness and in weeds.

Colton.

We should be careful that our benevolence does not exceed our means.

Cicero.

ENJOYMENT OF.

The secret pleasure of a generous act,
Is the great mind's great bribe.

Dryden.

NOBLER THAN INTELLECT.

The disposition to give a cup of cold water to a disciple is a far nobler property than the finest intellect. Satan has a fine intellect, but not the image of God.

Howells.

PLEASURE OF.

Doing good is the only certainly happy action of a man's life.

Sir Philip Sidney.

REWARD OF.

A poor man served by thee, shall make thee rich.

Mrs. Browning.

Think not the good,

The gentle deeds of mercy thou hast done,
Shall die forgotten all; the poor, the prisoner,

The fatherless, the friendless, and the widow,

Who daily own the bounty of thy hand,
Shall cry to heav'n and pull a blessing on thee.

Rowe.

WISDOM OF.

The truly generous is the truly wise;
And he who loves not others lives unblest.

Home.

WORTHINESS OF.

——— amid life's quests

That seems but worthy one—to do men good.

Bailey.

BIBLE.

BEAUTY OF THE.

I use the Scriptures, not as an arsenal to be resorted to only for arms and weapons, but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe and excite my devotion to the Deity there preached and adored.

Boyle.

CAPACITIES OF THE.

A stream where alike the elephant may
swim and the lamb may wade.

Gregory the Great.

CHARACTER OF—DIVINE.

This Book, this Holy Book, on every line,
Mark'd with the seal of high divinity,
On every leaf bedew'd with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamp'd
From first to last; this ray of sacred light,
This lamp, from off the everlasting throne,
Mercy took down, and in the night of time
Stood, casting on the dark her gracious
bow;

And evermore beseeching men with tears
And earnest sighs, to read, believe and live.

Pollok.

FULLNESS OF THE.

It has God for its author, salvation for its
end, and truth, without any mixture of
error, for its matter;—it is all pure, all sin-
cere; nothing too much, nothing wanting.

Locke.

GLORY OF THE.

A glory gilds the sacred page,
Majestic like the sun,
It gives a light to every age;
It gives, but borrows none.

Cowper.

IMPERISHABLENESS OF THE.

All flesh is grass, and all the goodliness
thereof is as the flower of the field; the
grass withereth, the flower fadeth; because
the spirit of the Lord bloweth upon it;
surely the people is grass. The grass with-
ereth, the flower fadeth, but the word of
our God shall stand forever.

Isaiah xl, 6.

MYSTERY IN THE.

Within that awful volume lies
The mystery of mysteries.

Scott.

SURPRISES IN THE.

Bibles laid open, millions of surprises.

George Herbert.

TEACHINGS OF THE.

The Scriptures teach us the best way of
living, the noblest way of suffering, and the
most comfortable way of dying.

Flavel.

THE GUIDE OF LIFE.

It is a belief in the Bible, the fruits of
deep meditation, which has served me as
the guide of my moral and literary life. I
have found it a capital safely invested, and
richly productive of interest.

Goethe.

BIGOTRY.

AND RELIGION.

Bigotry murders religion to frighten souls
with her ghost.

Colton.

DEMON SPIRIT OF.

She has no head, and cannot think; no
heart, and cannot feel. When she moves,
it is in wrath; when she pauses, it is amid
ruin; her prayers are curses—her God is a
demon—her communion is death—her ven-
geance is eternity—her decalogue written
in the blood of her victims; and if she stops
for a moment in her infernal flight, it is
upon a kindred rock, to whet her vulture
fang for a more sanguinary desolation.

Daniel O'Connell.

EASIER THAN THINKING.

To follow foolish precedents, and wink
With both our eyes is easier than to think.

Cowper.

NO PLEASURE TO HEAVEN.

Heav'n ne'er took a pleasure or a pride
In starving stomachs or a horsewhipp'd
hide.

Pope.

PERSEVERANCE OF.

Soon their crude notions with each other
fought,
The adverse sect deny'd what this had
taught,
And he at length the amplest triumph
gain'd,
Who contradicted what the last maintain'd.

Prior.

BIOGRAPHY.

LESSON FROM.

My advice is, to consult the lives of other
men, as he would a looking glass, and from
thence fetch examples for his own imita-
tion.

Terence.

TO BE MINUTELY WRITTEN.

A life that is worth writing at all, is worth
writing minutely.

Longfellow.

BIRD.

SET FREE.

See the enfranchised bird, who wildly
springs,
With a keen sparkle in his glowing eye
And a strong effort in his quivering wings,
Up to the blue vault of the happy sky.

Mrs. Norton.

BIRDS.

BEAUTY OF.

Birds, the free tenants of earth, air, and ocean,

Their forms all symmetry, their motions grace,

In plumage delicate and beautiful,
Thick without burthen, close as fish's scales,
Or loose as full blown poppies on the gale;
With wings that seem as they'd a soul with-
in them,

They bear their owners with such sweet
enchantment. *James Montgomery.*

MUSIC OF.

Every copse

Deep tangled, tree irregular, and bush
Bending with dewy moisture, o'er the heads
Of the coy quiristers that lodge within,
Are prodigal with harmony. The thrush
And wood-lark, o'er the kind contending
throng

Superior hear, run through the sweetest
length

Of notes; when listening Philomela designs
To let them joy, and purposes in thought
Elate, to make her night excel the day.

Thompson.

A light broke in upon my soul—

It was the carol of a bird;

It ceased—and then it came again

The sweetest song ear ever heard.

Byron.

With sonorous notes

Of every tone, mix'd in confusion sweet,
Our forest rings. *Carlos Wilcox.*

IN THE WOODS.

This great solitude is quick with life
And birds that scarce have learn'd the fear
of men

Are here.

Bryant.

BIRTH.

ADVANTAGES OF.

A noble birth and fortune, though they
make not a bad man good, yet they are a
real advantage to a worthy one, and place
his virtues in a fairer light. *Lillo.*

When real nobleness accompanies that
imaginary one of birth, the imaginary seems
to mix with real, and becomes real too.

Greville.

NO TEST OF MERIT.

I've learned to judge of men by their own
deeds;

I do not make the accident of birth

The standard of their merit. *Mrs. Hale.*

No distinction is 'tween man and man,
But as his virtues add to him a glory
Or vices cloud him. *Habington.*

BIRTHDAY.

THOUGHTS ON A.

Alas! this day

First gave me birth, and (which is strange
to tell)

The fates e'er since, as watching its return,
Have caught it as it flew, and mark'd it
deep

With something great; extremes of good
or ill. *Young.*

Yet all I've learnt from hours rife,

With painful brooding here,

Is, that amid this mortal strife,

The lapse of every year

But takes away a hope from life,

And adds to death a fear.

Hoffman.

BLACK.

THE BADGE OF HELL.

Black is the badge of hell,

The hue of dungeons, and the scowl of
night. *Shakespeare.*

BLAME.

OF SELF.

Man only blames himself in order that
he may be praised. *La Rochefoucauld.*

RECEPTION OF.

A man takes contradiction and advice
much more easily than people think, only
he will not bear it when violently given,
even though it be well founded. Hearts
are flowers; they remain open to the soft-
falling dew, but shut up in the violent
down-pour of rain. *Richter.*

BLESSEDNESS.

ANTIQUITY OF.

Blessedness is a whole eternity, older than
damnation. *Richter.*

TRUE.

True blessedness consisteth in a good life
and a happy death. *Solon.*

BLESSING.

OF THE LORD.

The blessing of the Lord, it maketh rich,
and he addeth no sorrow with it.

Proverbs x, 22.

BLESSINGS.

COMPARED WITH DEW.

The dews of heaven fall thick in blessings
on her. *Shakespeare.*

FLEETING.

How blessings brighten as they take their flight!
Young.

INVOCATIONS FOR.

Blessings be with them, and eternal praise
Who gave us nobler loves, and nobler cares,

The poets, who on earth have made us heirs

Of truth and pure delight, by heavenly lays.
Wordsworth.

The benediction of these covering heavens
Fall on their heads like dew.

Shakespeare.

Bless thy five wits.
Ibid.

SLIGHTED.

Not to understand a treasure's worth,
Till time has stolen away the slightest good,
Is cause of half the poverty we feel,
And makes the world the wilderness it is.

Cowper.

BLINDNESS.

COMPENSATION FOR.

This fellow must have a rare understanding;

For nature recompenseth the defects
Of one part with redundancy in another;
Blind men have excellent memories, and the tongue

Thus indisposed, there's treasure in the intellect.
Shirley.

FANCIFULNESS OF.

He whom nature thus bereaves,
Is ever fancy's favourite child;
For thee enchanted dreams she weaves
Of changeful beauty, bright and wild.

Mrs. Osgood.

HAPPINESS OF.

O happiness of blindness! now no beauty
Inflames my lust; no other's goods my envy,

Or misery my pity; no man's wealth
Draws my respect; nor poverty my scorn,
Yet still I see enough! man to himself
Is a large prospect, raised above the level
Of his low creeping thoughts; if then I have

A world within myself, that world shall be
My empire; there I'll reign, commanding
freely,

And willingly obey'd, secure from fear
Of foreign forces, or domestic treasons.

Denham.

HOME OF.

Ye have a world of light,
When love in the loved rejoices;
But the blind man's home is the house of
night,
And its beings are empty voices.

Bulwer.

MENTAL.

The blindness of men is the most dangerous effect of their pride; it seems to nourish and augment it, it deprives them of knowledge of remedies which can solace their miseries and can cure their faults.

La Rochefoucauld.

BLOCKHEAD.

AWKWARDNESS OF.

A blockhead cannot come in, nor go away,
nor sit, nor rise, nor stand, like a man of sense.

La Bruyere.

BUSINESS OF.

A bee is not a busier animal than a blockhead.

Pope.

BLUNDERS.

NOT ANNOYING.

His blunders never annoyed him, and he was cheerful and chirrupy under a mountain of mistakes.

BLUNTNESS

FALSE.

This is some fellow,
Who having been prais'd for bluntness,
doth affect

A saucy roughness, and constrains the garb,
Quite from his nature: he can't flatter, he!
An honest mind and plain,—he must speak
truth!

And they will take it so; if not he's plain.
These kind of knaves I know, which in
this plainness

Harbor more craft, and far corrupter ends,
Than twenty silly, ducking observants,
That stretch their duty nicely.

Shakespeare.

HONEST.

I have neither wit, nor words, nor worth,
Nor actions, nor utterance, nor the power
of speech,

To stir men's blood: I only speak right on.

Ibid.

BLUSHES.

The heart's meteors tilting in the face.

Shakespeare.

BLUSHING.

CHANGES THE FEATURES.

With every change his features play'd
As aspens show the light and shade.

Sir Walter Scott.

ELOQUENCE OF.

Playful blushes, that seemed nought
But luminous escapes of thought.

Moore.

Give me the eloquent cheek,
When blushes burn and die
Like thine its changes speak,
The spirit's purity. *Mrs. Osgood.*

FROM THE SOUL.

—— the blush is formed—and flies—
Nor owns reflection's calm control;
It comes, it deepens—fades and dies,
A gush of feeling from the soul.

Mrs. Dinnies.

LOVELINESS OF.

The lilies faintly to the roses yield,
As on thy lovely cheek, they struggling vie.

Hoffman.

Let me forever gaze

And bless the new born glories that adorn
thee;

From every blush that kindles in thy
cheeks,

Ten thousand little loves and graces spring
To revel in the roses. *Rowe.*

MODESTY OF.

The blushing cheek speaks modest mind,
The lips befitting words most kind,
The eye does tempt to love's desire,
And seems to say 'tis "Cupid's fire."

Harrington.

OF AGED CHEEKS.

O call not to this aged cheek
The little blood which should keep warm
my heart. *Dryden.*

OF GUILT.

What means alas!
That blood which flushes guilty in your
face. *Dryden.*

OF JOY.

Confusion thrill'd me then, and secret joy
Fast throbbing, stole its treasure from my
heart,
And mantling upward, turn'd my face to
crimson. *Brooke.*

OF SHAME.

Confound me not with shame, nor call up
all
The blood that warms my trembling heart,
To fill my cheek with blushes. *Trap.*

TESTIMONY OF.

The blush is Nature's alarm at the ap-
proach of sin—and her testimony to the
dignity of virtue. *Fuller.*

BLUSTERER.

CHARACTERISTICS OF THE.

A killing tongue and a quiet sword.

Shakespeare.

REBUKE TO A.

What art thou? Have not I
An arm as big as thine? A heart as big?
Thy words, I grant, are bigger; for I wear
not

My dagger in my mouth. *Ibid.*

BOASTER.

CHARACTERISTICS OF.

I know them, yea,
And what they weigh, even to the utmost
scruple;
Scambling, out-facing, fashion-mong'ring
boys,

That lie, and cog, and flout, deprave, and
slander,

Go antiickly, and show outward hideousness,
And speak off half a dozen dangerous words,
How they might hurt their enemies, if they
durst;

And this is all. *Ibid.*

DECEPTIVENESS OF THE.

When you begin with so much pomp and
show,
Why is the end so little and so low?

Roscommon.

BOASTING.

EMPTINESS OF.

The empty vessel makes the greatest
sound. *Shakespeare.*

OF HEROISM.

O Jove! Let it become
To boast my deeds, when he whom they
concern

Shall thus forget them. *Johnson.*

I've seen the day

When with this little arm, and this good
sword

I've made my way through more imped-
ments

Than twenty times your stop.

WORDS, NOT DEEDS.

For men (it is reported) dash and vapor
Less on the field of battle than on paper.
Thus in the hist'ry of dire campaign
More carnage loads the newspaper than
plain. *Dr. Wolcott.*

BODY.

A SPIRITUAL TEMPLE.

What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God: and ye are not your own?

Cor. vi, 19.

ORIGIN OF THE.

These limbs,—whence had we them; this stormy force; this life-blood, with its burning passion? They are dust and shadow—a shadow system gathered round our *me*; wherein through some moments or years, the divine essence is to be revealed in the flesh.

Carlyle.

WITH SOUL.

For of the soul the body form doth take,
For soul is form, and doth the body make.

Spenser.

BOOKS.

ABUNDANCE OF.

Productive was the world
In many things, but most in books.

Pollok.

ADVICE TO READERS OF.

Great books are not in every body's reach; and though it is better to know them thoroughly, than to know them only here and there; yet it is a good work to give a little to those who have neither the time nor means to get more. Let every book-worm, when, in any fragrant scarce old tome, he discovers a sentence, a story, and illustration that does his heart good, hasten to give it.

Coleridge.

ADVANTAGES OF.

Books are a guide in youth, and an entertainment for age. They support us under solitude, and keep us from becoming a burden to ourselves. They help us to forget the crossness of men and things, compose our cares and our passions, and lay our disappointments asleep. When we are weary of the living, we may repair to the dead, who have nothing of peevishness, pride or design in their conversation.

Collier.

Without books, God is silent, justice dormant, natural science at a stand, philosophy lame, letters dumb, and all things involved in Cimmerian darkness.

Bartholin.

A FEW WELL DIGESTED.

Learning is more profound
When in few solid authors't may be found;
A few good books, digested well do feed
The mind; much cloy, and doth ill humors breed.

Robert Heath.

AIM OF.

Books should to one of these four ends conduce,
For wisdom, piety, delight or use.

Denham.

A LIBRARY OF.

— The place that does
Contain my books, the best companions, is
To me a glorious court, where hourly I
Converse with the old sages and philosophers;
And sometimes for variety, I confer
With kings and emperors, and weigh their counsels;
Calling their victories, if unjustly got,
Unto a strict account; and in my fancy,
Deface their ill-plac'd statutes.

Fletcher.

APPRECIATION OF.

That book in many's eyes doth share the glory,
That in gold clasps, locks in the golden story.

Shakespeare.

ARE MEN.

Books are men of higher stature.
And the only men that speak aloud for future times to hear!

Mrs. Browning.

ARE SPECTACLES.

Books, as Dryden aptly termed them, are spectacles to read nature. * * They teach us to understand and feel what we see, to decipher and syllable the hieroglyphics of the sense.

Hare.

AS COMPANIONS.

The burning soul, the burden'd mind,
In books alone companions find.

Mrs. Hale.

AS WARNINGS.

The past but lives in words; a thousand ages

Were blank, if books had not evok'd their ghosts,

And kept the pale, unbodied shades to warn us

From fleshless lips.

Bulwer.

CANNOT ALWAYS PLEASE.

Books cannot always please, however good,
Minds are not ever craving for their food.

Crabbe.

COLLECTORS OF SCARCE.

He that will have no books but those that are scarce, evinces about as correct a taste in literature as he would do in friendship, who would have no friends but those whom all the rest of the world have sent to Coventry.

Colton.

CONSOLATION OF

To divert at any time a troublesome fancy, run to thy books; they presently fix thee to them, and drive the other out of thy thoughts. They always receive thee with the same kindness.

Fuller.

Come, and take choice of all my library,
And so beguile thy sorrow.

Shakespeare.

DESTRUCTION OF.

As good almost kill a man, as kill a good book; who kills a man, kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself.

Milton.

EFFECTS OF.

Reading maketh a full man, conference a ready man, and writing an exact man.

Bacon.

History makes men wise; poets, witty; the mathematics, subtle; natural philosophy, deep; moral, grave; logic and rhetoric able to contend.

Ibid.

EVERY ONE AN ACTION.

Every great book is an action, and every great action is a book.

Martin Luther.

(GOOD,) LIFE-BLOOD.

A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life.

Milton.

(GOOD,) SCARCE.

Good books are as scarce as good companions.

HONESTY IN.

When self-interest inclines a man to print, he should consider that the purchaser expects a pennyworth for his penny, and has reason to asperse his honesty if he finds himself deceived.

Shenstone.

IGNORANCE OF.

He hath never fed on the dainties that are bred in a book.

Shakespeare.

LOVE OF.

He who loves not books, before he come to thirty years of age, will hardly love them enough afterwards to understand them.

Clarendon.

MENTORS.

A blessing on the printer's art!—

Books are the mentors of the heart.

Mrs. Hale.

NECESSARY TO MAN.

Books are a part of man's prerogative
In formal ink, they thought and voices hold,
That we to them our solitude may give,
And make time present travel that of old,
Our life fame pieceth longer at the end,
And books it farther backward doth extend.

Sir Thomas Overbury.

NEGLIGENT READING OF.

No book can be so good, as to be profitable when negligently read.

Seneca.

PERFECTION IN.

'Tis in books the chief
Of all perfections to be plain and brief.

Butler.

REPOSITORIES.

Books are faithful repositories, which may be awhile neglected or forgotten, but when they are opened again, will again impart their instruction.

Jonson.

THE MOST VALUABLE.

Many books require no thought from those who read them, for a very simple reason;—they made no such demand upon those who wrote them. Those works, therefore, are the most valuable that set our thinking faculties in the fullest operation.

Colton.

TITLES OF.

There is a kind of physiognomy in the titles of books no less than in the faces of men, by which a skilful observer will as well know what to expect from the one as the other.

Butler.

USING OF.

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.

Bacon

I have somewhere seen it observed, that we should make the same use of a book that the bee does of a flower: she steals sweets from it, but does not injure it.

Colton.

ALUE OF.

I say we ought to reverence books, to look at them as useful and mighty things. If they are good and true, whether they are about religion or politics, farming trade, or medicine, they are the message of Christ, the maker of all things, the teacher of all truth.

Kingsley.

BOOK-WORMS.

Small have continual plodders ever won
Save base authority from others' books.

Shakespeare.

BORROWING.

To friends for advice;
To women for pity;
To strangers for charity;
To relatives for nothing.

Spanish Proverb.

NO REMEDY FOR POVERTY.

I can get no remedy against this consumption of the purse; borrowing only lingers and lingers it out, but the disease is incurable.

Ibid.

BOTTLE.

THE.

In the bottle, discontent seeks for comfort, cowardice for courage, and bashfulness for confidence.

Johnson.

BOUNTY.

BLESSEDNESS OF.

O blessed bounty, giving all content!
The only fautress of all noble arts
That lend'st success to every good intent.
A grace that rests in the most godlike hearts,
By heav'n to none but happy souls infus'd
Pity it is, that e'er thou wast abus'd.

Drayton.

CHANCE IN GIVING.

He that's liberal

To all alike, may do a good by chance,
But never out of judgment.

Beaumont and Fletcher.

MODERATION WITH.

Such moderation with thy bounty join,
That thou may'st nothing give that is not thine.

That liberality is but cast away,
Which makes us borrow what we cannot pay.

Denham.

BOXES.

THAT RULE THE WORLD.

The four boxes that rule the world—Cartridge-box, Ballot-box, Jury-box and Band-box.

BOYHOOD.

DAYS OF.

O! enviable, early days,
When dancing thoughtless pleasure's mazes,
To care, to guilt unknown!
How ill exchange'd for riper times,

To feel the follies, or the crimes
Of others, or my own!
Ye tiny elves, that guiltless sport,
Like linnets in the bush,
Ye little know the ill ye court,
When manhood is your wish!
The losses, the crosses,
That active men engage;
The fears all, the tears all,
Of dim declining age.

Burns.

REMINISCENCE OF.

Ah! happy years! once more who would
not be a boy.

Byron.

BRAGGART.

A mad-cap ruffian, and a swearing Jack,
That thinks with oaths to face the matter out.

Shakespeare.

AN ASS.

Who knows himself a braggart,
Let him fear this; for it will come to pass
That every braggart shall be found an ass.

Shakespeare.

BRAGGARTS.

INSOLENCE OF.

Here's a stay

That shakes the rotten carcass of old death
Out of his rags! Here's a large mouth, indeed,

That spits forth death, and mountains,
rocks and seas;

Talks as familiarly of lions,
As maidens of thirteen do of puppy dogs!
What cannoneer begot this lusty blood?
He speaks plain cannon, fire, and smoke,
and bounce;

He gives the bastinado with his tongue;
Our ears are cudgel'd.

Ibid.

BRAINS.

ABSENCE OF.

Not Hercules

Could have knock'd out his brains for he
had none.

Shakespeare.

BRAVERY.

CHARACTERISTICS.

The brave man seeks not popular applause,
Nor, overpower'd with arms, deserts his cause;

Unsham'd, though foil'd, he does the best
he can.

Dryden.

A spirit yet unquell'd and high,
That claims and seeks ascendancy.

Byron.

A brave man may fall but cannot yield.

A brave man is clear in his discourse, and keeps close to truth. *Aristotle.*

A brave man may yield to a braver man. OF A VILLAIN.

Courage is incompatible with the fear of death; but every villain fears death; therefore no villain can be brave. He may, indeed, possess the courage of the rat, and fight with desperation when driven into a corner, * * * * * yet the glare of a courage thus elicited by danger, where fear conquers fear, is not to be compared to that calm sunshine which constantly cheers and illuminates the breast of him, who builds his confidence on virtuous principles.

Colton.

REWARD OF.

None but the brave deserve the fair.

Dryden.

STRENGTH OF SOUL.

Intrepidity is an extraordinary strength of soul, which raises it above the troubles, disorders, and emotions which the sight of great perils can arouse in it; by this strength heroes maintain a calm aspect and preserve their reason and liberty in the most surprising and terrible accidents.

La Rochefoucauld.

TRUE.

That's a valiant flea that dares eat his breakfast on the lip of a lion.

Shakespeare.

WANT OF.

He is not worthy of the honeycomb
That shuns the hive because the bees have stings.

Shakespeare.

BRAVEST.

THE.

The best hearts, Trim, are ever the bravest, replied my uncle Toby.

Sterne.

Nature often enshrines gallant and noble hearts in weak bosoms—oftenest, God bless her! in female breasts.

Dickens.

BREEDING.

GOOD.

A well-bred dog generally bows to strangers.

BREVITY.

ADVANTAGES OF.

Brevity is the soul of wit
And tediousness the outward limbs, and flourishes.

Shakespeare.

If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.

Southey.

And there's one rare strange virtue in their speeches,

The secret of their mastery—they are short.

Halleck.

NECESSITY FOR.

Stop not unthinking, every friend you meet,
To spin your wordy fabric in the street;
While you are emptying your colloquial pack,

The fiend *Lumbago* jumps upon his back.

Holmes.

BRIBERY.

NO HONOR IN.

Who thinketh to buy villainy with gold,
Shall ever find such faith so bought—so sold.

Shakespeare.

REFUSAL OF.

Silver, though white,
Yet it draws black lines; it shall not rule my palm

There to mark forth its base corruption.

Middleton and Rowley.

BROKEN-HEART.

THE.

The heart will break, yet brokenly live on.

Byron.

BROOK.

THE.

A noise like of a hidden brook

In the leafy month of June.

Coleridge.

LONGING FOR.

Oh for a seat in some poetic nook
Just hid with trees and sparkling with a brook.

Leigh Hunt.

BUILDING.

CAUTION AGAINST.

Never build after you are five and forty: have five years' income in hand before you lay a brick; and always calculate the expense at double the estimate.

Kett.

UTILITY OF A.

Houses are built to live in more than to look on; therefore let use be preferred before uniformity, except where both may be had.

Bacon.

BULLY.

A COWARD.

A brave man is sometimes a desperado; a bully is always a coward.

Haliburton.

BUSINESS.

MINDING ONE'S OWN.

A man who cannot mind his own business, is not to be trusted with the king's.

Saville.

REQUISITES FOR.

There are in business three things necessary—knowledge, temper and time.

Feltham.

SHRINKING FROM.

Never shrink from doing anything which your business calls you to do. The man who is above his business, may one day find his business above him.

Drew.

BUT.

THAT WE LOVE.

To business that we love, we rise betimes
And go to it with delight.

Shakespeare.

TO BE CONCENTRATED.

Avoid as much as possible multiplicity of business.

Bishop Wilson.

Oh, now comes that bitter word—but
Which makes all nothing that was said before,

That smoothes and wounds, that strikes and dashes more

Than flat denial, or a plain disgrace.

Daniel.

"BUT YET."

EQUIVOCALITY OF.

But yet——

I do not like "but yet;" it does allay
The good precedence; fie upon "but yet;"
"But yet" is as a jailer to bring forth
Some monstrous malefactor.

Shakespeare.

CÆSAR.

WIFE OF.

Cæsar was asked why he had divorced his wife. "Because," said he, "I would have the chastity of my wife clear even of suspicion."

Plutarch.

CAKE.

My cake is dough.

Shakespeare.

CALAMITY.

A MIRROR.

How wisely fate ordain'd for human kind
Calamity! which is the perfect glass,
Wherein we truly see and know ourselves.

Davenant.

ANTICIPATION OF.

Know, he that
Fortells his own calamity, and makes
Events before they come, twice over doth
Endure the pains of evil destiny.

Davenant.

BEARING OF.

'Tis only from the belief of the goodness and wisdom of a Supreme Being, that our calamities can be borne in that manner which becomes a man.

Mackenzie.

CONDUCT UNDER.

The willow which bends to the tempest, often escapes better than the oak which resists it; and so in great calamities, it sometimes happens that light and frivolous spirits recover their elasticity and presence of mind sooner than those of a loftier character.

Sir Walter Scott.

CONSOLATION IN.

When any calamity has been suffered the first thing to be remembered is, how much has been escaped.

Johnson.

DEFINED.

Calamity is man's true touchstone.

Beaumont and Fletcher.

LIKE THE SEASONS.

Thus sometimes hath the brightest day a cloud;

And, after summer, ever more succeeds
Barren winter with his wrathful nipping cold,

So cares and joys abound, as seasons fleet.

Shakespeare

NOT TO BE INSULTED.

Do not insult calamity:

It is a barb'rous grossness to lay on
The weight of scorn, where heavy misery
Too much already weighs men's fortunes down.

Daniel.

THE LOT OF MANKIND.

When men once reach their autumn, sickly joys

Fall off apace, as yellow leaves from trees,
At every little breath misfortune blows;
'Till left quite naked of their happiness,
In the chill blasts of winter they expire,
This is the common lot.

Young.

CALM.

AFTER A STORM.

How calm,—how beautiful comes on
The stilly hour, when storms have gone,
When warring winds have died away
And clouds, beneath the dancing ray
Melt off and leave the land and sea,
Sleeping in bright tranquility.

Moore.

The tempest is o'er-blown, the skies are clear,

And the sea charm'd into a calm so still
That not a wrinkle ruffles her smooth face.

Dryden.

A PERFECT.

Gradual sinks the breeze,
 Into a perfect calm; that not a breath
 I heard to quiver thro' the closing woods,
 Or rustling turn the many twinkling leaves,
 Of aspen tall. The uncurling floods diffus'd
 In glassy breadth, seem through delusive
 lapse

Forgetful of their course. 'Tis silence all,
 And pleasing expectation. *Thomson.*

OF THE AIR.

Pure was the temp'rate air, an even calm
 Perpetual reign'd, save that the zephyrs
 bland

Breath'd o'er the blue expanse. *Thomson.*

TRANQUIL, A.

So calm, the waters scarcely seem to stray,
 And yet they glide like happiness away.

Byron.

CALUMNY.

CHARACTERISTICS OF.

Calumny crosses oceans, scales mountains,
 and traverses deserts, with greater ease than
 the Scythian Abaris, and *like him*, rides up-
 on a poisoned arrow. *Colton.*

Nothing is so swift in its progress as cal-
 umny, nothing more easily escapes us, and
 nothing is more readily received; and noth-
 ing can be more widely spread abroad.

Cicero.

FEAR OF.

The upright, if he suffer calumny to move
 him, fears the tongue of man more than the
 eye of God. *Colton.*

False praise can please, and calumny af-
 frig 't

None but the vicious, and the hypocrite.

Horace.

STRIKES ALL.

Back-wounding calumny
 The whitest virtue strikes. *Shakespeare.*
 Be thou as chaste as ice, as pure as snow,
 thou

Shalt not escape calumny. *Ibid.*

CAMP FOLLOWERS.

ROGUES.

Good faith and probity are rarely found
 amongst those who are the followers of
 camps. *Lucan.*

CANDOUR.

COWARDLY TO MISTRUST.

I hold it cowardice
 To rest mistrustful where a noble heart
 Hath pawn'd an open hand in sign of love.
Shakespeare.

HONESTY OF.

You talk to me in parables
 You may have known that I'm no wordy
 man,

Fine speeches are the instruments of knaves
 Or fools that use them, when they want
 good sense;

But honesty

Needs no disguise nor ornament: be plain.
Otway.

MANLINESS OF.

'Tis great—'tis manly to disdain disguise,
 It shows our spirit, or it proves our strength.
Young.

OF THE BRAVE.

The brave do never saun the light;

Just are their thoughts, and open are their
 tempers

Truly without disguise they love and hate;
 Still are they found in the fair face of day
 And heav'n and men are judges of their
 actions. *Rowe.*

SIMPLICITY OF.

In simple and pure soul I come to you.

Shakespeare.

TRANSPARENCY OF.

Make my breast

Transparent as pure crystal, that the world,
 Jealous of me, may see the foulest thought
 My heart does hold. *Buckingham.*

CANT.

'Tis too much prov'd—that, with devotion's
 visage

And pious action, we do sugar o'er
 The devil himself. *Shakespeare.*

INDICATION OF.

To wear long faces, just as if our Maker
 The God of goodness, was an undertaker,
 Well pleas'd to wrap the soul's unlucky
 mien
 In sorrow's dismal crape or bombazine

Dr. Wolcot.

CARE.

A CLOG.

All creatures else a time of love possess,
 Man only clogs with care his happiness,
 And while he should enjoy his part of bliss,
 With thoughts of what may be, destroys
 what is. *Dryden.*

AN ENEMY TO SLEEP.

Care keeps his watch in every old man's eye
 And where care lodgeth, sleep will never lie.
Shakespeare.

ATTENDS BLESSINGS.

What bliss, what wealth, did e'er the world
bestow

On man, but cares and fears attended it.

May.

CORROSIVENESS OF.

Care is no cure, but rather a corrosive
For things that are not to be remedied.

Shakespeare.

DESCRIPTION OF.

Rude was his garment, and to rags all rent,
Ne better had he, ne fo. oetter cared;
With blister'd hands amongst the cinders
brent,

With fingers filthy, with long nayles un-
pared,

Right fit to rend the food on which he fared;
His name was *Care*; a blacksmith by his
trade

That neither day nor night from working
spared,

But to small purpose yron wedges made;
Those be unquiet thoughts that careful
minds invade.

Spenser.

EFFECTS OF.

Care seeks out wrinkled brows and hollow
eyes,

And builds himself caves to abide in them.

Beaumont and Fletcher.

ENEMY TO LIFE.

I am sure care's an enemy to life.

Shakespeare.

And on, with many a step of pain,

Our weary race is sadly run;

And still, as on we plod our way,

We find, as life's gay dreams depart,

To close our being's troubled day,

Nought left us but a broken heart.

Percival.

EVER PRESENT.

Still though the headlong cavalier,
O'er rough and smooth, in wild career,

Seems racing with the wind;

His sad companion, ghastly pale,

And darksome as a widow's veil,

Care keeps her seat behind.

Horace.

In care they live, and must for many care,

And such the best and greatest ever are.

Lord Brooke.

PALLIATIVES FOR.

Man is a child of sorrow, and this world,
In which we breathe, has cares enough to
plague us,

But it hath means withal to soothe these
cares,

And he who meditates on others' woe,
Shall in that meditation lose his own.

Cumberland.

PROVIDENTIAL.

I have been young, and now am old; yet
have I not seen the righteous forsaken, nor
his seed begging bread.

Ps. xxxvii 25.

God tempers the wind to the shorn lamb.

Sterne.

TENACITY OF.

Care that is once enter'd into the breast
Will have the whole possession ere it rest.

Johnson.

CARES.

APPEARANCE OF.

All cares appear as large again as they are,
owing to their emptiness and darkness; it
is so with the grave.

Richter.

COMPENSATIONS FOR.

Providence has given us *hope* and *sleep*,
as a compensation for the many cares of
life.

Voltaire.

CREATED.

But human bodies are sic fools,
For a' their colleges and schools,
That when nae real ills perplex them,
They make enow themselves to vex them.

Burns.

DEFENCE AGAINST.

Although my cares do hang upon my soul
Like mines of lead, the greatness of my
spirit

Shall shake the sullen weight off.

Claphorne.

TRANSIENT.

Quick is the succession of human events;
the cares of to-day are seldom the cares of
to-morrow; and when we lie down at night,
we may safely say to most of our troubles,
"Ye have done your worst, and we shall
meet no more."

Couper

CAUSE.

A GOOD.

A good cause makes a strong arm.

A JUST.

Circumstances must make it probable
Whether the cause's justness may com-
mand

Th' attendance of success: For an attempt
That's warranted by justice, cannot want
A prosperous end.

Nabb

God befriend us, as our cause is just.

Shakespeare.

A NOBLE.

A noble cause doth ease much a grievous case.
Sir Philip Sidney.

A ROTTEN.

A rotten cause abides no handling.
Shakespeare.

CAUSES.**OF UNEASINESS.**

Small causes are sufficient to make a man uneasy, when great ones are not in the way; for want of a block he will stumble at a straw.
Swift.

SMALL.

Small are the seeds fate does unheeded sow
Of slight beginnings to important ends.
Davenant.

CAUTION.**LEARNED FROM EXPERIENCE.**

Who 'scapes the snare
Once, has a certain caution to beware.
Chapman.

It is a good thing to learn caution by the misfortunes of others.
Publius Syrus.

But now so wise and wary was the knight
By trial of his former harms and cares,
That he descry'd and shunned still his slight;

The fish, that once was caught, new bait
will hardly bite.
Spenser.

MODEST.

The wound of peace is surety,
Surety secure; but modest doubt is caild
The beacon of the wise, the 'tent that searches

To the bottom of the worst. *Shakespeare.*

NECESSITY OF

All's to be fear'd where all is to be lost.
Byron.

OVER.

Man's caution often into danger turns
And his guard falling, crushes him to death.
Young.

WATCHFULNESS OF.

More firm and sure the hand of courage strikes,
When it obeys the watchful eye of caution.
Thomson.

WISE.

Trust none

For oaths are straws, men's faiths are wafer cakes,
And hold-fast is the only dog.
Shakespeare.

Beware equally of a sudden friend, and a slow enemy.

Home.

Let no man know thy business save some friend.

A man of mind. *Bailey.*

CAUTIOUS MAN.**THE.**

He knows the compass, sail, and oar
Or never launches from the shore;
Before he builds computes the cost,
And in no proud pursuit is lost. *Gay*

CELERITY.**ADMIRER.**

Celerity is never more admired
Than by the negligent. *Shakespeare.*

NECESSITY OF.

The flighty purpose never is o'ertook
Unless the deed go with it. *Ibid.*

CELIBACY.

But earlier is the rose distill'd
Than that which withering on the virgin thorn

Grows, lives and dies in single blessedness.
Ibid.

CENSURE.**GOOD HUMORED.**

Horace appears in good humor while he censures, and therefore his censure has the more weight as supposed to proceed from judgment, not from passion. *Young.*

OF THE WORLD.

O that the too censorious world would learn
This wholesome rule, and with each other bear;

But man as if a foe to his own species
Takes pleasure to report his neighbours' faults.

Judging with rigour every small offence,
And prides himself in scandal. Few there are

Who injured take the part of the transgressor

And plead his pardon ere he deigns to ask it.
Haywood.

SOMETIMES A COMMENDATION.

The censure of those that are opposed to us, is the nicest commendation that can be given us. *St. Evremond.*

WISDOM IN RECEIVING.

Few persons have sufficient wisdom to prefer censure which is useful to them, to praise which deceives them.

La Rochefoucauld,

CEREMONY.

A BARRIER.

All ceremonies are, in themselves, very silly things; but yet a man of the world should know them. They are the outworks of manners and decency, which would be too often broken in upon, if it were not for that defence, which keeps the enemy at a proper distance. It is for this reason that I always treat fools and coxcombs with great ceremony: true good breeding not being a sufficient barrier against them.

Chesterfield.

A SPIRIT OF ORDER.

Forms and regularity of proceeding, if they are not justice, partake much of the nature of justice, which, in its highest sense, is the spirit of distributive order.

Hare.

AND GOOD BREEDING.

As ceremony is the invention of wise men to keep fools at a distance, so good breeding is an expedient to make fools and wise men equal.

Steele.

INSINCERITY OF.

Ceremony was but devis'd at first
To set a gloss on faint deeds—hollow wel-
comes,
Recanting goodness, sorry e'er 'tis shown;
But where there is true friendship, there
needs none.

Shakespeare.

USE OF.

Ceremony keeps up things; 'tis like a penny glass to a rich spirit, or some excellent water; without it the water were spilt, and the spirit lost.

Selden.

CHANCE.

ARGUMENT AGAINST.

Can that which is not shape, shape the things that are?
Is chance omnipotent—resolve me why
The meanest shell-fish, and the noblest
brute,
Transmit their likeness to the years that
come?

Dilnot Sladden.

LUCKY.

A lucky chance that oft decides the fate
Of mighty monarchs.

Thomson.

RESULTS OF.

Although men flatter themselves with their great actions, they are not so often the result of a great design as of chance.

La Rochefoucauld.

How often events by chance, and unex-
pectedly come to pass, which you had not
dared even to hope for.

Terence.

THE MAIN.

As the ancients wisely say
Have a care o'th' main chance,
And look before you ere you leap;
For as you sow y'ere like to reap.

Butler.

Be careful still of the main chance.

Dryden.

CHANGE.

Ships, wealth, general confidence,—
All were his;
He counted them at break of day,
And when the sun set! where were they?

Byron.

NECESSITY FOR.

Woe not that the world changes—did it
keep
A stable changeless course, t'were cause to
weep.

Ibid.

POLITICAL.

Why, here's a change, indeed, in the com-
monwealth!

Shakespeare.

RAPIDITY OF.

Gather ye rosebuds while ye may,
Old Time is still a flying;
And that same flower that blooms to-day,
To-morrow shall be dying.

Herrick.

UNIVERSALITY OF.

Manners with fortunes, humors turn with
climes,
Tenets with books and principles with times.

Pope.

CHANGES.

KEEP THE MIND IN ACTION.

Such are the vicissitudes of the World,
through all its parts, that day and night, la-
bour and rest, hurry and retirement, endear
each other; such are the changes that keep
the mind in action; we desire, we pursue,
we obtain, we are satiated; we desire some-
thing else and begin a new pursuit.

Johnson.

NECESSARY.

The same stale viands served up o'er and
o'er,
The stomach nauseate.

Wynne.

POLITICAL.

Changing Lands without changing mea-
sures is as if a drunkard in a drowsy should
change his doctors, and not his diet.

Savills.

THE MIND ACCUSTOMED TO.

To the mind,
Which is itself, no changes bring surprise.

Byron.

CHAOS.

RETURN OF.

The wreck of matter, and the crush of
worlds.

Addison.

CHARACTER.

A NEUTRAL.

When upon a trial a man calls witnesses
to his character, and those witnesses only
say that they never heard, or do not know
anything ill of him, it intimates, at best, a
neutral and insignificant character.

Chesterfield.

A QUARRELSOME.

Thou wilt quarrel with a man that hath a
hair more, or a hair less, in his beard, than
thou hast. Thou wilt quarrel with a man
for cracking nuts, having no other reason
but because thou hast hazel eyes; what eye
but such an eye, would spy out such a quar-
rel? Thy head is as full of quarrels, as an
egg is full of meat.

Shakespeare.

A SHADOW.

A man's character is like his shadow which
sometimes follows, and sometimes precedes
him, and which is occasionally longer, oc-
casionally shorter than he is.

From the French.

ALPHABET OF.

Actions, looks, words, steps from the al-
phabet by which you may spell characters.

Lavater.

APPRECIATION.

It is a common error of which a wise man
will beware, to measure the worth of our
neighbour by his conduct towards ourselves.
How many rich souls might we not rejoice
in the knowledge of were it not for our
pride!

Richter.

ASSUMED.

Those who see thee in thy full blown pride,
Know little of affections crushed within
And wrongs which frenzy thee.

Talfourd.

Those who quit their proper character to
assume what does not belong to them, are
for the greater part ignorant of both the
character they leave and of the character
they assume.

Burke.

ATTRIBUTES OF A.

Though gay as mirth, and curious thoughts
sedate;

As elegance polite, as power elate;
Profound as reason, and as justice clear,
Soft as compassion, yet as truth severe.

Savage.

CONSISTENCY OF.

Let the character be preserved to the last,
as it set out from the beginning, and be con-
sistent with itself.

Horace.

DECISION OF.

The keen spirit

Seizes the prompt occasion—makes the
thought

Start into instant action, and at once

Plans and performs, resolves and executes.

Hannah More.

He who when called upon to speak a dis-
agreeable truth, tells it boldly and has done,
is both bolder and milder than he who nib-
bles in a low voice and never ceases nib-
bling.

Lavater.

Decision of character is one of the most
important of human qualities, philosophi-
cally considered. Speculation, knowledge,
is not the chief end of man; it is action.
* * * "Give us the man," shout the
multitude, "who will step forward and take
the responsibility." He is instantly the
idol, the lord, and the king among men.
He, then, who would command among his
fellows, must excel them more in energy
of will than in power of intellect.

Burnap.

All thy virtue dictates, dare to do.

Mason.

DEFINED.

Character is a perfectly educated will.

Novalis

EQUIVOCAL, SOMETIMES.

Some men, like pictures, are fitter for a
corner than a full light.

Seneca.

EVENNESS OF.

Spare in diet;

Free from gross passion, or of mirth, or
anger;

Constant in spirit, not swerving with the
blood;

Garnish'd and deck'd with modest compli-
ment;

Not working with the eye, without the ear,
And, but purged in judgment, trusting
neither.

Shakespeare.

How FORMED.

Best men are often moulded out of faults.

Shakespeare.

The best rules to form a young man are, to talk little, to hear much, to reflect alone upon what has passed in company, to distrust one's own opinions, and value others that deserve it.

Sir Wm. Temple.

Talents are nurtured best in solitude,
But character on life's tempestuous sea.

Goethe.

INDICATIVE.

Bespeak the man who acted out the whole,
The whole of all he knew of high and true.

Hoffman.

There are peculiar ways in men, which discover what they are, through the most subtle feints and closest disguises.

La Bruyere.

INFLEXIBILITY.

Ordinary people regard a man of a certain force and inflexibility of character as they do a lion. They look at him with a sort of wonder—perhaps they admire; but they will, on no account, house with him. The lap dog, who wags his tail and licks the hand, and cringes at the nod of every stranger, is a much more acceptable companion to them.

Merkel.

INFLUENCES ACTIONS.

People of gloomy, uncheerful imaginations, or of envious, malignant tempers, whatever kind of life they are engaged in, will discover their natural tincture of mind in all their thoughts, words and actions

Addison.

INJURY TO.

An injury done to character is so great that it cannot possibly be estimated.

Livy.

Your character cannot be specially injured except by your own acts.

TESTS OF.

It is in the relaxation of security; it is in the expansion of prosperity; it is in the hour of dilatation of the heart, and of its softening into festivity and pleasure, that the real character of men is discerned.

Burke.

UNDEVELOPED.

Every man has in himself a continent of undiscovered character. Happy is he who acts the Columbus to his own soul.

Sir J. Stevens.

UNSTEADINESS OF.

Look, as I blow this feather from my face
And as the air blows it to me again,
Obeying with my wind when I do blow,
And yielding to another when it blows,
Commanded always by the greater gust;
Such is the lightness of you common men.

Shakespeare.

VALUE OF.

The most trifling actions that affect a man's credit are to be regarded. The sound of your hammer at five in the morning, or nine at night, heard by a creditor, make him easy six months longer; but if he sees you at a Billiard table, or hears your voice at a Tavern, when you should be at work, he sends for his money the next day.

Franklin.

Duke Chartres used to boast that no man could have less real value for character than himself, yet he would gladly give twenty thousand pounds for a good one, because he could immediately make double that sum by means of it.

Colton.

A good name is better than precious ointment.

Eccles. vii. 1.

CHARACTERS.**TO BE AVOIDED**

Avoid connecting yourself with characters whose good and bad sides are unmixed, and have not fermented together; they resemble vials of vinegar and oil; or pallets set with colors; they are either excellent at home and insufferable abroad, or intolerable within doors, and excellent in public; they are unfit for friendship, merely because their stamina, their ingredients of character, are too single, too much apart; let them be finely ground up with each other, and they are incomparable.

Lavater.

CONTRADICTORY.

There are some characters, who appear to superficial observers, to be full of contradiction, change, and inconsistency, and yet, they that are in the secret of what such persons are driving at, know that they are the very reverse of what they appear to be, and that they have one single object in view, to which they as pertinaciously adhere, through every circumstance of change, as the hound to the hare, through all her mazes and doublings. We know that a windmill is eternally at work to accomplish one end, although it shifts with every variation of the weather-cock, and assumes ten different positions in a day.

Colton.

STRANGE.

Nature hath fram'd strange bed-fellows in
her time;
Some, that will evermore peep through
their eyes,
And laugh like parrots, at a bag-piper;
And other of such vinegar aspect,
That they'll not show their teeth in way of
smile
Though Nestor swear the jest be laughable.
Shakespeare.

CHARITY.

ATTRIBUTES OF.

Charity suffereth long, and is kind; charity
envieth not; charity vaunteth not itself,
is not puffed up, doth not behave itself un-
seemly, seeketh not her own, is not easily
provoked, thinketh no evil; rejoiceth not in
iniquity but rejoiceth in the truth; beareth
all things, believeth all things, hopeth all
things, endureth all things.

1 Cor. xiii. 1.

And now abideth faith, hope and charity,
these three; but the greatest of these is
charity.

1 Cor. xiii. 13.

Charity is the scope of all God's com-
mands.

Chrysostom.

True charity, a plant divinely nursed

Fed by the love from which it rose at first,
Thrives against hope, and in the rudest
scene,

Storms but enliven its unfading green;

Exub'rant is the shadow it supplies,

Its fruit on earth, its growth above the skies.

Cowper.

Gently to hear, kindly to judge.

Shakespeare.

BENEVOLENCE OF.

Give to him that asketh thee; and from
him that would borrow of thee turn not
thou away.

Matthew.

DUTIES OF.

He who receives a good turn should never
forget it; he who does one should never re-
member it.

Charron.

The primal duties shine aloft like stars,

The charities that soothe and heat and bless,

Lie scattered at the feet of men like
flowers.

Wordsworth.

EXCELLENCE OF.

The drying up a single tear has more
Of honest fame, than shedding seas of gore.

Byron.

HEIGHT OF.

Grasp the whole world of reason, life and
sense,

In one close system of benevolence;

Happier, as kinder, in whate'er degree

And height of bliss, but height of charity.

Pope.

IMPERATIVE.

Good is no good, but if it be spend,
God giveth good for none other end.

Spenser

INFLUENCE OF.

Charity shall cover a multitude of sins.

1 Peter iv. 8

Did charity prevail, the press would prove
A vehicle of virtue, truth and love.

Cowper.

IN WORD ONLY.

When thy brother has lost all that he
ever had and lies languishing, and even
gasping under the utmost extremities of
poverty and distress, dost thou think to
lick him whole again only with thy tongue?

South.

IS BINDING ON ALL.

Charity is a universal duty, which it is in
every man's power sometimes to practice,
since every degree of assistance given to
another, upon proper motives, is an act of
charity; and there is scarcely any man in
such a state of imbecility, as that he may
not, on some occasions, benefit his neigh-
bour.

Johnson.

It is proper that alms should come out of
a little purse, as well as out of a great sack;
but surely, where there is plenty, charity is
a duty, not a courtesy; it is a tribute im-
posed by Heaven upon us, and he is not a
good subject who refuses to pay it.

Feltham.

MAXIMS OF.

It is another's fault if he be ungrateful,
but it is mine if I do not give. To find one
thankful man I will oblige many that are
not so.

Seneca.

MISAPPLIED.

That charity is bad which takes from in-
dependence its proper pride, from mendicity
its salutary shame.

Southey.

NOT CIRCUMSCRIBED.

There are, while human miseries abound,
A thousand ways to waste superfluous
wealth.

Armstrong.

NOT EXHAUSTIVE.

No communication or gift can exhaust genius, or impoverish charity. *Lavater.*

POSTHUMOUS.

Posthumous charities are the very essence of selfishness, when bequeathed by those who, when alive, would part with nothing. *Colton.*

Defer not charities till death. He who does so is rather liberal of another man's substance than his own. *Stretch.*

REWARD OF.

Charity ever
Finds in the act reward, and needs no trumpet
In the receiver. *Beaumont and Fletcher.*

For true charity
Though ne'er so secret finds its just reward.
May.

A poor man serv'd by thee, shall make thee rich.
Mrs. Browning.

SEMBLANCE OF.

That charity which longs to publish itself, ceases to be charity. *Hutton.*

THE CHIEFEST VIRTUE.

'Mongst all your virtues
I see not charity written, which some call
The first born of religion; and I wonder,
I cannot see it in yours. Believe it, sir,
There is no virtue can be sooner miss'd
Or later welcom'd; it begins the rest,
And sets them all in order. *Middleton.*

THE TRUEST WEALTH.

Those deeds of charity which we have done
Shall stay forever with us; and that wealth
Which we have so bestow'd we only keep;
The other is not yours. *Middleton.*

TRUE.

It was sufficient that his wants were known,
True charity makes other's wants its own.
Robert Danborne.

UNIVERSALITY OF.

In faith and hope the world will disagree,
But all mankind's concern is charity;
All must be false that thwart this one great
end,
And all of God that bless mankind or mend.
Pope.

UNOSTENTATION IN.

But when thou doest alms, let not thy left
hand know what thy right hand doeth.

Matt. vi. 3.

WANT OF.

A woman who wants a charitable heart,
wants a pure mind. *Haltburton.*

WARMTH OF.

Charity resembleth fire, which inflameth
all things it toucheth. *Erasmus.*

WISDOM OF.

A physician is not angry at the intemperance of a mad patient, nor does he take it ill to be railed at by a man in a fever. Just so should a wise man treat all mankind, as a physician treats a patient, and look upon them only as sick and extravagant. *Seneca.*

CHASTITY.

ADMIRATION OF.

Thou, my love, art sweeter far than balmy
Incense in the purple smoke. Pure and
Unspotted as the cleanly ermine, ere
The hunter sullies her with his pursuit.
Davenant.

COLDNESS OF.

O, she is colder than the mountain's snow,
To such a subtile purity she's wrought.
Crowe

INFLUENCE OF.

In thy fair brow there's such a legend writ
Of chastity, as blinds the adulterous eye:
Not the mountain ice,
Congeal'd to crystal, is so frosty chaste
As thy victorious soul, which conquers man,
And man's proud tyrant, passion.
Dryden.

ORNAMENTS OF.

Of chastity the ornaments are chaste.
Shakespeare.

PURITY OF.

Chaste as the icicle
That's curdled by the frost of purest snow,
And hangs on Dian's temple. *Ibid.*
Chaster than crystal on the Scythian cliffs,
The more the proud winds court it, still the
purer. *Beaumont.*
She's chaste as the fann'd snow
Twice bolted o'er by the black northern
blasts. *Lee.*

I thought her
As chaste as unsunned snow.

Shakespeare.

SANCITY OF.

So dear to Heav'n is saintly chastity,
That when a soul is found sincerely so,
A thousand li'ry'd angels lackey her
Driving far off each thing of sin and guilt.
Milton.

The soul whose bosom lust did never touch
Is God's fair bride; and maiden's souls are
such. *Decker.*

CHEERFULNESS.

When cheerfulness, a nymph of healthiest
hue

Her bow across her shoulders flung,
Her buskins gemm'd with morning dew
Blew an inspiring air, that dale and thicket
rung. *Collins.*

ADVANTAGES OF.

Give us, O give us, the man who sings at
his work! Be his occupation what it may,
he is equal to any of those who follow the
same pursuit in silent sullenness. He will
do more in the same time—he will do it
better—he will persevere longer. *Carlyle.*

A merry heart goes all the day,
A sad tires in a mile. *Shakespeare.*

A SIGN OF WISDOM.

The most manifest sign of wisdom is con-
tinued cheerfulness. *Montaigne.*

INFLUENCE OF.

Cheerful looks make every dish a feast
And 'tis that crowns a welcome.
Massinger.

LIKE THE SPRING TIME.

A sweet heart lifting cheerfulness
Like the spring time of the year,
Seem'd ever on her steps to wait.
Mrs. Hale.

OF THE MIND.

True joy is a serene and sober motion;
and they are miserably out that take laugh-
ing for rejoicing; the seat of it is within,
and there is no cheerfulness like the reso-
lutions of a brave mind. *Seneca.*

The mind that is cheerful in its present
state, will be averse to all solicitude as to
the future, and will meet the bitter occur-
rences of life with a placid smile. *Horace.*

QUALITIES OF.

Cheerfulness is health; the opposite, mel-
ancholy, is disease. *Haliburton.*

TO BE ENCOURAGED.

Cheerfulness ought to be the *viaticum vitae*
of their life to the old; age without cheer-
fulness, is a Lapland winter without a sun;
and this spirit of cheerfulness should be
encouraged in our youth, if we would have
the benefit of it in our old age; time will
make a generous wine more mellow; but
it will turn that which is early on the fret,
to vinegar. *Colton.*

CHILD.

AN INESTIMABLE LOAN.

Good christian people, here lies for you an
inestimable loan; take all heed thereof, in
all carefulness employ it: with high recom-
pense, or else with heavy penalty, will it
one day be required back. *Carlyle.*

A THANKLESS.

How sharper than a serpent's tooth it is
To have a thankless child. *Shakespeare.*

IMPORTANCE OF A.

The child is father of the man.
Wordsworth.

TRAINING OF A.

Train up a child in the way he should go;
and when he is old he will not depart from
it. *Proverbs xxii, 6.*

CHILDHOOD.

DAYS OF.

Slow pass our days in childhood.
Every day seems like a century.
Bryant.

Sweet childish days that were as long
As twenty days are now. *Wordsworth.*

DEVELOPMENT IN.

Childhood shows the man
As morning shows the day.
Milton.

GRIEF OF.

The tear down childhood's cheek that flows
Is like the dew drop on the rose,
When next the summer breeze comes by
And waves the bush, the flower is dry.
Scott.

INNOCENCE OF.

Thine are the hours and days when both
are cheering
And innocent. *Byron.*

SIMPLICITY OF.

A simple child,
That lightly draws its breath,
And feels its life in every limb,
What should it know of death?
Wordsworth.

SUGGESTION OF.

The young! oh, what should wondering
fancy bring,
In life's first spring-time but the thought of
spring. *Mrs. Norton.*

CHILDREN.

A TORMENT.

Children blessings seem, but torments are,
When young our folly, and when old our
fear. *Otway.*

DEVELOPMENT OF.

And yet we check and chide
The airy angels as they float about us,
With rules of so called wisdom, till they
grow
The same tame slaves to custom and the
world. *Mrs. Osgood.*

IMPORTANCE OF.

Fragile beginnings of a mighty end.
Mrs. Norton.

IMPORTUNITY OF.

Then gathering 'round his bed, they climb
to share
His kisses, and with gentle violence there,
Break in upon a dream not half so fair.
Rogers.

INSTRUCTION OF.

Delightful task ! to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit and to fix
The generous purpose in the glowing breast !
Thomson.

LOVELINESS OF.

Living jewels dropp'd unstained from
heaven. *Pollok.*

LOVE TOWARDS.

I love these little people ; and it is not a
slight thing when they, who are so fresh
from God, love us. *Dickens.*

Call not that man wretched, who what-
ever ills he suffers, has a child to love.
Southey.

MAN'S BEST GIFT.

What gift has Providence bestowed on
man, that is so dear to him as his children ?
Cicero.

MANAGEMENT OF.

It is better to keep children to their duty,
by a sense of honor, and by kindness, than
by fear and punishment. *Tertullian.*

MORAL GROWTH OF.

Children will grow up substantially what
they are by nature—and only that.
Mrs. H. B. Stowe.

PLAYS OF.

The plays of natural lively children are
the infancy of art. Children live in the
world of imagination and feeling. They
invest the most insignificant object with any
form they please, and see in it whatever
they wish to see. *Ehlenschläger.*

TRAINING OF.

The training of children is a preparation
for the gravest and most important relations
of life ; and upon the character of our home
life must rest the well being of our nation,
and the permanence of all our institutions.

CHOICE.

COMPULSION IN.

When better cherries are not to be had,
We needs must take the seeming best of
bad. *Daniel.*

There's a small choice in rotten apples.
Shakespeare.

DIFFICULTY IN.

Now this he tastes, then that he glances on ;
Diversity confounds election. *Baron.*

FEAR OF.

So much to win, so much to lose,
No marvel that I fear to choose.
Miss Landon.

FREEDOM OF.

God has so framed us as to make freedom
of choice and action the very basis of all
moral improvement, and all our faculties,
mental and moral, resent and revolt against
the idea of coercion. *Wm. Matthews.*

WELL.

The measure of choosing well, is whether
a man likes what he has chosen. *Lamb.*

WISDOM IN.

A wise man likes that best, that is itself ;
Not that which only seems, though it look
fairer. *Middleton.*

CHRIST.

ALWAYS THE SAME.

Jesus Christ the same yesterday, to-day,
and forever. *Hebrews xiii, 8.*

ATTRIBUTES OF.

Christ is a rare jewel, but men know not
His value ; a sun which ever shines, but
men perceive not His brightness, nor walk
in His light. He is a garden full of sweets, a
hive full of honey, a sun without a spot, a
star ever bright, a fountain ever full, a brook
which ever flows, a rose which ever blooms,
a foundation which never yields, a guide
who never errs, a friend who never forsakes.
No mind can fully grasp His glory ; His
beauty, His worth, His importance, no
tongue can fully declare. He is the source
of all good, the fountain of every excellen-
cy, the mirror of perfection, the light of
Heaven, the wonder of the earth, time's mas-

ter-piece, and eternity's glory; the sun of bliss, the way of life, and life's fair way. "He is altogether lovely," says the saint; a morning without clouds, a day without night, a rose without a thorn; His lips drop like the honey-comb, His eyes beam tenderness, His heart gushes love. The Christian is fed by His hands, carried in His heart, supported by His arm, nursed in His bosom, guided by His eye, instructed by His lips, warmed by His love; His wounds are his life, His smile the light of his path, the wealth of his soul, his rest and Heaven below.

Balfern.

His name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. *Isaiah ix, 6.*

DIVINITY OF.

In Him dwelleth the fullness of the Godhead bodily. *Coloss. ii, 9.*

GENTLENESS OF.

The best of men

That e'er wore earth about Him was a sufferer,

A soft, meek, patient, humble tranquil spirit,
The first true gentleman that ever breathed.

Decker.

LIFE OF.

I find the life of Christ made up of two parts; a part I can sympathize with as a man, and a part on which I gaze; a beam sent down from heaven which I can see and love, and another beam shot into the infinite, that I cannot comprehend. *Barr.*

PERSON OF.

There has appeared in this our day, a man of great virtue, named Jesus Christ, who is yet living amongst us, and with the Gentiles is accepted as a prophet of truth, but his own disciples call him the Son of God. He raiseth the dead, and cureth all manner of diseases; a man of stature somewhat tall and comely, with a very reverend countenance; such as the beholder may both love and fear; his hair is of the color of a filbert, full ripe, and plain down to his ears, but from his ears downwards somewhat curled, and more orient of colour, waving about his shoulders. In the midst of his head goeth a seam or partition of hair, after the manner of the Nazarites; his forehead very smooth and plain; his face, nose and mouth so framed as nothing can be reprehended; his beard somewhat thick, agreeable to the hair of his head for colour not of any great

length, but forked in the middle; of an innocent and mature look; his eyes grey, clear and quick. In reproving, he is terrible; in admonishing, courteous and fair spoken, pleasant in speech, amidst gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body, well shaped and straight; his hands and arms most beauteous to behold; in speaking, very temperate, modest and wise; a man of singular virtue, surpassing the children of men.

Publius Lentulus.

CHRISTIAN.

BLESSEDNESS OF BEING A.

Health is a great blessing—competence obtained by honorable industry is a great blessing—and a great blessing it is to have kind, faithful, and loving friends and relatives; but, that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian. *Coleridge.*

GOLD IN THE ORE.

A christian in this world is but gold in the ore; at death the pure gold is melted out and separated and the dross cast away and consumed. *Flavel.*

NOBILITY OF A.

A christian is the highest style of man.

Young.

A christian is God Almighty's gentleman.

J. C. Hare.

PROOFS OF A.

He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true way-faring Christian. I cannot praise a fugitive and cloistered virtue unexercised and unbreathed that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat.

Milton.

CHRISTIANS.

NOMINAL.

Many there are who, while they bear the name of Christians, are totally unacquainted with the power of their divine religion. But for their crimes the Gospel is in no wise answerable. Christianity is with them a geographical, not a descriptive, appellation.

Faber.

CHRISTIAN SOLDIER.

HONOR OF A.

It is more to the honor of a christian soldier, by faith to overcome the world, than by a monastical vow to retreat from it; and more for the honor of Christ, to serve Him in a city than to serve him in a cell.

Matthew Henry.

CHRISTIANITY.

A CHARACTERISTIC OF.

Public charities and benevolent associations for the gratuitous relief of every species of distress, are peculiar to christianity; no other system of civil or religious policy has originated them; they form its highest praise and characteristic feature. *Colton.*

DIVINE ORIGIN OF.

Christianity bears all the marks of a divine original; it came down from heaven, and its gracious purpose is to carry us up thither. Its author is God; it was foretold from the beginning, by prophecies, which grew clearer and brighter as they approached the period of their accomplishment. It was confirmed by miracles, which continued till the religion they illustrated was established. It was ratified by the blood of its author; its doctrines are pure, sublime, consistent; its precepts just and holy; its worship is spiritual; its service reasonable and rendered practicable by the offers of divine aid to human weakness. It is sanctioned by the promise of eternal happiness to the faithful, and the threat of everlasting misery to the disobedient. *Hannah More.*

EVIDENCES OF.

As to the Christian religion, besides the strong evidence which we have for it, there is a balance in its favor from the number of great men who have been convinced of its truth after a serious consideration of the question. *Johnson.*

GIFTS OF.

Ours is a religion jealous in its demands, but how infinitely prodigal in its gifts! It troubles you for an hour, it repays you by immortality. *Bulwer.*

INTENT OF.

Christianity did not come from heaven to be the amusement of an idle hour, to be the food of mere imagination; to be "as a very lovely song of one that hath a pleasant voice and playeth well upon an instrument." No,

it is intended to be the guide, the guardian, the companion of all our hours; it is intended to be the food of our immortal spirits; it is intended to be the serious occupation of our whole existence.

Bishop Jebb.

TRUE TO THE HEART.

Christianity, which is always true to the heart, knows no abstract virtues, but virtues resulting from our wants, and useful to all. *Chateaubriand.*

VALUE OF.

We live in the midst of blessing, till we are utterly insensible of their greatness, and of the source from which they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share of all is due to Christianity. Blot christianity out of the page of man's history, and what would his laws have been?—what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object round us which does not wear its mark, not a being or a thing which does not wear a different aspect, because the light of Christian hope is on it, not a law which does not owe its truth and gentleness to Christianity, not a custom, which cannot be traced, in all its holy and healthful parts, to the Gospel. *Rose.*

CHURCH.

What is a church? Our honest sexton tells, 'Tis a tall building, with a tower and bells. *Crabbe*

A FASHIONABLE.

Look on this edifice of marble made—
How fair it swells, too beautiful to fade.
See what fine people in its portals crowd,
Smiling and greeting, talking, laughs loud!

What is it? Surely not a gay exchange,
Where wit and beauty social joys arrange
Not a grand shop, where late Parisian styles
Attract rich buyers from a thousand miles?
But step within; no need of further search
Behold, admire a fashionable church!
Look how its oriel window glints and gleams,

What tinted light magnificently streams
On the proud pulpit, carved with quaint device,

Where velvet cushions, exquisitely nice,
Press'd by the polish'd preacher's dainty hands,
Hold a large volume clasp'd by golden bands. *Park Benjamin.*

EVERY PLACE A.

Why should we crave a hallow'd spot?
An altar is in each man's cot,
A church in every grove that spreads
Its living roof above our heads.

Wordsworth.

PEACE OF THE.

The way to preserve the peace of the church, is to preserve the purity of it.

Matthew Henry.

REVERENCE IN.

When once thy foot enters the church, beware,

God is more there than thou; for thou art there

Only by His permission. Then beware;
And make thyself all reverence and fear.

Herbert.

THE FIRST.

The perfect world, by Adam trod,
Was the first temple—built by God—
His fiat laid the corner stone,
And heaved its pillars, one by one.

Willis.

THE TERM.

Under the term Church, I understand a body or collection of human persons, professing faith in Christ, gathered together in several places of the world, for worship of the same God, and united into the same corporation.

Bishop Pearson.

CHURCHMAN.

AN UNFAITHFUL.

But the unfaithful Priest, what tongue
Enough shall execrate?

Pollak.

TO BE VENERATED.

I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and
whose life

Coincident, exhibit lucid proof

That he is honest in the sacred cause.

Cowper.

WHAT BECOMES A.

Love and meekness, lord,
Become a churchman better than ambition;
Win straying souls with modesty again,
Cast none away.

Shakespeare.

CHURCH-YARD.

THE.

The solitary, silent, solemn scene,
Where Cæsars, heroes, peasants, hermits lie,
Blended in dust together; where the slave
Rests from his labors; where th' insulting
proud

Resigns his power, the miser drops his hoard,
Where human folly sleeps.

Dyer.

CHURLISHNESS.

My master is of churlish disposition,
And little recks to find the way to heaven,
By doing deeds of hospitality.

Shakespeare.

CIPHERS.

There are four great cyphers in the world; hee that is lame among dancers, dumbe among lawyers, dull among scholars, and rude amongst courtiers.

Bishop Earle.

CIRCUMLOCUTION.

He who goes round about in his requests, wants commonly more than he chooses to appear to want.

Lavater.

CIRCUMSPECTION.

NECESSITY FOR.

Persons who want experience should be extremely cautious how they depart from those principles which have been received generally, because founded on solid reasons, and how they deviate from those customs which have obtained long, because in their effect they have proved good: thus circumspect should all persons be, who cannot yet have acquired much practical knowledge of the world; lest, instead of becoming what they anxiously wish to become, more beneficial to mankind than those who have preceded them, they should actually though inadvertently be instrumental towards occasioning some of the worst evils that can befall human society.

Bishop Huntingford.

CIRCUMVENTION.

This work requires long time, dissembling looks,

Commixt with undermining actions,

Watching advantages to execute;

Our foes are mighty, and their number great,

It therefore follows that our stratagems

Must branch forth into manifold deceits,

Endless devices, bottomless conclusions.

Chapman.

Bear your wrongs conceal'd

And patient as the tortoise; let this camel
Stalk o'er your back unbruised; sleep with
the lion,

And let this brood of secure, foolish mice,
Play with your nostrils, till the time be ripe
For the bloody audit, and the fatal gripe.

Aim like a cunning fowler, close one eye,
That you the better may your game espy.

Webster.

CITIZENS.

Before man made us citizens, great Nature
made us men. *Lowell.*

CIVET.

Give me an ounce of civet, good apothecary, to sweeten my imagination.
Shakespeare.

CIVILITY.

A HINT RESPECTING.

Whilst thou livest keep a good tongue in
thy head. *Shakespeare.*

COST NOTHING.

A good word is an easy obligation, but
not to speak ill, requires only our silence,
which costs us nothing. *Tillotson.*

DEFINITION OF.

Civility is but a desire to receive civility,
and to be esteemed polite.

La Rochefoucauld.

OF A PROUD MAN.

The insolent civility of a proud man is, if
possible, more shocking than his rudeness
could be; because he shows you, by his
manner, that he thinks it mere condescen-
sion in him; and that his goodness alone
bestows upon you what you have no pre-
tense to claim. *Chesterfield.*

CIVILIZATION.

ACCOMPANIMENT OF.

Christianity has carried civilization along
with it, whithersoever it has gone; and, as
if to show that the latter does not depend
on physical causes, some of the countries
the most civilized in the days of Augustus,
are now in a state of hopeless barbarism.

Hare.

PRINCIPLES IN.

We are but too apt to consider things in
the state in which we find them, without
sufficiently adverting to the causes by which
they have been produced, and possibly may
be upheld. Nothing is more certain than
that our manners, our civilization, and all
the good things which are connected with
civilization, have, in this European world
of ours, depended for ages upon two princi-
ples, and were indeed the result of both
combined. I mean the spirit of a gentle-
man and the spirit of religion. The nobility
and the clergy, the one by profession the
other by patronage, kept learning in exist-
ence even in the midst of arms and confu-
sion, and while governments were rather in

their causes than formed. Learning paid
back what it received to nobility and priest-
hood, and paid it back with usury by en-
larging their ideas and furnishing their
minds. *Burke.*

PRODUCES SELFISHNESS.

A semi-civilized state of society, equally
removed from the extremes of barbarity
and of refinement, seems to be that particu-
lar meridian under which all the reciproci-
ties and gratuities of hospitality do most
readily flourish and abound. For it so hap-
pens that the ease, the luxury, and the
abundance of the *highest* state of civiliza-
tion, are as productive, of selfishness, as the
difficulties, the privations, and the sterili-
ties of the lowest. *Colton.*

CLEANLINESS.

ADVANTAGES OF.

So great is the effect of cleanliness upon
man, that it extends even to his moral char-
acter. Virtue never dwelt long with filth;
nor do I believe there ever was a person
scrupulously attentive to cleanliness, who
was a consummate villain. *Rumford.*

DEFINED.

Cleanliness may be defined to be the em-
blem of purity of mind.

Addison.

OF PERSON.

Even from the body's purity, the mind
Receives a secret, sympathetic aid.

Thomson.

Let thy mind's sweetness have its opera-
tion upon thy body, clothes, and habita-
tion. *Herbert.*

CLEMENCY.

VIRTUE OF.

No attribute

So well befits th' exalted seat supreme,
And power's disposing hand as clemency.
Each crime must from its quality be judged;
And pity there should interpose, where
malice

Is not th' aggressor. *Sir William Jones.*

CLIMATE.

INFLUENCES OF.

The institutions of a country depend in
great measure on the nature of its soil and
situation. Many of the wants of man are
awakened or supplied by these circumstan-
ces. To these wants, manners, laws, and
religion must shape and accommodate them-
selves. The division of land, and the rights
attached to it, alter with the soil; the laws

relating to its produce, with its fertility. The manners of its inhabitants are in various ways modified by its position. The religion of a Miner is not the same as the faith of a Shepherd, nor is the character of the ploughman so war-like as that of the hunter. The observant legislator follows the direction of all these various circumstances. The knowledge of the natural advantages or defects of a country thus form an essential part of political science and history.

Justus Moser.

CLOCK.

A clock! with its ponderous embowelments of lead and brass, its pert or solemn dullness of communication.

Lamb.

CLOUD.

That cloud was beautiful—was one
Among a thousand round the sun;
The thousand shared the common lot;
They came—they went—they were forgot;
This fairy form alone impress'd
Its perfect image in my breast,
And shines as richly blazon'd there
As in its element of air.

J. Montgomery.

A RAIN.

Wafted up,

The stealing cloud with soft grey blinds
the sky

And in its vapory mantle onward steps

The summer shower.

Street.

A SABLE.

Was I deceived, or did a sable cloud
Turn forth her silver lining on the night?

Milton.

A STORM.

Now a cloud,

Massive and black, strides up; the angry
gleam

Of the red lightning cleaves the frowning
folds.

Street.

A SUMMER.

That look'd

As though an angel, in his upward flight,
Had left his mantle floating in mid-air.

Joanna Baillie.

AN EVENING.

A cloud lay cradled near the setting sun,

A gleam of crimson touched its braided
snow;

Long had I watch'd the glory moving on,

O'er the still radiance of the lake below.

Tranquil its spirit seem'd, and floated slow!

Even in its very motion there was rest;

While every breath of eve that chanced to
blow,

Wafted the traveler to the beauteous west.

Emblem methought, of the departed soul!

To whose white robe the gleam of bliss is
given;

And by the breath of mercy made to roll!

Right onward to the golden gates of
heaven,

Where to the eye of Faith, it peaceful lies,

And tells to man his glorious destinies.

Professor Wilson.

CLOUDS.

Those playful fancies of the mighty sky.

Smith.

A VOLUME OF WISDOM.

Ye clouds, that are the ornament of heaven,

Who give to it its gayest shadowings

And its most awful glories; ye who roll

In the dark tempest, or at dewy evening

Bow low in tenderest beauty;—ye are to us

A volume full of wisdom.

Percival.

DIVERSIFIED APPEARANCE OF.

Sometimes we see a cloud that's dragonish;

A vapour, sometimes, like a bear or lion,

A tower'd citadel, a pendant rock,

A forked mountain, or blue promontory,

With trees upon't, that nod unto the world,

And mock our eyes with air.

Shakespeare.

RAIN.

The clouds consign their treasure to the
fields,

And, softly shaking on the dimpled pool

Prelusive drops, let all their moisture flow,

In large effusion o'er a freshen'd world.

Thomson.

COCK.

CROWING OF THE.

I have heard

The cock, that is the trumpet to the morn,

Doth, with his lofty and shrill-sounding
throat,

Awake the god of day.

Shakespeare.

COFFEE.

EFFECTS OF.

Coffee, which makes the politician wise,

And see through all things with his half
shut eyes.

Pope.

COINAGE.

This is the very coinage of your brain.

Shakespeare.

COLD BLOODED.

BLOODED.

A man whose blood
Is very snow-broth. *Ibid.*

COLLECTOR.

A snapper up of unconsidered trifles.
Ibid.

COMET.

Hast thou ne'er seen the comet's flaming
light?

Th' illustrious stranger passing, terror sheds
On gazing nations, from his fiery train
Of length enormous, takes his ample round
Through depths of ether; coasts unnum-
ber'd worlds,

Of more than solar glory; doubles wide
Heaven's mighty cape; and then re-visits
earth,

From the long travel of a thousand years.
Young.

Stranger of Heaven, I bid thee hail!

Shred from the pall of glory riven
That flashest in celestial gale—

Broad pennon of the King of Heaven

Whate'er portends thy front of fire

And streaming locks so lovely pale;

Or peace to man, or judgments dire

Stranger of Heaven, I bid thee hail.
Hogg.

COMETS.

OLD IDEAS CONCERNING.

Comets importing change of times and
states,

Brandish your crystal tresses in the sky
And with them scourge the bad revolting
stars. *Shakespeare.*

COMFORT.

BALM OF.

Sweet as refreshing dews or summer
showers,

To the long parching thirst of drooping
flowers;

Grateful as fanning gales to fainting swains
And soft as trickling balm to bleeding pains.
Such are thy words. *Gay.*

— would bring balm and pour it into your
wound,

Cure your distemper'd mind and heal your
fortunes. *Dryden.*

DEPRIVATION OF.

Comfort—'tis for ease and quiet;
It sleeps upon the down of sweet content,
In the sound bed of industry and health.
Havard.

DERIVED FROM GOD.

God comfort him in this necessity.

Shakespeare.

Of all the created comforts, God is the
lender; you are the borrower, not the
owner. *Rutherford.*

HOPE OF.

Thy words have darted hope into my soul.
And comfort dawns upon me. *Southern.*

INEFFECTUAL.

What is comfort,
When the poor patient's heart is past relief?
It is no doctor's art can cure my grief.
Middleton.

Your comforts

Come as in draughts the elemental dew
Does on the earth; it wets, but leaves no
moisture

To give the seared plants growth.

Claphorne.

INFLUENCE OF.

It is a little thing to speak a phrase
Of common comfort, which by daily use
Has almost lost its sense; yet on the ear
Of him who thought to die unmourn'd
'twill fall

Like choicest music. *Talfourd.*

Comfort, like the golden sun,
Dispels the sullen shade with her sweet in-
fluence,

And cheers the melancholy house of care
Rowe.

IN TRIAL.

In the exhaustless catalogue of Heaven's
mercies to mankind, the power we have of
finding some germs of comfort in the hard-
est trials must ever occupy the foremost
place; not only because it supports and up-
holds us when we most require to be sus-
tained, but because in this source of conso-
lation there is something, we have reason
to believe, of the Divine Spirit; something
of that goodness which detects, amidst our
own evil doings, a redeeming quality;
something, which even in our fallen na-
ture, we possess in common with the an-
gels; which had its being in the old time
when they trod the earth, and linger on it
yet in pity. *Dickens.*

COMMAND.

HARSHNESS AND GENTLENESS OF.

Truly, a command of gall cannot be
obeyed like one of sugar. A man must re-
quire just and reasonable things, if he

would see the scales of obedience properly trimmed. From orders which are improper, springs resistance, which is not easily overcome.

Basil.

COMMANDER.

A BRAVE.

He stopp'd the fliers :

And, by his rare example, made the coward
Turn terror into sport ; as waves before
A vessel under sail, so men obey'd,
And fell below his stem. *Shakespeare.*

A brave captain is as a root, out of which
(as branches) the courage of his soldiers
doth spring. *Sir Philip Sydney.*

VALUE OF A.

It is better to have a lion at the head of an
army of sheep, than a sheep at the head of
an army of lions. *De Foe.*

COMMENDATION.

RESULT OF.

Commend a fool for his wit, or a knave
for his honesty, and they will receive you
into their bosom. *Fielding.*

COMMERCE.

ADVANTAGES OF.

As Egypt does not on the clouds rely
But to the Nile owes more than to the sky ;
So what our earth and what our heaven
denies

Our ever constant friend, the sea supplies.
The taste of hot Arabia's spice we know,
Free from the scorching sun that makes it
grow ;

Without the worm in Persia's silks we
shine ;

And without plating, drink of every vine,
To dig for wealth we weary not our limbs.
Gold, though the heaviest metal hither
swims,

Ours is the narvest where the Indians mow.
We plough the deep, and reap what others
sow. *Waller.*

CIVILIZING INFLUENCE OF.

Commerce tends to wear off those prejudices which maintain distinction and animosity between nations. It softens and polishes the manners of men. It unites them by one of the strongest of all ties—the desire of supplying their mutual wants. It disposes them to peace, by establishing in every State an order of citizens bound by their interest to be the guardians of public tranquillity. As soon as the commercial

spirit acquires vigor, and begins to gain an ascendant in any society, we begin to discern a new genius in its policy its alliances, its wars, and its negotiations.

Robertson.

THRIVES BEST UNDISTURBED.

A statesman may do much for commerce, most by leaving it alone. A river never flows so smoothly, as when it follows its own course, without either aid or check. Let it make its own bed, it will do so better than you can.

WELL REGULATED.

A well regulated commerce is not, like law, physic, or divinity, to be overstocked with hands ; but, on the contrary, flourishes by multitudes, and gives employment to all its professors. *Addison.*

COMMONWEALTH.

A FAIR, FREE.

We will renew the times of peace and justice,

Condensing in a fair free commonwealth ;
Not rash equality, but equal rights,
Proportion'd like the columns of the temple
Giving and taking strength reciprocal,
And making firm the whole with grace and beauty ;

So that no part could be removed without
Infringement of the general symmetry.

Byron.

COMPANIONS.

CHARMS OF.

Our companions please us less from the charms we find in their conversation than from those they find in ours.

Falke Greville.

CHOICE OF.

Be cautious with whom you associate, and never give your company or your confidence to persons of whose good principles you are not certain.

Bishop Coleridge.

We should ever have it fixed in our memories that, by the character of those whom we choose for our friends, our own is likely to be formed, and will certainly be judged by the world. We ought, therefore, to be slow and cautious in contracting intimacy ; but when a virtuous friendship is once established, we must ever consider it a sacred engagement.

Blair

THE MOST AGREEABLE.

The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life, and understands the use of it; obliging, alike at all hours; above all, of a golden temper, and steadfast as an anchor. For such an one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.

Lessing.

VICIOUS.

Wicked companions invite us to hell.

Fielding.

COMPANY.

BAD.

No company is far preferable to bad, because we are more apt to catch the vices of others than virtues, as disease is far more contagious than health.

Colton.

Bad company is like a nail driven into a post, which, after the first or second blow, may be drawn out with little difficulty; but being once driven up to the head, the pincers cannot take hold to draw it out, but which can only be done by the destruction of the wood.

Augustine.

There are like to be short graces where the devil plays host.

Lamb.

He that toucheth pitch shall be defiled therewith.

Eccles. xiii. 1.

CHOICE OF.

It is certain that either wise bearing or ignorant carriage is caught as men take diseases one of another; therefore, let men take heed of their company.

Shakespeare.

No man can be provident of his time who is not prudent in the choice of his company.

Jeremy Taylor.

CONDUCT IN.

Take rather than give the tone to the company you are in. If you have parts you will show them more or less upon every subject; and if you have not, you had better talk sillily upon a subject of other people's than of your own choosing.

Chesterfield.

FITNESS FOR.

Nature has left every man a capacity of being agreeable, though not of shining in company; and there are a hundred men sufficiently qualified for both, who, by a very few faults, that they might correct in half an hour, are not so much as tolerable.

Swift.

FREEDOM IN.

The freer you feel yourself in the presence of another, the more free is he.

Lavater.

HASTE IN CHOOSING.

Men or women that are greedy of acquaintance, or hasty in it, are oftentimes snared in ill company before they are aware, and entangled so, that they cannot easily get loose from it after, when they would,

Sir Matthew Hale.

NECESSITY FOR.

Without good company all dainties

Lose their true relish, and like painted grapes,

Are only seen, not tasted.

Massinger.

WANT OF RESPECT FOR.

No man can possibly improve in any company for which he has not respect enough to be under some degree of restraint.

Chesterfield.

COMPARISONS.

AMONG MEN.

The superiority of some men is merely local. They are great, because their associates are little.

Johnson.

COMPASSION.

AN ATTRIBUTE OF GOD.

Man may dismiss compassion from his heart,

But God will never.

Cowper.

EXCELLENCE OF.

Compassion is an emotion of which we ought never to be ashamed. Graceful, particularly in youth, is the tear of sympathy, and the heart that melts at the tale of woe.

Blair.

IN THE HEART.

Compassion, the fairest associate of the heart.

Paine.

COMPENSATION.

THE LAW OF.

We devote the activity of our youth to revelry and the decrepitude of our old age to repentance: and we finish the farce by bequeathing our dead bodies to the chancel, which when living, we interdicted from the church.

Colton.

When articles rise the consumer is the first that suffers, and when they fall, he is the last that gains.

Ibid.

COMPETENCE.

O grant me, heav'n, a middle state
Neither too humble nor too great;
More than enough for nature's ends,
With something left to treat my friends.

Mallet.

COMPLAINING.

We lose the right of complaining sometimes by forbearing it; but we often treble the force.

Sterne.

HABIT OF.

Every one must see daily instances of people who complain from a mere habit of complaining.

Graves.

SELF.

I will not be as those who spend the day in complaining of the head-ache, and the night in drinking the wine that gives the head-ache.

Goethe.

WORSE THAN USELESS.

To tell thy mis'ries will no comfort breed;
Men help thee most, that think thou hast no need;

But if the world once thy misfortunes know,
Thou soon shalt lose a friend and find a foe.

Randolph.

COMPLIMENTS.

DEPRECATED.

Banish all compliments but single truth,
From every tongue, and every shepherd's heart,

Let them use still persuading, but no art.

Beaumont and Fletcher.

KINDLY TAKEN.

Compliments of congratulation are always kindly taken, and cost nothing but pen, ink and paper. I consider them as draughts upon good breeding, where the exchange is always greatly in favor of the drawer.

Chesterfield.

TREACHERY IN.

Treachery oft lurks

In compliments. You have sent so many posts

Of undertakings, they outride performance;
And make me think your fair pretences aim
At some intended ill, which my prevention
Must strive to avert.

Nabb.

COMPREHENSIVENESS.

He only sees well who sees the whole in the parts, and the parts in the whole. I know but three classes of men; those who see the whole, those who see but a part, and those who see both together.

Lavater.

COMPULSION.

RESISTANCE OF.

Give you a reason on compulsion! If reasons were as plenty as blackberries, I would give no man a reason upon compulsion.

Shakespeare.

USED BY IGNORANCE ONLY.

Force is the agent which ignorance uses for making his followers do the actions to which they are disinclined by nature; and (like an attempt to make water ascend above its level) the moment the agent ceases to act, the same instant does the operation cease.

Combe.

CONCEALMENT.

DIFFICULTY OF.

If rich, it is easy enough to conceal your wealth; but if poor, it is not quite so easy to conceal your poverty. We shall find that it is less difficult to hide a thousand guineas than one hole in our coat.

Colton.

FOREIGN TO NATURE.

To conceal anything from those to whom I am attached, is not in my nature. I can never close my lips where I have opened my heart.

Dickens.

CONCEIT.

DANGER OF.

This self-conceit is a most dangerous shelf

Where many have made shipwreck un-
aware;

He who doth trust too much unto himself

Can never fail to fall in many snares.

Earl of Stirling.

IMPOTENCY OF.

He who gives himself airs of importance exhibits the credentials of impotence.

Lavater.

INFLUENCE OF.

Conceit is to nature what paint is to beauty; it is not only needless, but impairs what it would improve.

Pope.

NATURAL TO HUMANITY.

I say that conceit is just as natural a thing to human minds as a centre to a circle.

Holmes.

PLEASURE OF.

A strong conceit is rich; so most men deem: If not to be, 'tis comfort yet to seem.

Marston.

SELF-IMPORTANCE OF.

The more any one speaks of himself, the less he likes to hear another talked of.

Lavater.

SELFISHNESS OF.

A man who is always well satisfied with himself is seldom so with others, and others as little pleased with him.

La Rochefoucauld.

STRENGTH OF.

Drawn by conceit from reason's plan
How vain is that poor creature man
How pleas'd in ev'ry paltry elf
To prate about that thing himself.

Charrichill.

WORKINGS OF.

Conceit in weakest bodies strongest works.

Shakespeare.

CONCEIT AND CONFIDENCE.

Success seems to be that which forms the distinction between confidence and conceit. Nelson, when young, was piqued at not being noticed in a certain paragraph of the newspapers, which detailed an action wherein he had assisted. "But never mind," said he, "I will one day have a gazette of my own."

Colton.

CONCENTRATION.

NECESSITY OF.

The great majority of men must concentrate—must patiently cultivate some province of thought—or they will experience the disappointment of those heroes whose empire has been lost in the ambition of universal conquest.

William Matthews.

CONCILIATION.

IMMEDIATE.

Agree with thine adversary quickly while thou art in the way with him. *Matt. v, 25.*

POLICY OF.

It is the part of a prudent man to conciliate the minds of others, and to turn them to his own advantage.

Cicero.

CONCLUSION.

O most lame and impotent conclusion.

Shakespeare.

CONDUCT.

(BAD,) EFFECT OF.

All the while thou livest ill, thou hast the trouble, distraction, inconveniences of life, but not the sweets and true use of it.

Fuller.

RULES FOR.

It is not enough that you can form, nay, and follow, the most excellent rules for conducting yourself in the world. You must also know when to deviate from them, and where lies the exception.

Greville.

Have more than thou showest,
Speak less than thou knowest,
Lend less than thou owest,
Learn more than thou trowest,
Set less than thou throwest.

Shakespeare.

I will govern my life, and my thoughts, as if the whole world were to see the one and to read the other; for what does it signify to make anything a secret to my neighbour when to God (who is the searcher of our hearts) all our privacies are open?

Seneca.

As in walking it is your great care not to run your foot upon a nail, or to tread awry, and strain your leg; so let it be in all the affairs of human life, not to hurt your mind or offend your judgment. And this rule, if observed carefully in all your deportment, will be a mighty security to you in your undertakings.

Epictetus.

Obey thy parents, keep thy word justly; swear not; commit not with man's sworn spouse; set not thy sweet heart on proud array. * * Keep thy foot out of brothels, thy pen from lenders' books.

Shakespeare.

CONFESSION.

WISDOM OF.

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

Pope.

CONFIDANTS.

MOTIVES FOR MAKING.

Most frequently we make confidants from vanity, a love of talking, a wish to win the confidence of others, and to make an exchange of secrets.

La Rochefoucauld.

CONFIDENCE.

FEARLESSNESS OF.

Thou know'st how fearless is my trust in thee.

Miss L. E. Landon.

MUST BE MUTUAL.

It is unjust and absurd of persons advancing in years, to expect of the young, that confidence should come all and only on their side; the human heart, at whatever age opens only to the heart that opens in return.

Miss Edgeworth.

PLEASES.

Confidence always pleases those who receive it. It is a tribute we pay to them

merit, a deposit we commit to their trust, a pledge that gives them a claim upon us, a kind of dependence to which we voluntarily submit.

La Rochefoucauld.

SELF.

There is a kind of greatness which does not depend upon fortune; it is a certain manner that distinguishes us, and which seems to destine us for great things; it is the value we insensibly set upon ourselves; it is by this quality, that we gain the deference of other men, and it is this which commonly raises us more above them, than birth, rank, or even merit itself.

La Rochefoucauld.

WITHHOLDING OF.

Trust him not that hath once broken faith.

Shakespeare.

Trust him little who praises all, him less who censures all, and him least who is indifferent about all.

Lavater.

Trust him with little, who, without proofs trusts you with everything, or, when he has proved you, with nothing.

Ibid.

CONFLICT.

Dire was the noise of conflict.

Milton.

CONFUSION.

Confusion now hath made his masterpiece!

Shakespeare.

With ruin upon ruin, rout on rout,

Confusion worse confounded.

Milton.

GENERAL.

Never was known a night of such distraction!
Noise so confused and dreadful; justling crowds

That run, and know not whither; torches gliding

Like meteors, by each other in the streets.

Dryden.

CONJUROR.

They brought one Punch; a hungry lean
fae'd villain,

A mere anatomy, a mountebank,

A threadbare juggler, a fortune teller;

A needy, hollow ey'd, sharp looking wretch,

A living dead man; this pernicious slave,

Forsooth, took on him as a conjuror.

Shakespeare.

CONQUEST.

AIM OF.

Truly to speak, sir, and with no addition,

We go to gain a little patch of ground,

That hath in it no profit but the name.

Ibid.

RIGHT OF.

I claim by right

Of conquest; for when kings make war.

No law betwixt two sov'reigns can decide,

But that of arms, where fortune is the
judge,

Soldiers the lawyers, and the bar the field.

Dryden.

CONSCIENCE.

Conscience is the champion of justice.

A BAD.

The torture of a bad conscience is the hell
of a living soul.

Calvin.

A CLEAR.

The sweetest cordial we receive at last,

Is conscience of our virtuous actions past.

Goffe.

Light as a gossamer is the circumstance,
which can bring enjoyment to a conscience,
which is not its own accuser.

W. Carleton.

A GOOD.

The breast of a good man is a little heaven
commencing on earth; where the Deity sits
enthroned with unrivaled influence, every
subjugated passion, "like the wind and
storm, fulfilling his word."

Colton.

What stronger breast-plate than a heart un-
tainted?

Thrice is he arm'd, who hath his quarrel
just;

And he but naked, though lock'd up in
steel,

Whose conscience with injustice is cor-
rupted.

Shakespeare.

A good conscience is to the soul what
health is to the body; it preserves a con-
stant ease and serenity within us, and more
than countervails all the calamities and af-
flictions that can possibly befall us.

Addison.

A GUIDE.

A man of integrity will never listen to
any reason against conscience.

Hume.

A GUILTLESS.

When tyrannizing pain shall stop

The passage of thy breath,

And thee compel to swear thyself,

True servant unto death;

Then shall one virtuous deed impart

More pleasure to thy mind,

Than all the treasures that on earth

Ambitious thoughts can find.

The well-spent time of one short

One hour, one moment then,

Shall be more sweet than all the joys
 Amongst us mortal men.
 Then shalt thou find but one refuge
 Which comfort can retain;
 A guiltless conscience pure and clear
 F'om touch of sinful stain. *Brandon.*

A GUILTY.

Suspicion haunts the guilty mind
 The thief doth fear each bush an officer.
Shakespeare.

A guilty conscience is like a whirlpool
 drawing in all to itself, which would other-
 wise pass by. *Fuller.*

A PUNISHMENT TO THE WICKED.

Many a lash in the dark doth conscience
 give the wicked. *Boston.*

There is no future pang
 Can deal that justice on the self-condemn'd
 He deals on his own soul. *Byron.*

A QUIET.

A quiet conscience makes one quite serene!
 Christians have burnt each other quite per-
 suaded
 That all the apostles would have done as
 they did. *Byron.*

I feel within me
 A peace above all earthly dignities,
 A still and quiet conscience.
Shakespeare.

A RELENTLESS.

'Tis ever thus
 With noble minds, if chance they slide to
 folly;
 Remorse stings deeper, and relentless con-
 science
 Pours more gall into the bitter cup
 Of their severe repentance. *Mason.*

A SOUND.

A sound conscience is a brazen wall of de-
 fence. *From the Latin.*

A TENDER.

What's a tender conscience? 'Tis a botch
 That will not bear the gentlest touch;
 But breaking out despatches more
 Than the epidemical'st plague sore.
Butler.

A WITNESS.

Consider all thy actions and take heed
 On stolen bread, tho' it is sweet to feed.
 Sin, like a bee, unto thy hive may bring
 A little honey but expect the sting.
 Thou may'st conceal thy sin by cunning art,
 But conscience sits a witness in thy heart,
 Which will disturb thy peace, thy rest undo,
 For that is witness, judge, and priest too.
Watkins.

ACCUSINGS OF.

My conscience hath a thousand several
 tongues,
 And every tongue brings in a several tale;
 And every tale condemns me for a villain.
Shakespeare.

AN INWARD MONITOR.

I'll not meddle with it; it is a dangerous
 thing; it makes a man a coward: a man
 cannot steal but it accuseth him; a man
 cannot swear but it checks him; a man
 cannot lie with his neighbour's wife but it
 detects him; 'tis a blushing shame-fac'd
 spirit that mutinies in a man's bosom; it
 fills one full of obstacles; it made me restore
 a purse of gold that by chance I found; it
 beggars a man that keeps it; it is turned out
 of all towns and cities for a dangerous thing;
 and every man, that means to live well, en-
 deavors to trust to himself and live with-
 out it. *Shakespeare.*

APPROBATION OF.

A man's first care should be to avoid the
 reproaches of his own heart; his next, to
 escape the censures of the world. If the last
 interferes with the former, it ought to be
 entirely neglected; but otherwise there
 cannot be a greater satisfaction to an honest
 mind, than to see those approbations which
 it gives itself, seconded by the applauses of
 the public. *Addison.*

APPROVAL OF.

That conscience approves of and attests.
 such a course of action, is itself alone an
 obligation. *Butler.*

ATTENDANT ON VIRTUE.

The virtuous mind that ever walks attended
 By a strong siding champion, Conscience.
Harrison.

AWE OF.

Be fearful only of thyself; and stand in
 awe of none more than thine own conscience.
 There is a Cato in every man; a severe cen-
 sor of his manners. And he that reverences
 this judge will seldom do anything he need
 repent of. *Fuller*

BOTH FRIEND AND FOE.

O! conscience! conscience! man's most
 faithful friend,
 Him canst thou comfort, ease, relieve, de-
 fend;
 But if he will thy friendly checks forego,
 Thou art, Oh! woe for me, his deadliest foe
Crabbe.

CANNOT BE SILENCED.

Not all the glory, all the praise,
That decks the hero's prosperous days,
The shout of men, the laurel crown,
The pealing anthems of renown,
May conscience's dreadful sentence drown.

Mrs. Holford.

DEFIANCE OF.

Where are thy terrors, conscience? where
thy justice?

That this bad man dare boldly own his
crimes,

Insult thy sacred power, and glory in it?

Francis.

DEFINITION OF.

God's vicegerent in the soul. *Buchan.*

The pulse of reason. *Coleridge.*

The sense of right. *Dr. Watson.*

DELIGHTS OF.

A palsy may as well shake an oak, or a
fever dry up a fountain, as either of them
shake, dry up, or impair the delight of
conscience. For it lies within, it centres in
the heart, it grows into the very substance
of the soul, so that it accompanies a man to
his grave; he never outlives it, and that for
this cause, only, because he cannot outlive
himself.

South.

FEAR OF.

In the commission of evil, fear no man so
much as thyself; another is but one witness
against thee; thou art a thousand; another
thou may'st avoid; thyself thou canst not.
Wickedness is its own punishment.

Quarles.

LIBERTY OF.

Liberty of conscience (when people have
consciences) is rightly considered the most
indispensable of liberties.

Chambers.

ORACLE OF GOD.

Man's conscience is the oracle of God!

Byron.

OUT OF PLACE.

Conscience has no more to do with gal-
lantry than it has with politics.

Sheridan.

PEACEFUL.

With peace of conscience like to innocent
men.

Massinger.

POWER OF.

Conscience, what art thou? thou tremen-
dous power!

Who dost inhabit us without our leave
And art within ourselves another self
A master-self, that loves to domineer

And treat the monarch frankly as the slave.
How dost thou light a torch to distant deeds,
Make the past, present, and the future
frown?

How, ever and anon, awake the soul,

As with a peal of thunder, to strange hor-
rors,

In this long restless dream, which idiots
hug—

Nay, wise men flatter with the name of life.

Young.

Let a prince be guarded with soldiers, at-
tended by councillors, and shut up in forts;
yet if his thoughts disturb him, he is mis-
erable.

Plutarch.

Even in the fiercest uproar of our stormy
passions, conscience, though in her softest
whispers, gives to the supremacy of recti-
tude the voice of an undying testimony.

Chalmers.

Thus conscience doth make cowards of us
all.

Shakespeare.

PURITY OF.

We should have all our communications
with men as in the presence of God; and
with God, as in the presence of men.

Colton.

REMORSE OF.

Remorse of conscience is like an old
wound; a man is in no condition to fight
under such circumstances. The pain abates
his vigor, and takes up too much of his at-
tention.

Jeremy Collier.

REVENGEFULNESS OF.

No man ever offended his own conscience,
but first or last it was revenged upon him
for it.

South.

SELLING OF THE.

A man who sells his conscience for his in-
terest, will sell it for his pleasure. A man
who will betray his country, will betray his
friend.

Miss Edgeworth.

SLEEPLESSNESS OF.

Though thy slumber may be deep,

Yet thy spirit will not sleep;

There are shades that will not vanish,

There are thoughts thou canst not banish.

Byron.

STINGS OF.

Here, here it lies; a lump of lead by day;
And in my short distracted nightly slum-
bers,

The hag that rides my dreams. *Dryden.*

Now conscience wakes despair
That slumber'd, wakes the bitter memory,
Of what he was, what is, what must be
Worse; if worst deeds, worse sufferings
must ensue. *Milton.*

Foul whisp'rings are abroad; and unnat'ral
deeds
Do breed unnat'ral troubles; infected
minds
To their deaf pillows will discharge their
secrets. *Shakespeare.*

STRUGGLES OF.

The colour of the king did come and go
Between his purpose and his conscience
Like heralds 'twixt two dreadful battles
set;
His passion was so ripe, it needs must break.
Ibid.

TENDER.

What's a tender conscience? 'Tis a botch
That will not bear the gentlest touch,
But breaking out, despatches more
Than the epidemicalst plague sore.

Butler.

THE MINISTER OF JUSTICE.

Conscience is justice's best minister: it
threatens, promises, rewards, and punishes,
and keeps all under control; the busy must
attend to its remonstrances, the most power-
ful submit to its reproof, and the angry en-
dure its upbraidings. While conscience is
our friend all is peace; but if once offended
farewell the tranquil mind.

Mrs. Montague.

THE VOICE OF.

A still, small voice. *1 Kings xix, 12.*

TORMENTS OF.

But his doom
Reserv'd him to more wrath; for now the
thought,
Both of lost happiness and lasting pain
Torments him. *Milton.*

O conscience, into what an abyss of fears
And horrors hast thou driven me; out of
which
I find no way, from deep to deeper plung'd.
Ibid.

TORTURES OF.

Trust me no tortures which the poets feign
Can match the fierce unutterable pain
He feels, who night and day devoid of rest
Carries his own accuser in his breast.

Gifford.

WATCHFULNESS OF.

See from behind her secret stand
The sly informer minutes ev'ry fault
And her dread diary with horror fills.
Young

CONSCIOUSNESS.

To feel the want of reason is next to hav-
ing it; an idiot is not capable of this sensa-
tion. The best thing next to wit is a con-
sciousness that it is not in us; without wit
a man might then know how to behave
himself, so as not to appear to be a fool or
a coxcomb. *La Bruyere.*

CONSEQUENCES.

NOT PROPORTIONATE TO CAUSES.

As the dimensions of the tree are not al-
ways regulated by the size of the seed, so
the consequences of things are not always
proportionate to the apparent magnitude of
those events that have produced them.

Colton.

CONSIDERATION.

Consideration like an angel came,
And whipp'd the offending Adam out of
him,
Leaving his body as a paradise
To envelope and contain celestial spirits.

Shakespeare.

ADVANTAGES OF.

Better it is toward the right conduct of
life, to consider what will be the end of a
thing, than what is the beginning of it: for
what promises fair at first may prove ill,
and what seems at first a disadvantage,
may prove very advantageous. *Wells.*

WHEN NECESSARY.

That should be maturely considered
which can be decided but once.

CONSISTENCY.

Either take Christ in your lives, or cast
him out of your lips; either be that thou
seemest, or else be what thou art. *Dyer.*

MORAL STRENGTH.

Without consistency there is no moral
strength. *Owen.*

CONSOLATION.

INDISCREET.

Consolation indiscreetly pressed upon us,
when we are suffering under affliction, only
serves to increase our pain, and to render
our grief more poignant. *Rousseau.*

CONSPIRACY.

ANXIETY OF.

Oh think what anxious moments pass between

The birth of plots, and their last fatal periods;

Oh! 'tis a dreadful interval of time,
Fill'd up with horror, and big with death.

Addison.

Between the acting of a dreadful thing,
And the first motion, all the interim is
Like a phantasma, or a hideous dream;
The genius and the mortal instruments
Are then in council; and the state of man,
Like to a little kingdom, suffers then
The nature of an insurrection.

Shakespeare.

EVIL SPIRIT OF.

O conspiracy!

Shams't thou to show thy dangerous brow
by night,

When evils are most free? O, then by day,
Where wilt thou find a cavern dark enough
To mask thy monstrous visage? Seek none,
conspiracy,

Hide it in smiles and affability:

For if thou put thy native semblance on,
Not Erebus itself were dim enough

To hide thee from prevention. *Ibid.*

CONSPIRACIES.

PROMPTITUDE OF.

Conspiracies no sooner should be form'd
Than executed. *Addison.*

Conspiracies

Like thunder-clouds, should in a moment
form

And strike, like lightning, ere the sound is
heard. *Dowe.*

CONSTANCY.

WITHOUT CHANGE.

True constancy no time no power can move;
He that hath known to change, ne'er knew
to love. *Gay.*

The mountain rill

Seeks with no surer flow the far bright sea,
Than my unchang'd affections flow to thee.

Park Benjamin.

I am constant as the northern star;
Of whose true fix'd and resting quality
There is no fellow in the firmament.

Shakspeare.

Now from head to foot,

I am marble constant; now the fleeting
moon

No planet is of mine. *Ibid.*

OF TWO KINDS.

There are two kinds of constancy in love,
one arising from incessantly finding in the
loved one fresh objects to love, the other
from regarding it as a point of honor to be
constant. *La Rochefoucauld.*

NECESSITY OF.

Without constancy, there is neither love,
friendship, nor virtue in the world.

Addison.

UNALTERABLE.

First shall the heaven's bright lamp forget
to shine,

The stars shall from the azur'd sky decline:
First shall the orient with the west shake
hand,

The centre of the world shall cease to stand:
First wolves shall league with lambs, the
dolphins fly,

The lawyer and physician fees deny;

The Thames with Tagus shall exchange her
bed,

My mistress' locks with mine shall first
turn red;

First heav'n shall lie below, and hell above,
Ere I inconstant to my Delia prove.

Howell.

CONSTERNATION.

Behold destruction, frenzy, and amaze-
ment,

Like witless antics, one another meet.

Shakespeare.

CONSTITUTION.

MEANING OF.

A constitution is not a thing in name only,
but in fact. It has not an ideal but a real
existence, and wherever it cannot be pro-
duced in a visible form, there is none. A
constitution is a thing antecedent to a gov-
ernment, and a government is only the crea-
ture of a constitution. The constitution of
a country is not the act of its government,
but of a people constituting a government.
It is the body of elements to which you re-
fer, and quote article by article, and con-
tains the principles on which the govern-
ment shall be established—the form in
which it shall be organized—the powers it
shall have—the mode of elections—the du-
ration of Congress—and, in fine, everything

that relates to the complete organization of a civil government, and the principles on which it shall act, and by which it shall be bound. A constitution is to a government, therefore, what the laws made by that government are to a court of judicature. The court of judicature does not make laws, neither can it alter them; it only acts in conformity to the laws made; and the government is in like manner governed by the constitution.

Paine.

CONTEMPLATION.

PLEASURES OF.

There is no lasting pleasure but contemplation; all others grow flat and insipid upon frequent use; and when a man hath run through a set of vanities, in the declension of his age, he knows not what to do with himself, if he cannot think; he saunters about from one dull business to another, to wear out time; and hath no reason to value Life but because he is afraid of death.

Burnet.

CONTEMPT.

A PROOF OF IGNORANCE.

He who feels contempt
For any living thing, hath faculties
That he hath never used, and thought with
him

Is in its infancy.

Wordsworth.

FEAR OF.

Those only are despicable who fear to be despised.

La Rochefoucauld.

TO BE AVOIDED.

Despise not any man, and do not spurn any thing. For there is no man that hath not his hour, nor is there any thing that hath not its place.

Rabbi Ben Azai.

TO BE CONCEALED.

It is often more necessary to conceal contempt than resentment; the former is never forgiven, but the latter is sometimes forgot.

Chesterfield.

CONTENT.

To be contented,—what, indeed, is it? Is it not to be satisfied,—to hope for nothing, to aspire to nothing, to strive for nothing,—in short to rest in inglorious ease, doing nothing for your country, for your own or others' material, intellectual, or moral improvement, satisfied with the condition in which you or they are placed? Such a state of feeling may do very well where nature has fixed an inseparable and ascertained barrier,—a “thus far shalt thou go and no

farther,”—to our wishes, or where we are troubled by ills past remedy. In such cases it is the highest philosophy not to fret or grumble, when, by all our worrying and self-teasing, we cannot help ourselves a jot or tittle, but only aggravate and intensify an affliction that is incurable. To soothe the mind down into *patience* is then the only resource left us, and happy is he who has schooled himself thus to meet all reverses and disappointments. But in the ordinary circumstances of life this boasted virtue of contentment, so far from being laudable, would be an evil of the first magnitude. It would be, in fact, nothing less than a triggling of the wheels of all enterprise,—a cry of “Stand still!” to the progress of the whole social world.

Wm. Matthews.

A CROWN.

My crown is in my heart, not on my head;
Not deck'd with diamonds and Indian
stones,

Nor to be seen: my crown is call'd content;
A crown it is that seldom kings enjoy.

Shakespeare.

A JEWEL.

There is a jewel which no Indian mine can
buy,
No chemic art can counterfeit;
It makes men rich in greatest poverty,
Makes water wine, turns wooden cups to
gold,

The homely whistle to sweet music's strain;
Seldom it comes to few from Heaven sent,
That much in little—all in naught—*content.*

Wilbye.

ABSENCE OF.

Few things are needed to make a wise man happy; nothing can make a fool content; that is why most men are miserable.

La Rochefoucauld.

Without content, we shall find it almost as difficult to please others as ourselves.

Greville.

BLESSEDNESS OF.

O calm, hush'd, rich content,
Is there a being, blessedness, without thee?
How soft thou down'st the couch where thou
dost rest,
Nectar to life thou sweet ambrosian feast.

Marston.

BLESSINGS OF.

He that troubles not himself with anxious thoughts for more than is necessary, lives little less than the life of angels, whilst by a mind content with little, he imitates their want of nothing.

Cave.

ENJOYMENT OF.

What tho' we quit all glittering pomp and
greatness,
The busy noisy flattery of courts,
We should enjoy content; in that alone
Is greatness, power, wealth, honour, all
sum'm'd up. *Powell.*

IN POVERTY.

Poor and content is rich and rich enough;
But riches, fineless, is as poor as winter,
To him that ever fears he shall be poor.
Shakespeare.

Her poverty was glad, her heart content,
Nor knew she what the spleen or vapours
meant. *Dryden.*

OF THE MIND.

Content dwells with him, for his mind is fed,
And temperance has driven out unrest.
Willis.

POWER OF.

Unfit for greatness, I her snares defy,
And look on riches with untainted eye,
To others let the glittering baubles fall,
Content shall place us far above them all.
Churchill.

I would do what I pleased, and doing
what I pleased, I should have my will, and
having my will, I should be contented;
and when one is contented there is no more
to be desired; and when there is no more
to be desired there is an end of it.

Cervantes.

SOOTHING INFLUENCE OF.

This is the charm, by sages often told,
Converting all it touches into gold;
Content can soothe, where'er by fortune
placed,
Can rear a garden in a desert waste.

Kirke White.

CONTENTION.

AVOIDING OF.

When two discourse, if the one's anger rise,
The man who lets the contest fall is wise.

Plutarch.

EVIL OF.

Contention, like a horse
Full of high feeding, madly hath broke
loose,
And bears down all before him.

Shakespeare.

RELIGIOUS.

Religious contention is the devil's harvest.
La Fontaine.

CONTENTMENT

Contentment, rosy, dimpled maid,
Thou brightest daughter of the sky.
Lady Manners.

Contentment, parent of delight. *Green.*

A MYTH.

With the civilized man contentment is a
myth. From the cradle to the grave he is
forever longing and striving after some-
thing better, an indefinable something,
some new object yet unattained.

Wm. Matthews

A PEARL OF GREAT PRICE.

Contentment is a pearl of great price, and
whoever procures it, at the expense of ten
thousand desires, makes a wise and happy
purchase. *Balguy.*

ADAPTED TO CIRCUMSTANCES.

He is happy whose circumstances suit his
temper; but he is more excellent who can
suit his temper to any circumstances.

Hume.

BENEFITS OF.

Contentment produces in some measure,
all those effects which the alchymist usually
ascribes to what he calls the philosopher's
stone; and if it does not bring riches, it
does the same thing, by banishing the de-
sire of them. If it cannot remove the dis-
quietudes arising from a man's mind, body,
or fortune, it makes him easy under them.

Addison.

CHARACTERISTICS OF.

Contentment consisteth not in adding
more fuel, but taking away some fire; not
in multiplying of wealth, but in subtract-
ing men's desires. *Fuller.*

HAPPINESS OF.

Happy the life, that in a peaceful stream,
Obscure, unnoticed through the vale has
flow'd

The heart that ne'er was charm'd by for-
tune's gleam

Is ever sweet contentment's blest abode.

Percival.

IN MODERATION.

May I always have a heart superior, with
economy suitable, to my fortune.

Shenstone.

Much will always wanting be
To him who much desires. Thrice happy ne
To whom the wise indulgency of heaven
With sparing hand, but just enough has
given. *Cowley.*

Happy the man who void of care and strife,
In silken or in leather purse retains
A good old shilling. *Goldsmith.*

POWER OF.

Contentment gives a crown
Where fortune has deni'd it. *Ford.*

SECRET OF.

As for a little more money and a little more time, why its ten to one, if either one or the other would make you one whit happier. If you had more time, it would be sure to hang heavily. It is the working man who is the happy man. Man was made to be active, and he is never so happy as when he is so. It is the idle man who is the miserable man. What comes of holidays, and far too often of sight-seeing, but evil? Half the harm that happens is on those days. And, as for money—Don't you remember the old saying, "Enough is as good as a feast?" Money never made a man happy yet, nor will it. There is nothing in its nature to produce happiness. The more a man has, the more he wants. Instead of its filling a vacuum, it makes one. If it satisfies one want, it doubles and trebles that want another way. That was a true proverb of the wise man, rely upon it: "Better is little with the fear of the Lord, than great treasure, and trouble therewith."

Franklin.

SEEMING.

Seeming contentment is *real discontent*, combined with indolence or self-indulgence, which, while taking no legitimate means of raising itself, delights in bringing others down to its own level.

Mill.

THE HIGHEST ATTAINMENT.

That happy state of mind, so rarely possessed, in which we can say, "I have enough," is the highest attainment of philosophy. Happiness consists, not in possessing much, but in being content with *what we possess*. He who wants little always has enough.

Zimmerman.

THE SOUL OF ACTION.

How man's desire
Pursues contentment! 'Tis the soul of action,
And the propounded reason of our life.

Nabb.

CONTIGUITY.

RESULT OF.

Speaking generally, no man appears great

to his contemporaries, for the same reason that no man is great to his servants—both know too much of him.

Colton.

CONTRAST.

Look here, upon this picture and on this,
The counterfeit presentment of two brothers.

Shakespeare.

CONTROVERSY.

BENEFITS OF.

There is no learned man but will confess he hath much profited by reading controversies,—his senses awakened, his judgment sharpened, and the truth which he holds firmly established. If then it be profitable for him to read, why should it not at least be tolerable and free for his adversary to write? In logic, they teach that contraries laid together, more evidently appear; it follows then, that all controversy being permitted, falsehood will appear more false, and truth the more true; which must needs conduce much to the general confirmation of an implicit truth.

Milton.

EVILS OF.

We are more inclined to hate one another for points on which we differ, than to love one another for points on which we agree. The reason perhaps is this: when we find others that agree with us, we seldom trouble ourselves to confirm that agreement; but when we chance on those who differ with us, we are zealous both to convince and to convert them. Our pride is hurt by the failure, and disappointed pride engenders hatred.

Colton.

CONVERSATION.

Conversation is the music of the mind, an intellectual orchestra, where all the instruments should bear a part, but where none should play together. Each of the performers should have a just appreciation of his own powers, otherwise an unskillful novice who might usurp the first fiddle, would infallibly get into a *scrape*. To prevent these mistakes, a good master of the band will be very particular in the assortment of the performers; if too dissimilar, there will be no harmony, if too few, there will be no variety; and if too numerous, there will be no order, for the presumption of one prater, might silence the eloquence of a Burke, or the wit of a Sheridan, as a single kettle-drum would drown the finest solo of a Gionowich or a Jordini.

Colton.

A SECRET IN.

It is a secret known to but few, yet of no small use in the conduct of life, that when you fall into a man's conversation, the first thing you should consider is, whether he has a greater inclination to hear you, or that you should hear him. *Steele.*

ART OF.

Not only to say the right thing in the right place, but far more difficult still, to leave unsaid the wrong thing at the tempting moment. *Sala.*

DEFICIENCY IN.

Some men are very entertaining for a first interview, but after that they are exhausted, and run out; on a second meeting we shall find them flat and monotonous; like hand-organs, we have heard all their tunes. *Colton.*

DELIGHTS OF.

There is nothing so delightful as the hearing, or the speaking of truth. For this reason, there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive. *Plato.*

EASE IN.

But conversation, choose what theme we may,

And chiefly when religion leads the way
Should flow like waters after summer
show'rs,

Not as if raised by mere mechanic powers. *Cowper.*

ESSENTIAL.

The fullest instruction, and the fullest enjoyment are never derived from books, till we have ventilated the ideas thus obtained, in free and easy chat with others. *Wm. Matthews.*

Talking is a digestive process which is absolutely essential to the mental constitution of the man who devours many books. A full mind must have talk, or it will grow dyspeptic. *Ibid.*

IN LARGE ASSEMBLIES.

One would think that the larger the company is in which we are engaged, the greater variety of thoughts and subjects would be started into discourse; but, instead of this we find that conversation is never so much straitened and confined, as in numerous assemblies. *Addison.*

LAUGHTER WITH.

Beauty is never so lovely as when adorned with the smile, and conversation never sits easier upon us than when we now and then discharge ourselves in a symphony of laughter, which may not improperly be called the chorus of conversation. *Steele.*

MERIT IN.

Speak little and well, if you wish to be considered as possessing merit.

From the French.

OFFENSIVE MANNER OF

I know of no manner of speaking so offensive as that of giving praise, and closing it with an exception. *Ibid.*

PERFECTION OF.

The perfection of conversation is not to play a regular sonata, but, like the Æolian harp, to await the inspiration of the passing breeze. *Burke.*

PRIVATE.

In private conversation between intimate friends, the wisest men very often talk like the weakest; for indeed the talking with a friend is nothing else but thinking aloud. *Addison.*

REQUISITES OF.

In conversation, humor is more than wit, easiness more than knowledge; few desire to learn, or to think they need it; all desire to be pleased, or, if not, to be easy.

Sir Wm. Temple.

The first ingredient in conversation is truth, the next, good sense, the third, good humour, and the fourth, wit. *Ibid.*

He who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man. *Lavater.*

Conversation should be pleasant without scurrility, witty without affectation, free without indecency, learned without conceitedness, novel without falsehood. *Shakespeare.*

RETICENCE IN.

When we are in the company of sensible men we ought to be doubly cautious of talking too much, lest we lose two good things, their good opinion, and our own improvement; for what we have to say we know, but what they have to say we know not. *Colton.*

Amongst such as out of cunning hear all and talk little, be sure to talk less; or if you must talk, say little. *La Bruyere.*

RUDENESS IN.

Never hold any one by the button or the hand, in order to be heard out; for if people are unwilling to hear you, you had better hold your tongue than them.

Chesterfield.

USEFULNESS OF.

Solitary reading will enable a man to stuff himself with information; but, without conversation, his mind will become like a pond without an outlet—a mass of unhealthy stagnature. It is not enough to harvest knowledge by study; the wind of talk must winnow it, and blow away the chaff; then will the clear, bright grains of wisdom be garnered, for our own use or that of others.

Wm. Matthews.

CONVERSER.

A GOOD.

He is so full of pleasant anecdote;
So rich, so gay, so poignant in his wit,
Time vanishes before him as he speaks,
And ruddy morning through the lattice
 peeps

Ere night seems well begun.

Joanna Baillie.

CONVERSIONS.

VALUE OF.

As to the value of conversions, God alone can judge. God alone can know how wide are the steps which the soul has to take before it can approach to a community with him, to the dwelling of the perfect, or to the intercourse and friendship of higher natures.

Goethe.

CONVIVIALITY.

EVILS OF.

What dext'rous thousands just within the goal

Of wild debauch direct their nightly course.
Perhaps no sickly qualms bedim their days,
No morning admonitions shock the head.
But ah! what woes remain? life rolls apace,
And that incurable disease, old age
In youthful bodies more severely felt,
More sternly active, shakes their blasted
 prime.

Armstrong.

COQUETTE.

AFFECTATION OF A.

There affectation, with a sickly mien,
Shows in her cheeks the roses of eighteen,

Practis'd to lisp, and hang the head aside,
Faints into airs and languishes with pride;
On the rich quilt sinks with becoming woe,
Wrapt in a gown for sickness and for show.

Pope.

CHARACTER OF THE.

She who only finds her self-esteem
In others' admiration, begs an alms;
Depends on others for her daily food,
And is the very servant of her slaves;
Tho' oftentimes, in a fantastic hour,
O'er men she may a childish pow'r exert,
Which not ennobles but degrades her state.

Joanna Baillie.

The maid whom now you court in vain
Will quickly run in quest of man.

Horace.

FATE OF THE.

See how the world its veterans rewards!
A youth of frolics, an old age of cards;
Fair to no purpose, artful to no end,
Young without lovers, old without a friend;
A fop their passion but their prize a sot,
Alive ridiculous, and dead forgot!

Pope.

The vain coquette each suit disdains,
And glories in her lover's pains;
With age she fades—each lover flies,
Contemn'd, forlorn, she pines and dies.

Gay.

THE RUSTIC.

Mincing she was, as is a wanton colt,
Sweet as a flower and upright as a bolt.

Chaucer.

CORPULENCE.

DESIRABLE.

Let me have men about me that are fat,
Sleek-headed men and such as sleep
o' nights.

Yond' Cassius has a lean and hungry look;
He thinks too much; such men are dangerous.

Shakespeare.

DIFFICULTIES OF.

Still she strains the aching clasp
That binds her virgin zone;
I know it hurts her, though she looks
As cheerful as she can,
Her waist is larger than her life
For life is but a span. *O. W. Holmes.*

CORRUPTION.

OF A STATE.

Unless corruption first deject the pride
And guardian vigour of the free-born soul,
All crude attempts of violence are vain;

For, firm within, and while at heart un-
touch'd,

Ne'er yet by force was freedom overcome.
But soon as independence stoops the head,
To vice enslaved, and vice-created wants,
Then to some foul corrupting-hand, whose
waste

Their craving lusts with fatal bounty feeds,
They fall a willing, undefended prize;
From man to man th' infectious softness
runs,
Till the whole state unnerved in slavery
sinks. *Thomson.*

POWER.

Thieves at home must hang; but he that
puts

Into his over-gorged and bloated purse,
The wealth of Indian provinces escapes.

Cowper.

E'en grave diviness submit to glittering gold,
The best of consciences are bought and sold.

Dr. Wolcot.

And conscience, truth and honesty are
made

To rise and fall, like other wares of trade.

Moore.

RESULTS OF.

Men by associating in large masses, as in
camps, and in cities, improve their talents,
but impair their virtues, and strengthen
their minds, but weaken their morals; thus
a retrocession in the one is too often the
price they pay for a refinement in the
other. *Colton.*

—I have seen corruption boil and bubble
'Till it o'errun the stew. *Shakespeare.*

SPREAD OF.

Corruption is a tree, whose branches are
Of an unmeasurable length; they spread
Ev'ry-where; and the dew that drops from
thence,
Hath infected some chairs and stools of
authority.

Baumont and Fletcher.

COUNSEL.

TAKING.

Consult your friend on all things, especi-
ally on those which respect yourself. His
counsel may then be useful, where your
own self-love might impair your judg-
ment. *Seneca.*

COUNSELS.

Hasty counsels are generally followed by
repentance. *Laberius.*

Good counsels observed are chains to
grace, which neglected, prove halters to
strange undutiful children. *Fuller.*

OF GOOD MEN.

I will adhere to the counsels of good men,
although misfortune and death should be
the consequence. *Cicero.*

OF THE IGNORANT.

And if the blind lead the blind, both shall
fall into the ditch. *Matt. xv. 14.*

COUNTENANCE.

DEFINITIONS OF.

The countenance may be rightly defined
as the title page which heralds the contents
of the human volume, but like other title
pages, it sometimes puzzles, often misleads,
and often says nothing to the purpose.

Wm. Matthews.

A sweet attractive kind of grace,

A full assurance given by looks,

Continual comfort in a face,

The lineaments of Gospel books—

I trow that countenance cannot lye

Whose thoughts are legible in the eye.

Spenser.

EXPRESSION OF THE.

The cheek

Is apter than the tongue to tell an errand.

Shakespeare.

A countenance more

In sorrow than in anger.

Ibid.

IRRADIATIONS OF THE.

That chastened brightness only gathered
by those who tread the path of sympathy
and love. *Bulwer.*

NO INDICATION OF CHARACTER.

Physically, they exhibited no indication
of their past lives and characters. The great-
est scamp had a Raphael face, with a profu-
sion of blonde hair; Oakhurst, a gambler,
had the melancholy character and intellec-
tual abstraction of a Hamlet; the coolest
and most courageous man was scarcely over
five feet in height, with a soft voice, and an
embarrassed manner. *Bret Harte.*

THE REFLEX OF THE MIND.

Yea this man's brow, like to a tragic leaf,
Foretells the nature of a tragic volume.

Shakespeare.

COUNTERACTION.

Diseases desperate grown,

By desperate appliances are relieved,
Or not at all.

Ibid.

COUNTRY.

ACCENT OF.

The accent of our native country dwells
In the heart and mind, as well as on the
tongue. *La Rochefoucauld.*

BEAUTY OF THE.

A wilderness of sweets; for nature here
Wanton'd as in her prime, and play'd at
wil.

Her virgin fancies, pouring forth more
sweets;

Wild above rule or art, enormous bliss.
Milton.

Scenes must be beautiful which daily view'd
Please daily, and whose novelty survives
Long knowledge and the scrutiny of years.
Cowper.

DELIGHTS OF THE.

They love the country and none else, who
seek

For their own sake its silence and its shade;
Delight which who would leave, that has a
heart

Susceptible of pity, or a mind
Cultured and capable of sober thought?
Ibid.

Blest silent groves! O may ye be
Forever mirth's best nursery!
May pure contents
Forever pitch their tents
Upon these downs, these meads, these rocks,
these mountains,
And peace still slumber by these purling
fountains!
Which we may every year
Find when we come a fishing here.
Sir Walter Raleigh.

FIELDS IN THE.

Thus is nature's vesture wrought
To instruct our wandering thought;
Thus she dresses green and gay
To dispense our cares away. *Dyer.*

FREEDOM IN THE.

This pure air
Braces the listless nerves, and warms the
blood
I feel in freedom here. *Joanna Baillie.*

HAPPINESS IN THE.

O happy if ye knew your happy state,
Ye rangers of the fields! whom nature's
boon
Cheers with her smiles, and ev'ry element
Conspires to bless. *Somerville.*

HEALTH IN THE.

There health, so wild and gay, with bosom
bare,

And rosy cheek, keen eye, and flowing hair,
Trips with a smile the breezy scene along
And pours the spirit of content in song.

Dr. Wolcot.

God made the country and man made the
town;

What wonder then, that health and virtue,
gifts

That can alone make sweet the bitter
draught

That life holds out to all, should most
abound,

And least be threaten'd in the fields and
groves? *Cowper.*

INFLUENCE OF THE.

There is a something in the pleasures of
the country that reaches much beyond the
gratification of the eye—a something that
invigorates the mind, that erects its hopes,
that allays its perturbations, that mellows
its affections; and it will generally be found
that our happiest schemes, and wisest reso-
lutions, are formed under the mild influence
of a country scene, and the soft obscurities
of rural retirement. *Roberts.*

JOYS OF THE.

From the white-thorn the May-flower shed
Its dewy fragrance round our head;
Not Ariel lived more merrily
Under the blossom'd bough than we.

Scott.

And the winds and the waters

In pastoral measures,
Go winding around us, with roll upon roll
Till the soul lies within

In a circle of pleasures
Which hideth the soul. *Mrs. Browning.*

And see the country, far diffused around,
One boundless blush, one white impurpled
shower

Of mingled blossoms; where the raptured
eye

Hurries from joy to joy. *Thomson.*

LOVE OF.

He who loves not his country can love
nothing. *Johnson.*

And lives there a man, with soul so dead
Who never to himself hath said—
This is my own, my native land! *Scott.*

They love their land because it is their own,
And scorn to give aught other reason why.

Halleck.

Stand

Firm for your country, and become a man
Honour'd and lov'd: It were a noble life,
To be found dead, embracing her.

Johnson.

Had I a dozen sons, each in my love alike,
I had rather have eleven die nobly for their
country, than one voluptuously surfeit out
of action.

Shakespeare.

I fancy the proper means of increasing
the love we bear our native country is to
reside some time in a foreign one.

Shenstone.

As a light,

And pliant harebell swinging in the breeze
On some grey rock—its birth-place—so had I
Wanton'd, fast-rooted in the ancient tower
Of my belov'd country, wishing not
A happier fortune, than to wither there.

Wordsworth.

Thou, O my country hast thy foolish ways!
Too apt to purr at every stranger's praise,
But if the stranger touch thy modes or laws,
Off goes the velvet and out come the claws.

Holmes.

The infant, on first opening his eyes,
ought to see his country, and to the hour of
his death never to lose sight of it.

Rousseau.

PRaise OF A PEACEFUL.

O happy plains! remote from war's alarms,
And all the ravages of hostile arms!

And happy shepherds, who, secure from
fear,

On open downs preserve your fleecy care;
Whose spacious barns groan with increasing
store,

And whirling flails disjoint the cracking
floor.

No barbarous soldier bent on cruel spoil,
Spreads desolation o'er your fertile soil;
No trampling steed lays waste the ripen'd
grain,

No crackling fires devour the promis'd gain,
No flaming heavens cast their blaze afar,
The dreadful signal of invasive war;
No trumpet's clangour wounds the mother's
ear,

And calls the lover from his swooning fair.

Gay.

PRaises OF.

Ever charming, ever new,

When will the landscape tire the view?

The fountains fall, the rivers flow

The woody valleys, warm and low,

The windy summit, wild and high,

Roughly rushing on the sky!

The pleasant seat, the ruin'd tower,

The naked rock, the shady bower,

The town and village, dome and farm,

Each gave each a double charm,

As pearls upon an Ethiop's arm. *Dyer.*

COUNTRY LIFE.

BLESSINGS OF.

None can describe the sweets of country life,
But those blest men that do enjoy and taste
them.

Plain husbandmen, tho' far below our pitch,
Of fortune plac'd, enjoy a wealth above us;
To whom the earth with true and bounteous
justice,

Free from war's cares, returns an easy food,
They breathe the fresh and uncorrupted air,

And by clear brooks enjoy untroubled
sleeps.

Their state is fearless and secure, enrich'd
With several blessings, such as greatest
kings

Might in true justice envy, and themselves
Would count too happy, if they truly knew
them. *May.*

EMPLOYMENTS OF.

How various his employments, whom the
world

Calls idle, and who justly in return

Esteems that busy world an idler too!

Friends, books, a garden, and perhaps his
pen,

Delightful industry enjoyed at home,

And nature in her cultivated trim,

Dressed to his taste, inviting him abroad.

Cowper.

INNOCENCE OF.

Here too dwells simple truth; plain inno-
cence;

Unsullied beauty; sound unbroken youth,

Patient of labour, with a little pleas'd;

Health ever blooming; unambitious toil,

Calm contemplation; and poetic ease.

Thomson.

NOBLENESS OF.

Oh, this life

Is nobler than attending for a check,

Richer than doing nought for a bauble;

Prouder than rustling in unpaid-for silk

Such gain the cap of him, that makes them
fine,
Yet keeps his books uncross'd.

Shakespeare.

PLEASURE OF.

Oh knew he but his happiness, of men
The happiest he! who far from public rage,
Deep in the vale, with a choice few retir'd
Drinks the pure pleasures of the rural life.

Thomson.

PRIVACY OF.

This is a beautiful life now, privacy,
The sweetness and the benefit of essence;
I see there is no man but may make his
paradise,
And it is nothing but his love and dotage
Upon the world's foul joys that keeps him
out on't.

Baumont and Fletcher.

SECURITY OF.

Secure and free they pass their harmless
hours,
Gay as the birds that revel in the grove,
And sing the morning up.

Tate.

COURAGE.

CHARACTERISTICS OF.

Courage is generosity of the highest order, for the brave are prodigal of the most precious things. Our blood is nearer and dearer to us than our money, and our life than our estate.

Colton.

Courage is like the diamond—very brilliant; not changed by fire, capable of high polish, but except for the purpose of cutting hard bodies, useless.

Ibid.

Courage, by keeping the senses quiet and the understanding clear, puts us in a condition to receive true intelligence, to make computations upon danger, and pronounce rightly upon that which threatens us.

Innocence of life, consciousness of worth, and great expectations, are the best foundations of courage.

These ingredients make a richer cordial than youth can prepare; they warm the heart at eighty, and seldom fail in operation.

Elmes.

Courage mounteth with occasion.

Shakespeare.

Courage consists not in blindly overlooking danger, but in seeing it, and conquering it.

Richter.

DEEDS OF.

The intent and not the deed
Is in our power; and, therefore, who dares
greatly,
Does greatly.

Brown

All desp'rate hazards courage do create,
As he plays frankly, who has least estate:
Presence of mind, and courage in distress,
Are more than armies, to procure success.

Dryden.

LATENT.

Most men have more courage than even
they themselves think they have.

Greville.

MORAL.

A real spirit

Should neither court neglect, nor dread to
bear it.

Byron.

Yet it may be more lofty courage dwells
In one weak heart which braves an adverse
fate,

Than his whose ardent soul indignant
swells,

Warm'd by the fight, or cheer'd through
high debate.

Mrs. Norton.

OF DESPERATION.

The smallest worm will turn, being trodden
on;

And doves will peck, in safeguard of their
brood.

Shakespeare.

PERSONAL.

I do not think a braver gentleman,
More active-valiant, or more valiant young,
More daring, or more bold, is now alive,
To grace this latter age with noble deeds.

Shakespeare.

It is held

That valour is the chiefest virtue, and

Most dignifies the haver: If it be,

The man I speak of, cannot in the world

Be singly counterpois'd.

Ibid.

QUALITIES OF.

Brave spirits are a balsam to themselves,

There is a nobleness of mind, that heals

Wounds beyond salves.

Cartwright.

He's truly valiant that can wisely suffer

The worst that man can breathe, and make
his wrongs

His outside's; to wear them like his rai-
ment, carelessly;

And ne'er prefer his injuries to his heart

To bring it into danger.

Shakespeare.

REQUISITES OF.

And intrepid courage is, at best, but a
holiday kind of virtue, to be seldom exer-
cised, and never, but in cases of necessity;
affability, mildness, tenderness, and a word
which I would fain bring back to its origi-

nal signification of virtue,—I mean good-nature,—are of daily use; they are the bread of mankind, and staff of life.

Dryden.

TEST OF.

That man who has never been in danger cannot answer for his courage.

La Rochefoucauld.

THE TRUEST.

The truest courage is always mixed with circumspection; this being the quality which distinguishes the courage of the wise from the hardness of the rash and foolish.

Jones of Nayland.

TRUE.

True courage is cool and calm. The bravest of men have the least of a brutal, bullying insolence; and in the very time of danger, are found the most serene and free. Rage, we know, can make a coward forget himself and fight. But what is done in fury, or anger, can never be placed to the account of courage.

Shaftesbury.

True valour

Lies in the mind, the never-yielding purpose,

Nor owns the blind award of giddy fortune.

Thomson.

True valour, friends, on virtue founded strong,

Meets all events alike.

Mallet.

True courage scorns

To vent her prowess in a storm of words,
And to the valiant action speaks alone.

Smollett.

Prithee peace:

I dare do all that may become a man,
Who dares do more is none.

Shakespeare.

True courage is not the brutal force
Of vulgar heroes, but the firm resolve
Of virtue and of reason. He who thinks
Without their aid to shine in deeds of arms,
Builds on a sandy basis his renown;
A dream, a vapour, or an ague-fit,
May make a coward of him.

Whitehead.

He holds no parley with unmanly fears,
Where duty bids he confident steers,
Faces a thousand dangers at her call,
And, trusting to his God, surmounts them all.

Cowper.

True courage but from opposition grows;
And what are fifty, what a thousand slaves,
Match'd to the sinew of a single arm

That strikes for liberty?

Brooke.

TWO KINDS OF.

Physical courage, which despises all danger, will make a man brave in one way; and moral courage, which despises all opinion, will make a man brave in another. The former would seem most necessary for the camp, the latter for council; but to constitute a great man, both are necessary.

Colton.

UNDAUNTED.

Rocks have been shaken from their solid base,

But what shall move a firm and dauntless mind?

Joanna Bailie.

COURTESY.

A HINT CONCERNING.

Would you both please and be instructed too,

Watch well the rage of shining to subdue;
Hear every man upon his favorite theme,
And ever be more knowing than you seem,
The lowest genius can afford some light,
Or give a hint that had escaped your sight.

Stillington.

A TRAIT OF MANLINESS.

Ill seemes (sayd he) if he so valiant be,
That he should be so sterne to stranger wight;

For seldom yet did living creature see
That courtesie and manhood ever disagree.

Spenser.

IN ARGUMENT.

Discourse may want an animated no,
To brush the surface and to make it flow;
But still remember, if you mean to please,
To press your point with modesty and ease.

Cowper.

NEEDLESS.

This Florentine's a very saint, so meek
And full of courtesy, that he would lend
The devil his cloak, and stand i' th' rain himself.

Davenant.

OF STRANGERS.

A stranger's kindness oft exceeds a friend's.

Middleton.

TO INFERIORS.

As the sword of the best-tempered metal is the most flexible; so the truly generous are most pliant and courteous in their behaviour to their inferiors.

Fuller.

COURTIERS.

CONTEMPT FOR.

A toad-eater's an imp I don't admire.

Dr. Wolcott.

I am no courtier, no fawning dog of state,
To lick and kiss the hand that buffets me;
Nor can I smile upon my guest and praise
His stomach, when I know he feeds on
poison,
And death disguised sits grinning at my
table. *Sewell.*

DESCRIPTIONS OF.

Men that would blush at being thought
sincere,
And feign, for glory, the few faults they
want;
That love a lie, where truth would pay as
well;
As if to them, vice shone her own reward.
Young.

The caterpillars of the commonwealth
Which I have sworn to weed and pluck
away. *Shakespeare.*

Live loath'd and long,
Most smiling, smooth, detested, parasites,
Courteous destroyers, affable wolves, meek
bears,
You fools of fortune, trencher-friends, time-
flies,
Cap-and-knee slaves, vapours, and minute-
jacks. *Ibid.*

A lazy, proud, unprofitable crew,
The vermin gender'd from the rank cor-
ruption
Of a luxurious state. *Cumberland.*
Prepar'd for ev'ry insult, servile train,
To take a kicking and to fawn again.
Dr. Wolcot.
A mere court butterfly,
That flutters in the pageant of a monarch.
Byron.

HYPOCRISY OF

They smile and bow, and hug, and shake
the hand,
E'en while they whisper to the next assistant
Some curs'd plot to blast its owner's head.
Beller.

THE CURSE OF KINGS.

It is the curse of kings, to be attended
By slaves, that take their humours for a
warrant
To break within the bloody house of life;
And, on the winking of authority
To understand a law. *Shakespeare.*

TREACHERY OF

'Tis common in such base fellows, such
court
Spiders that weave their webs of flattery

In the ears of greatness; if they can once
Entangle them in their quaint treachery,
They poison them straight. *John Day*

COURTSHIP.

A CRISIS IN.

There is, sir, a critical minute in
Ev'ry man's wooing, when his mistress may
Be won, which if he carelessly neglect
To prosecute, he may wait long enough
Before he gain the like opportunity.

Marmion's Antiquary.

CHARACTERISTIC IN.

Men are April when they woo, December
when they wed, and maids are May when
they are maids, but the sky changes when
they are wives. *Shakespeare.*

Women are angels wooing;
Things won are done, joy's soul lies in the
doing;

That she belov'd knows nought, that knows
not this,—

Men prize the thing ungain'd more than it
is. *Ibid.*

DEFINITION OF.

Courtship consists in a number of quiet
attentions, not so pointed as to alarm, nor
so vague as not to be understood. *Sterne.*

MANNER OF.

Say that she rail; why then I'll tell her
plain,
She sings as sweetly as a nightingale;
Say that she frown; I'll say she looks as
clear

As morning roses, newly wash'd with dew;
Say she be mute and will not speak a word,
Then I'll commend her volubility
And say she uttereth piercing eloquence.

Shakespeare.

PLEASURES OF.

The pleasantest part of a man's life is
generally that which passes in courtship,
provided his passion be sincere, and the
party beloved kind with discretion. Love,
desire, hope, all the pleasing emotions of
the soul, rise in the pursuit. *Addison.*

PLUCK IN.

Great or good, or kind or fair,
I will ne'er the more despair;
If she love me, this believe,
I will die ere she shall grieve.
If she slight me when I woo,
I can scorn and let her go;
If she be not fit for me,
What care I for whom she be?

Waller.

PROMPTNESS IN.

I do not love

Much ceremony; suits of love should not
Like suits in law, be rock'd from term to
term. *Shirley.*

RUSTIC.

His folded flock secure, the shepherd home
Hies merry-hearted, and by turns relieves
The ruddy milk-maid of her brimming
pail;

The beauty whom perhaps his witless heart,
Unknown what the joy-mix'd anguish
means,
Sincerely loves by that best language shown
Of cordial glances, and obliging deeds.

Thomson.

SUCCESS IN.

Trust me—with women worth the being
won,

The softest lover ever best succeeds. *Hill.*

That man that hath a tongue I say is no
man,

If with his tongue he cannot win a woman.
Shakespeare.

Win her with gifts if she respect not words;
Dumb jewels often in their silent kind,

More quick than words do move a woman's
mind. *Ibid.*

She is a woman, therefore may be woo'd,
She is a woman, therefore may be won.

Ibid.

COVETOUSNESS.

Covetousness, like a candle, ill made,
Smothers the splendour of a happy fortune
in its own grease. *F. Osborn.*

The covetous man heaps up riches, not to
enjoy them, but to have them; and starves
himself in the midst of plenty, and most
unnaturally cheats and robs himself of that
which is his own; and makes a hard shift,
to be as poor and miserable with a great es-
tate, as any man can be without it.

Tillotson.

Some men are so covetous, as if they were
to live forever, and others so profuse, as if
they were to die the next moment.

Aristotle.

FOOLISHNESS OF.

Covetous men are fools, miserable
wretches, buzzards, madmen, who live by
themselves, in perpetual slavery, fear sus-
picion, sorrow, discontent, with more of gall
than honey in their enjoyments; who are
rather possessed by their money than pos-
sessors of it. *Burton.*

IDOLATRY OF.

Covetousness, which is idolatry. *St. Paul.*

INJUNCTION AGAINST.

Take heed and beware of covetousness;
for a man's life consisteth not in the abun-
dance of the things which he possesseth.

St. Luke.

OPPOSED TO REASON.

We never desire earnestly what we de-
sire in reason. *La Rochefoucauld.*

RAPACITY.

He that visits the sick, in hopes of a legacy
let him be never so friendly in all other
cases, I look upon him in this, to be no better
than a raven, that watches a weak sheep
only to peck out its eyes. *Seneca.*

REWARD OF.

He deservedly loses his own property,
who covets that of another. *Phædrus.*

SELFISHNESS OF.

The covetous person lives as if the world
were made altogether for him, and not he
for the world; to take in everything, and
part with nothing. *South.*

UNIVERSAL.

The things which belong to others please
us more, and that which is ours, is more
pleasing to others. *Syrus.*

COWARD.

CHARACTERISTICS OF.

The coward never on himself relies,
But to an equal for assistance flies. *Crabbe.*

All mankind

Is one of these two cowards;

Either to wish to die

When he should live, or live when he should
die. *Howard*

Bold at the council board

But cautious in the field. *Dryden.*

You are the hare of whom the proverb goes,
Whose valor plucks dead lions by the beard.

Shakespeare.

A coward; a most devout; religious in it.
Ibid.

I know him a notorious liar

Think him a great way fool, solely a coward.

Ibid

CONTEMPT FOR A.

Go—let thy less than woman's hand

Assume the distaff—not the brand.

Byron.

Milk-liver'd man,
That bear'st a cheek for blows, a head for
wrong,
Who hast not in thy brows an eye discerning
Thine honour from thy suffering.

Shakespeare.

CRUELTY OF A.

But look for ruin when a coward wins;
For fear and cruelty are ever twins.

Aleyn.

FEARS OF A.

Cowards fear to die; but courage stout,
Rather than live in snuff, will be put out.

Sir Walter Raleigh.

Cowards die many times before their deaths;
The valiant never taste of death but once.

Shakespeare.

KINDNESS OF THE.

A coward is the kindest animal;
'Tis the most forgiving creature in a fight.

Dryden.

COWARDICE.

EXCUSE FOR.

Those that fly may fight again,
Which he can never do that's slain,
Hence timely running's no mean part
Of conduct in the martial art.

Butler.

COXCOMBS.

SELDOM ALONE.

None are so seldom found alone, and are
so soon tired of their *own* company, as those
coxcombs who are on the best terms with
themselves.

Colton.

CRAFT.

RECOMPENSE OF.

For he
That sows in craft, does reap in jealousy.

Middleton.

This is the fruit of craft;
Like him that shoots up high, looks for the
shaft
And finds it in his forehead.

Ibid.

CREATION.

BEAUTIES OF.

We cannot look around us, without being
struck by the surprising variety and multi-
plicity of the sources of Beauty of Creation,
produced by form, or by colour, or by both
united. It is scarcely too much to say, that
every object in nature, animate or inani-
mate, is in some manner beautiful, so largely
has the Creator provided for our pleasures,
through the sense of sight. It is rare to see
anything, which is in itself distasteful, or
disagreeable to the eye, or repulsive.

Macculloch.

DIVERSITY OF.

The ever varying brilliancy and grandeur
of the landscape, and the magnificence of the
sky, sun, moon and stars, enter more exten-
sively into the enjoyment of mankind than
we, perhaps, ever think, or can possibly ap-
prehend, without frequent and extensive
investigation. This beauty and splendour
of the objects around us, it is ever to be re-
membered, is not necessary to their exist-
ence, nor to what we commonly intend by
their usefulness. It is therefore to be re-
garded as a source of pleasure, gratuitously
superinduced upon the general nature of
the objects themselves, and in this light,
and a testimony of the divine goodness, pe-
culiarly affecting.

Dwight.

THE WORK OF GOD.

The heavens declare the glory of God, and
the firmament showeth his handiwork. Day
unto day uttereth speech, and night unto
night showeth knowledge. There is no
speech nor language where their voice is
not heard.

Psalms xix, 1.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame
Their great Original proclaim.

* * * *

Forever singing as they shine
The hand that made us is divine.

Addison.

From nature's constant or eccentric laws,
The thoughtful soul this general inference
draws,

That an effect must pre-suppose a cause;
And, while she does her upward flight sus-
tain,

Touching each link of the continued chain,
At length she is oblig'd and forc'd to see
A first, a source, a life, a Deity;
Which has forever been, and must forever
be.

Prior.

The heavens are a point from the pen of His
perfection;
The world is a rosebud from the bower of
His beauty;
The sun is a spark from the light of His
wisdom;
And the sky is a bubble on the sea of His
power.

His beauty is free from stain of sin,
Hidden in a veil of thick darkness.
He formed mirrors of the atoms of the world,

And he cast a reflection from his own face
on every atom!

To thy clear-seeing eye, whatsoever is fair
When thou regardest it aright is a reflection
from his face.

Sir William Jones.

In the vast, and the minute, we see
The unambiguous footsteps of the God,
Who gives its lustre to an insect's wing
And wheels his throne upon the rolling
worlds.

Cowper.

CREATOR.

INFINITE WISDOM OF THE.

Let no presuming impious railer tax
Creative wisdom as if aught was form'd
In vain, or not for admirable ends.
Shall little haughty ignorance pronounce
His works unwise of which the smallest
part

Exceeds the narrow vision of his mind?

Thomson.

For wonderful indeed are all his works,
Pleasant to know, and worthiest to be all
Had in remembrance always with delight;
But what created mind can comprehend
Their number, or the wisdom infinite
That brought them forth, but hid their
causes deep?

Milton.

God is a worker: He has thickly strewn
Infinity with grandeur: God is love:
He shall wipe away creation's tears,
And all the worlds shall summer in His
smile.

Smith.

CREDIT.

BASIS OF.

Every man's credit and consequence are
proportioned to the sums which he holds in
his chest.

Juvenal.

CREDITOR.

ADVICE TO A.

Lose not thine own for want of asking for
it; 'twill get thee no thanks.

Fuller.

INDEPENDENCE OF.

The creditor whose appearance gladdens
the heart of a debtor, may hold his head in
sunbeams and his foot on storms.

Lavater.

CREDITORS.

MEMORIES OF.

Creditors have better memories than debtors;
and creditors are a superstitious sect,
great observers of set days and times.

Franklin.

CREDULITY.

O credulity,

Security's blind nurse, the dream of fools,
The drunkard's ape, that feeling for his way
Ev'n when he thinks, in his deluded sense
To snatch at safety, falls without defence.

Mason.

O credulity

Thou hast as many ears as Fame has tongues,
Open to every sound of truth as falsehood.

Havard.

A DISADVANTAGE.

The only disadvantage of an honest heart
is credulity.

Sir Philip Sydney.

A PARADOX.

It is a curious paradox that precisely in
proportion to our own intellectual weakness
will be our credulity, to those mysterious
powers assumed by others; and in those regions
of darkness and ignorance where man
cannot effect even those things that are
within the power of man, there we shall
ever find that a blind belief in feats that
are far beyond those powers has taken the
deepest root in the minds of the deceived,
and produced the richest harvest to the
knavery of the deceiver.

Colton.

OF GENEROSITY.

Your noblest natures are most credulous.

Chapman.

Generous souls

Are still most subject to credulity.

Davenant.

OF IGNORANCE.

Ignorant people are to be caught by the
ears as one catches a pot by the handle.

From the French.

CREED.

In politics, as in religion, it so happens
that we have less charity for those who believe
the half of our creed than for those
who deny the whole of it, since if Servetus
had been a Mahomedan he would not
have been burnt by Calvin.

Ibid.

CRIME.

BRINGS MISFORTUNE.

For the credit of virtue we must admit
that the greatest misfortunes of men are
those into which they fall through their
crimes.

La Rochefoucauld.

ENGENDERS CRIME.

One crime is concealed by the commission
of another.

Seneca.

Where have you ever found that man
who stopped short after the perpetration of
a single crime?

Juvenal.

On: now will crime engender crime! throw
guilt
Upon the soul, and like a stone cast on
The troubled waters of a lake,
"Twill form in circles round succeeding
round,
Each wider than the first.

Colman the Younger.

He who overlooks one crime invites the
commission of another.

Syrus.

INCITEMENT TO.

How oft the sight of means to do ill deeds
Makes ill deeds done.

Shakespeare.

IN THOUGHT.

He who meditates the commission of a
crime has all the guilt of the deed.

Juvenal.

For he that but conceives a crime in thought,
Contracts the danger of an actual fault.

Creech.

MISGIVING FOR.

Every crime

Has, in the moment of its perpetration,
Its own avenging angel—dark misgiving,
An ominous sinking at the inmost heart.

Coleridge.

OUR WORST ENEMY.

Man's crimes are his worst enemies, fol-
lowing,
Like shadows, till they drive his steps into
The pit he dug.

Creon.

CRITICISM.

CHARACTERISTICS OF.

Criticism is like champagne, nothing
more execrable if bad, nothing more ex-
cellent if good; if meagre, muddy, vapid,
and sour, both are fit only to engender colic
and wind; but if rich, generous and spark-
ling, they communicate a glow to the
spirits, improve the taste, expand the heart,
and are worthy of being introduced at the
symposium of the gods.

Colton.

IMPARTIAL SPIRIT OF.

A perfect judge will read each work of wit
With the same spirit that its author writ;
Survey the whole, nor seek slight faults to
find,
Where nature moves, and rapture warms
the mind;

Nor lose, for that malignant, dull delight,

The generous pleasure to be charm'd with
wit;

But in such lays as neither ebb nor flow,
Correctly, cold, and regularly low,
That shunning faults one quiet tenour
keep—

We cannot blame, indeed—but we may
sleep.

Pope.

MALIGNANCE OF.

Damn with faint praise, assent with civil
leer,

And without sneering, teach the rest to
sneer;

Willing to wound, and yet afraid to strike,
Just hint a fault, and hesitate dislike.

Pope.

MISSION OF.

Eye nature's walks, shoot folly as it flies,
And catch the manners living as they rise;
Laugh where we must, be candid where we
can,

But vindicate the ways of God to man.

Ibid.

SEVERITY OF.

The fangs of a bear, and the tusks of a
wild boar, do not bite worse and make
deeper gashes than a goose-quill some-
times; no, not even the badger himself,
who is said to be so tenacious of his bite
that he will not give over his hold till he
feels his teeth meet and the bones crack.

Howell.

STANDARD OF.

Criticism, as it was first introduced by
Aristotle, was meant as a standard of judg-
ing well.

Johnson.

TRUE.

In the whole range of literature, nothing
is more entertaining, and, I might add,
more instructive, than sound, legitimate
criticism, the disinterested convictions of a
man of sensibility, who enters rather into
the spirit, than the letter of his author, who
can follow him to the height of his compass,
and while he sympathizes with every bril-
liant power, and genuine passion of the
poet, is not so far carried out of himself as
to indulge his admiration at the expense of
his judgment, but who can afford us the
double pleasure of being first pleased with
his author, and secondly with himself, for
having given us such just and incontro-
vertible reason for our approbation.

Colton

TRUE AND FALSE.

A critic was of old a glorious name,
 Whose sanction handed merit up to fame;
 Beauties as well as faults he brought to view,
 His judgment great, and great his candour too.

No servile rules drew sickly taste aside;
 Secure he walked, for nature was his guide.
 But now, O strange reverse! our critics bawl
 In praise of candour with a heart of gall,
 Conscious of guilt, and fearful of the light;
 They lurk enshrouded in the veil of night;
 Safe from destruction, seize th' unwary prey,
 And stab, like bravoës, all who come that way.

Churchill.

UTILITY OF.

Get your enemies to read your works in order to mend them, for your friend is so much your second selve that he will judge too like you.

Pope.

CRITICS.

CHARACTER OF.

Critics to plays for the same end resort,
 That surgeons wait on trials in a court;
 For innocence condemn'd they've no respect,
 Provided they've a body to dissect.

Congreve.

Critics are a kind of freebooters in the republic of letters,—who, like deer, goats and divers other gramniverous animals, gain subsistence by gorging upon buds and leaves of the young shrubs of the forest, thereby robbing them of their verdure, and retarding their progress to maturity.

Washington Irving.

Critics are a kind of wild flies, that breed
 In wild fig trees, and when they're grown up feed

Upon the raw fruit of the nobler kind,
 And by their nibbling on the outer rind,
 Open the pores, and make way for the sun
 To ripen it sooner than he would have done.

Butler.

A poet that fails in writing, becomes often a morose critic. The weak and insipid white wine makes at length excellent vinegar.

Shenstone.

CYNICAL SPIRIT OF.

He whose first emotion, on the view of an excellent production, is to undervalue it, will never have one of his own to show.

Aikin.

POWER OF.

Who shall dispute what the reviewers say?
 Their word's sufficient; and to ask a reason,
 In such a state as theirs, is downright treason.

Churchill.

Thou shalt not write, in short, but what I choose.

This is true criticism, and you may kiss,
 Exactly as you please, or not, the rod.

Byron.

QUALITIES OF.

To be a mere verbal critic, is what no man of genius would be, if he could; but to be a critic of true taste and feeling is what no man without genius could be if he would.

Colton.

'Tis necessary a writing critic should understand how to write. And though every writer is not bound to show himself in the capacity of a critic, every writing critic is bound to show himself capable of being a writer; for, if he be apparently impotent in this latter kind, he is to be denied all title or character in the other.

Shaftesbury.

CROWDS.

A crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling symbol, where there is no love.

Bacon.

CROWN.

GOLDEN IN SHOW.

A crown

Golden in show, is but a wreath of thorns;
 Brings dangers, troubles, cares, and sleepless nights

To him who wears the regal diadem,
 When on his shoulders each man's burden lies;

For therein stands the office of a king,
 His honour, virtue, merit, and chief praise,
 That for the public all this weight he bears.

Milton.

WEARING OF A.

Uneasy lies the head that wears a crown.

Shakespeare.

CRUELTY.

COWARDICE OF.

O, breasts of pity void, t'oppress the weak,
 To point your vengeance at the friendless head,

And with one mutual cry insult the fallen:
 Emblem too just of man's degenerate race.

Somerville.

INEXORABLE.

Thou art come to answer
A stony adversary, an inhuman wretch,
Incapable of pity, void and empty
From ev'ry drachm of pity. *Shakespeare.*

NOT TO BE INDULGED.

We ought never to sport with pain and
distress in any of our amusements, or treat
even the meanest insect with wanton
cruelty. *Blair.*

I would not enter in my list of friends,
(Though grac'd with polish'd manners and
fine sense,

Yet wanting sensibility,) the man
Who needlessly sets foot upon a worm.
An inadvertant step may crush the snail
That crawls at evening in the public path,
But he that has humanity, forwarn'd,
Will tread aside, and let the reptile live.
Cowper.

RETRIBUTION FOLLOWS.

—those whose cruelty makes many mourn
Do by the fires, which they first kindle,
burn. *Earl of Stirling.*

TO ANIMALS.

O barbarous men! your cruel breasts assuage
Why vent ye on the generous steed your
rage?

Does not his service earn your daily bread?
Your wives, your children, by his labours
fed!

If, as the Samian taught, the soul revives,
And shifting seats in other bodies lives;
Severe shall be the brutal coachman's
change

Doom'd in a hackney coach the town to
range;

Carmen transformed the groaning load shall
draw,

Whom other tyrants with the lash shall
awe. *Gay.*

CULTIVATION.

NECESSITY OF.

Cultivation is as necessary to the mind as
food to the body. *Cicero.*

CUNNING.

Cunning pays no regard to virtue, and is
but the low mimic of reason. *Bolingbroke.*

CONTEMPT FOR.

All my own experience of life teaches me
the contempt of cunning, not the fear. *Addison.*

OFFSPRING OF INCAPACITY.

Cunning and treachery are the offspring
of incapacity. *La Rochefoucauld.*

SOMETIMES NECESSARY.

It is sometimes necessary to play the fool
to avoid being deceived by cunning men. *Ibid.*

QUALITIES OF.

Cunning is none of the best nor worst
qualities: it floats between virtue and vice;
there is scarce any exigence where it may
not and perhaps ought not to be supplied by
prudence. *La Bruyere.*

RESULT OF.

Cunning leads to knavery; it is but a
step from one to the other, and that very
slippery. Lying only makes the difference;
add to that cunning, and it is knavery. *Ibid.*

TRUE USE.

We should do by our cunning as we do by
our courage—always have it ready to de-
fend ourselves, never to offend others. *Greville.*

CUNNING AND HURRY.

Hurry and cunning are the two appren-
tices of despatch and skill; but neither of
them ever learn their master's trade. *Colton.*

CUNNING AND WISDOM.

We take cunning for a sinister and crooked
wisdom, and certainly there is a great di-
ference between a cunning man and a wise
man, not only in point of honesty but in
point of ability. *Bacon.*

CURIOSITY.

CHARACTERISTICS OF.

Inquisitive people are the funnels of con-
versation; they do not take in anything for
their own use, but merely to pass it to
another. *Steele.*

The over curious are not over wise.

Massinger.

I loathe that low vice curiosity.

Byron.

DANGERS OF.

Curiosity is a kernel of the forbidden fruit,
which still sticketh in the throat of a natural
man, sometimes to the danger of his chok-
ing. *Fuller.*

A person who is too nice an observer of
the business of the crowd, like one who is
too curious in observing the labour of the
bees, will often be stung for his curiosity.

Pope

DEFINITION OF.

Curiosity is a languid principle, where access is easy and gratification is immediate; remoteness and difficulty are powerful incentives to its vigorous and lasting operation.

Munro.

IMPERTINENCE OF.

The curious questioning eye,
That plucks the heart of every mystery.

Mellen.

TWO KINDS OF.

There are different kinds of curiosity; one springs from interest, which makes us desire to know every thing that may be profitable to us; another from pride, which springs from a desire of knowing what others are ignorant of.

La Rochefoucauld.

UNCONTROLLABLE.

Eve

With all the fruits of Eden blest,
Save one only, rather than leave
That one unknown lost all the rest.

Moore.

The enquiring spirit will not be controll'd,
We would make certain all, and all behold.

Sprague.

CURSES.

Let this pernicious hour
Stand aye accursed in the calendar!

Shakespeare.

If he say so, may his pernicious soul
Rot half a grain a day!—he lies to the heart.

Ibid.

Oh! I will curse thee till thy frighted soul
Runs mad with horror.

Lee.

Plagues and palsy,
Disease and pestilence consume the robber
Infect his blood, and wither ev'ry pow'r.

Brown.

I curse thee not!
For who can better curse the plague or devil
Than to be what they are: that curse be
thine.

Dryden.

CURSING.

FOLLY OF.

This nor hurts him, nor profits you a jot:
Forbear it, therefore; give your cause to
heaven.

Shakespeare.

CUSTOM.

A CURSE.

Custom in ills that do affect the sense,
Makes reason useless when it should direct
The ill's reforming: men habituate
In any evil, 'tis their greatest curse
Advice doth seldom mend, but makes them
worse.

Nabb.

BIGOTRY OF.

Be not so bigoted to any custom as to worship at the expense of truth.

Zimmerman.

DEFINITION OF.

Custom is the law of fools.

Vanburgh.

EXTRAVAGANCE OF.

When all moves equally, (says Pascal,) nothing seems to move, as in a vessel under sail; and when all run by common consent into vice, none appear to do so. He that stops first, views as from a fixed point the horrible extravagance that transports the rest.

Colton.

FOLLY OF OBEYING.

Can there be any greater dotage in the world, than for one to guide and direct his courses by the sound of a bell, and not by his own judgment.

Rabelais.

POWER OF.

Custom forms us all

Our thoughts, our morals, our most fix'd
belief

Are consequences of our place of birth.

Hill.

Custom does often reason overrule

And only serves for reason to the fool.

Rochester.

Man yields to custom as he bows to fate.
In all things ruled—mind, body and estate;
In pain or sickness, we for cure apply
To them we know not, and we know not why.

Crabbe.

TYRANNY OF.

Custom, 'tis true, a venerable tyrant
O'er servile man extends her blind do-
minion.

Thomson.

WITHOUT TRUTH.

Custom, though never so ancient, without
truth, is but an old error.

Cyprian.

CUSTOMS.

NEW.

New customs

Though they be never so ridiculous
Nay, let them be unmanly, yet are followed.

Shakespeare.

OLD.

Such dupes are men to custom, and so prone
To reverence what is ancient, and can plead
A course of long observance for its use,
That even servitude, the worst of ills,
Because deliver'd down from sire to son,
Is kept and guarded as a sacred thing.

Cowper

REASONS FOR.

There are not frequently substantial reasons underneath for customs that appear to us absurd.

Charlotte Bronte.

DAFFODILS.

Daffodils

That come before the swallow dares, and take

The winds of March with beauty; violets, dim,

But sweeter than the lids of Juno's eyes,
Or Cytherea's breath.

Shakespeare.

DANCING.

EFFECTS OF.

The gymnasium of running, walking on stilts, climbing, &c., steels and makes hardy single powers and muscles; but dancing, like a corporeal poesy, embellishes, exercises, and equalizes all the muscles at once.

Richter.

EXCELLENCE OF.

This exercise is among the most healthful. The body as well as the mind feels its gladdening influence. No amusement seems more to have a foundation in our nature. The animation of youth overflows spontaneously in harmonious movements. The true idea of dancing entitles it to favour. Its end is to realize perfect grace in motion; and who does not know that a sense of the graceful is one of the highest faculties of our nature?

W. Ellery Channing.

OF A GENTLEMAN.

—he danced, I say, right well,
With emphasis, and also with good sense—
A thing in footing indispensable:
He danced without theatrical pretence,
Not a ballet-master in the van,
Of his drill'd nymphs, but like a gentleman.

Byron.

OF A LADY.

Dear creature! you'd swear
When her delicate feet in the dance twinkle round,
That her steps are of light, that her home is the air,
And she only "par complaisance" touches the ground.

Moore.

Her step is music, and her voice is song.
Silver-sandall'd foot! how blest
To bear the breathing heaven above,
Which on thee, atlas-like, doth rest,
And round thee move.

Bailey.

Her feet beneath her petticoat,
Like little mice, stole in and out,
As if they feared the light.
And oh! she dances such a way,
No sun upon an Easter day
Is half so fine a sight.

Suckling.

PLEASURES OF.

I gaz'd upon the dance, where ladies hight
Were moving in the light
Of mirrors and of lamps. With music and
with flowers,
Danced on the joyous hours;
And fairest bosoms
Heav'd happily beneath the winter roses'
blossoms:

And it is well;

Youth has its time,

Merry hearts will merrily chime.

C. P. Cranch.

SPRIGHTLINESS OF.

Come, trip it as you go,
On the light fantastic toe.

Milton.

VOLUPTUOUSNESS OF.

Now softly slow let Lydian measures move,
And breathe the pleasing pangs of gentle love,
In swimming dance on airs soft billows float,
Soft heave your bosoms with the swelling note;
With pliant arm in graceful motion vie,
Now sunk with ease, with ease now lifted high;
The lively gesture each fond care reveal,
That music can express, or passion feel.

Ibid.

DANGER.

CHARACTERISTICS OF.

For danger levels man and brute
And all are fellows in their need.

Dryden.

DIFFERENT INFLUENCES OF.

Speak, speak, let terror strike slaves mute
Much danger makes great hearts most resolute.

Marston.

A timid person is frightened before a danger, a coward during the time, and a courageous person afterward.

Richter.

ESTIMATE OF.

What is danger
More than the weakness of our apprehensions?
A poor cold part o' th' blood; who takes it hold of?
Cowards and wicked livers: valiant minds
Were made the masters of it.

Baumont and Fletcher.

A man's opinion of danger varies at different times, in consequence of an irregular tide of animal spirits; and he is actuated by considerations which he dares not avow.

Smollet.

FEAR OF.

The absent danger greater still appears
Less fears he, who is near the thing he fears.

Daniel.

INTIMACY WITH.

Thou little know'st
What he can brave, who, born and nurst
In danger's paths, has dared her worst!
Upon whose ear the signal word
Of strife and death is hourly breaking;
Who sleeps with head upon the sword
His fever'd hand must grasp in waking.

Moore.

PRESENCE OF.

Our dangers and delights are near allies
From the same stem the rose and prickle
rise.

Aleyn.

He that stands upon a slippery place
Makes nice of no vile hold to stay him up.

Shakespeare.

WATCHFULNESS IN.

To-night yon pilot shall not sleep,
Who trims his narrow'd sail;
To-night yon frigate scarce shall keep
Her broad breast to the gale.

Holmes.

—— his restless eye

Glanc'd forward frequently, as if some ill
He dared not meet were there.

Willis.

DARKNESS.

CIMMERIAN.

Melt, and dispel, ye spectre doubts that roll
Cimmerian darkness o'er the parting soul.

Campbell.

DESCRIPTION OF.

The bright sun was extinguish'd, and the
stars

Did wander darkling in the eternal space,
Rayless and pathless, and the icy earth
Swung blind and blackening in the moon-
less air.

Byron.

DISPELLING OF.

How sweetly did they float upon the wings
Of silence, through the empty-vaulted
night.

At every fall smoothing the raven-down
Of darkness till it smiled.

Milton.

EFFECT OF, ON THE HEARING.

Dark night that from the eye his function
takes,

The ear more quick of apprehension makes,
Wherein it doth impair the seeing sense,
It gavs the hearing double recompense.

Shakespeare.

MENTAL.

Madam, thou errest; I say there is no
darkness but ignorance; in which thou are
more puzzled than the Egyptians in their
fog.

Ibid.

VISIBLE.

Yet from those flames
No light, but rather darkness visible.

Milton.

DAY.

BEAUTY OF A.

One of the heavenly days that cannot die.

Wordsworth.

BLESSINGS OF THE.

Blest power of sunshine! genial day!
What balm, what life is in thy ray;
To feel thee is such real bliss,
That had the world no joy but this,
To sit in sunshine calm and sweet—
It were a world too exquisite,
For man to leave it for the gloom,
The deep cold shadow of the tomb.

Moore.

Enjoy the blessings of this day if God
sends them; and the evils bear patiently
and sweetly. For this day only is ours; we
are dead to yesterday, and we are not born
to to-morrow.

Jeremy Taylor.

IMPORTANCE OF A.

Baost not thyself of to-morrow; for thou
knowst not what a day may bring forth.

Prov. xxvii, 1.

"I've lost a day"—the prince who nobly
cried

Had been an emperor, without his crown.

Young.

THE GLANCE OF GOD.

One glance of Thine creates a day.

Watts.

DAYBREAK.

A CLOUDY.

The dawn is overcast, the morning lowers
And heavily in clouds brings on the day.

Addison.

BEAUTY OF.

'Tis beautiful, when first the dewy light
Breaks on the earth! while yet the scented
air

Is breathing the cool freshness of the night
And the bright clouds a tint of crimson wear.

Elizth. M Chandler

DESCRIPTION OF.

At last the golden oriental gate
Of greatest heaven 'gan to open fair;
And Phœbus, fresh as bridegroom to his
mate,

Came dancing forth shaking his dewy hair,
And hurl'd his glist'ing beams through
gloomy air. *Spenser.*

The sun had long since, in the lap
Of Thetis, taken out his nap,
And, like a lobster boil'd the morn
From black to red began to turn.

Butler.

The meek-eyed morn appears, mother of
dews

At first faint glimmering in the dappled
east;

Till far o'er ether spreads the wid'ning
glow;

And, from before the lustre of her face,
White break the clouds away. With
quick'nd step,

Brown night retires; young day pours in
apace,

And opens all the lawny prospect wide.

The dripping rock, the misty mountain's
top,

Swell on the sight, and brighten with the
dawn. *Thomson.*

SIGNS OF.

Yon grey lines

That fret the clouds are messengers of day.
Shakespeare.

See the dapple coursers of the morn

Beat up the light with their bright silver
hoofs,

And chase it through the sky. *Marston.*

The glow-worm shows the matin to be near,
And 'gins to pale his uneffectual fire.

Shakespeare.

It was a lark, the herald of the morn,

No nightingale; look love, what envious
streaks

Do lace the severing clouds in yonder east;
Night's candles are burnt out, and jocund
day

Stands tip-toe on the misty mountain tops.

Ibid.

The silent hours steal on,

And flaky darkness breaks within the east.

Ibid.

The wolves have prey'd; and look, the gentle
day,

Before the wheels of Phœbus, round about,
Dapples the drowsy east with spots of grey.

Ibid.

DAY AND NIGHT.

There came the Day and Night,
Riding together both with equal pace;
The one on palfrey black, the other white;
But Night had cover'd her uncomely face
With a black veil, and held in hand a mace,
On top whereof the moon and stars were
pight,

And sleep and darkness round about did
trace;

But Day did bear upon his sceptre's height
The goodly sun encompass'd all with beams
bright. *Spenser.*

DEAD.

GRIEF FOR THE.

Weep not for him that dieth,
For he hath ceased from tears,
And a voice to his replieth
Which he hath not heard for years.

Mrs. Norton.

IMMORTALITY OF THE.

The dead are like the stars, by day

Withdrawn from mortal eye,
But not extinct, they hold their way

In glory through the sky:

Spirits from bondage thus set free,
Vanish amidst immensity.

Where human thought, like human sight,
Fails to pursue their trackless flight.

James Montgomery.

Thy day without a cloud hath pass'd,
And thou wert lovely to the last;

Extinguish'd not decay'd!

As stars that shoot along the sky
Shine brightest as they fall from high.

Byron.

NUMBERS OF THE.

All that tread

The globe are but a handful to the tribes
That slumber in its bosom. Take the wings
Of morning, and the Barcan desert pierce,
Or lose thyself in the continuous woods
Where rolls the Oregon, and hears no sound
Save his own dashings,—yet the dead are
there;

And millions in those solitudes, since first
The flight of years began, have laid them
down

In their last sleep: the dead reign there
alone. *Bryant.*

REMEMBRANCE OF THE.

When musing on companions gone,
We doubly feel ourselves alone.

Scott.

Can that man be dead

Whose spiritual influence is upon his kind?
He lives in glory; and his speaking dust
Has more of life than half its breathing
moulds. *Miss London.*

The idea of her life shall sweetly creep
Into his study of imagination;
And every lovely organ of her life
Shall come apparell'd in more precious
habit,
Into the eye and prospect of his soul,
Than when she lived indeed. *Shakespeare.*

REPOSE OF THE.

There is a calm for those who weep,
A rest for weary pilgrims found
They softly lie and sweetly sleep,
Low in the ground.

James Montgomery.

Duncan is in his grave;
After life's fitful fever he sleeps well:
Treason has done his worst; nor steel, nor
poison,
Malice domestic, foreign levy, nothing
Can touch him further. *Shakespeare.*

RESURRECTION OF THE.

Even such is time, that takes on trust
Our youth, our joys, our all we have,
And pays us but with age and dust;
Who in the dark and silent grave,
When we have wander'd all our ways,
Shuts up the story of our days!
But from the earth, this grave, this dust,
My God shall raise me up I trust!

Sir Walter Raleigh.

But know that thou must render up the
dead,
And with high interest too! they are not
thine

But only in thy keeping for a season,
Till the great promis'd day of restitution;
When loud diffusive sound of brazen trumpet
Of strong-lung'd cherub shall alarm thy
captives,

And rouse the long, long sleepers into life,
Daylight and liberty. *Blair.*

SACREDNESS OF THE.

The dead, how sacred! sacred in the dust
Of this heaven-labour'd form, erect, divine!
The heav'n-assumed majestic robe of death,
He deign'd to wear, who hung the vast ex-
panse

With azure bright, and clothed the sun in
gold. *Thomson.*

DEATH.

A BUGBEAR.

Why start at death? where is he? Jeath
arriv'd,

Is past; not come or gone, he's never here.
Ere hope, sensation fails; black-boding man
Receives, not suffers, death's tremendous
blow.

The knell, the shroud, the mattock, and the
grave,

The deep, damp vault, the darkness and
the worm;

These are the bugbears of a winter's eve,
The terrors of the living, not the dead,
Imagination's fool, and error's wretch,
Man makes a death, which nature never
made,

Then on the point of his own fancy falls;
And feels a thousand deaths in fearing one
Young.

A FILM BEFORE.

There is before the eyes of men, on the
brink of dissolution, a glassy film, which
death appears to impart, that they may have
a brief prospect of eternity when some be-
hold the angels of light, while others have
the demons of darkness before them.

Cockton.

A FRIEND.

Death! to the happy thou art terrible,
But how the wretched love to think of thee
O thou true comforter, the friend of all
Who have no friend beside! *Southey.*

O death! the poor man's dearest friend,
The kindest and the best!

Welcome the hour, my aged limbs
Are laid with thee at rest! *Burns*

Friend to the wretch whom every friend
forsakes,

I woo thee, death. *Porteus.*

A LEVELLER.

To what base uses may we return! Why
may not imagination trace the noble dust
of Alexander, till it find it stopping a bung-
hole? As thus: Alexander died, Alex-
ander was buried, Alexander returneth to
dust; the dust is earth: of earth we make
loam. And why of that loam, whereto he
was converted, might they not stop a beer
barrel? *Shakespeare.*

But yesterday the word of Cæsar might
Have stood against the world; now lies he
there,

And none so poor to do him reverence.
Shakespeare.

Death levels all things in his march,
Nought can resist his mighty strength;
The palace proud—triumphal arch,
Shall mete their shadows length;
The rich, the poor, one common bed
Shall find, in the unhonour'd grave,
Where weeds shall grow alike the head
Of tyrant and of slave. *Marvel.*

A LIBERATOR.

Come then, come soon, come sweetest death
to me

And take away this long lent loathed light.
Sharpe be thy wounds, but sweet the medi-
cines be

That long captived soules from weary thral-
dome free. *Spenser.*

Death sets the soul at liberty to fly. *May.*

Death opens the gate of fame, and shuts
the gate of envy after it; it unlooses the
chain of the captive, and puts the bonds-
man's task into another man's hand.

Sterne.

Death is the liberator of him whom free-
dom cannot release, the physician of him
whom medicine cannot cure, and the com-
forter of him whom time cannot console.

Colton.

A PRIVILEGE.

Death is the privilege of human nature;
And life without it were not worth our
taking.

Thither the poor, the pris'ner, and the
mourner,

Fly for relief and lay their burdens down. *Rowe.*

A PORT OF REFUGE.

Death is the port where all may refuge find,
The end of labor, entry into rest;
Death hath the bounds of misery confin'd
Whose sanctuary shrouds affliction best.

Earl of Stirling.

A QUIET HAVEN.

What is death

To him who meets it with an upright heart?

A quiet haven, where his shatter'd bark
Harbours secure, till the rough storm is past,
Perhaps a passage overhung with clouds,
But at its entrance, a few leagues beyond
Opening to kinder skies and milder suns,
And seas pacific as the soul that seeks them.

Hurdis.

A REVEALER.

The body being only the covering of the
soul, at its dissolution we shall discover the
secrets of nature—the darkness shall be dis-

pelled, and our souls irradiated with light
and glory; a glory without a shadow, a
glory that shall surround us; and from
whence we shall look down, and see day
and night beneath us; and as now we can-
not lift up our eyes towards the sun with-
out dazzling, what shall we do when we
behold the divine light in its illustrious
original. *Seneca.*

A SLEEP.

Let no man fear to die, we love to sleep a.l,
And death is but the sounder sleep.

Beaumont

Here lurks no treason, here no envy dwells,
Here grow no damned grudges; here no
storms,

No noise, but silence and eternal sleep.

Shakespeare.

'Tis less than to be born: a lasting sleep:
A quiet resting from all jealousy;
A thing we all pursue, I know besides
It is but giving over a game that must be
lost. *Beaumont and Fletcher*

A WELCOME TO.

Soon may this fluttering spark of vital flame
Forsake its languid melancholy frame!

Soon may these eyes their trembling lustre
close,

Welcome the dreamless night of long re-
pose!

Soon may this woe-worn spirit seek the
bourne

Where lull'd to slumber, grief forgets to
mourn! *Campbell.*

ACQUIESCENCE IN.

If I must die

I will encounter darkness as a bride

And hug it in my arms. *Shakespeare.*

ADVANTAGES OF AN EARLY.

"Whom the Gods love die young," was said
of yore,

And many deaths do they escape by this

The death of friends, and that which slays
even more,

The death of friendship, love, youth, all that
is,

Except mere breath; and since the silent
shore,

Awaits at last, even those whom longest
miss

The old archer's shafts, perhaps the early
grave

Which men weep over, may be meant to
save. *Byron.*

AFFLICTION OF.

Ah! surely nothing dies but something
mourns. *Byron.*

The air is full of farewells to the dying,
And mournings for the dead.

Longfellow.

Death lies on her like an untimely frost
Upon the sweetest flower of all the field.

Shakespeare.

AN ALLEVIATION.

It is by no means a fact, that death is the
worst of all evils; when it comes, it is an
alleviation to mortals who are worn out
with suffering. *Metastasio.*

ANTICIPATIONS OF.

Now death draws near, a strange perplexity
Creeps coldly on me, like a fear to die.
Courage uncertain dangers may abate,
But who can bear th' approach of certain
fate?

The wisest and the best some fear may show,
And wish to stay, though they resolve to go.
As some faint pilgrim standing on the shore,
First views the torrent he would venture
o'er,

And then his inn upon the farther ground,
Loth to wade through, and lother to go
round:

Then dipping in his staff, does trial make
How deep it is, and sighing, pulls it back;
Sometimes resolved to fetch his leap, and
then

Runs to the bank, but there stops short
again;

So I at once

Both heavenly faith, and human fear obey,
And feel before me in an unknown way.

Dryden.

APPROACH OF.

I feel death rising higher still, and higher
Within my bosom; every breath I fetch
Shuts up my life within a shorter compass:
And, like the vanishing sound of bells,
grows less

And less each pulse, till it be lost in air.

Dryden.

The world recedes; it disappears,
Heav'n opens on my eyes! my ears
With sounds seraphic ring!
Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death! where is thy sting?

Pope.

ARBITRARINESS OF.

Like other tyrants, death delights to smite,
What smitten most proclaims the pride of
pow'r,

And arbitrary nod. His joy supreme,
To bid the wretch survive the fortunate;
The feeble wrap the athletic in his shroud;
And weeping fathers build their children's
tomb. *Young.*

AWFULNESS OF.

And thou art terrible—the tear,
The groan, the knell, the pall, the bier;
And all we know, or dream, or fear
Of agony, are thine. *Halleck.*

Sure 'tis a serious thing to die, my soul!
What a strange moment it must be, when
near

Thy journey's end!—thou hast the gulf in
view—

That awful gulf, no mortal e'er repass'd
To tell what's doing on the other side.

Nature runs back, and shudders at the sight,
And every life string bleeds at thought of
parting;

For part they must,—body and soul must
part;

Fond couple; link'd more close than wed-
ded pair;

This wings its way to its Almighty source,
The witness of its actions, now its judge;
That drops into the dark and noisome grave,
Like a disabled pitcher, of no use.

Blair.

If there's an hereafter,
And that there is, conscience, uninfluenced,
And suffered to speak out, tells every man,
Then it must be an awful thing to die.

Ibid

CERTAINTY OF.

Why, what is pomp, rule, reign, but earth
and dust?

And live we how we can, yet die we must.
Shakespeare

When a few years are come, then I shall
go the way whence I shall not return.

Job xvi, 22

CHARACTERISTICS OF.

Death is honorable, advantageous,
And necessary; honorable in
Old men to make room for younger;
Advantageous to those who get legacies
By it; and necessary for married
People, that have no other goal-delivery.

Fane.

Death loves a shining mark, a signal blow.
Young

Cruel as death, and hungry as the grave.

Thomson

COMPOSURE IN.

Nothing in his life
Became him like the leaving it; he died
As one who had been studied in his death,
To throw away the dearest thing he owed,
As 'twere a careless trifle. *Shakespeare.*

Death should come
Gently to one of gentle mould, like thee,
As light winds, wandering through groves
of bloom,
Detach the delicate blossoms from the tree,
Close thy sweet eyes calmly, and without
pain,
And we will trust in God to see thee yet
again. *Bryant.*

CONSOLATIONS IN.

Weep not for those
Who sink within the arms of death
Ere yet the chilling wintry breath
Of sorrow o'er them blows;
But weep for them who here remain,
The mournful heritors of pain,
Condemn'd to see each bright joy fade,
And mark grief's melancholy shade
Flung o'er Hope's fairest rose. *Mrs. Embury.*

Let them die
Let them die now, thy children! so thy
heart
Shall wear thy beautiful image all un-
dammed
Within it to the last. *Mrs. Hemans.*

COWARDICE IN.

I wish to die, yet dare not death endure;
Detest the medicine, yet desire the cure.
Oh! that I'd courage but to meet my fate,
That short, dark passage to a future state.
Dryden.

CRUSHING INFLUENCE OF.

It is hard
To feel the hand of death arrest one's steps,
Throw a chill blight o'er all one's budding
hopes,
And hurl one's soul untimely to the shades
Lost in the gaping gulf of blank oblivion.
Kirk White.

How shocking must thy summons be, O
death,
To him, that is at ease in his possessions.
Who, counting on long years of pleasure
here
Is quite unfurnish'd for that world to come!
In that dread moment, how the frantic soul
Raves round the walls of her clay tenement,
Runs to each avenue, and shrieks for help,
But shrieks in vain. *Blair.*

DEPOPULATES.

Grim death in different shapes
Depopulates the nations; thousands fall
His victims; youths, and virgins, in their
flower
Reluctant die, and sighing leave their loves,
Unfinish'd, by infectious heaven destroy'd.
Phillips.

DESCRIPTIONS OF.

And after all came life, and lastly death;
Death with most grim, and griesley visage
seene,
Yet he is naught but parting of the breath,
He ought to see, but like a shape to weene,
Unbodied, unsaid, unheard, unseene.
Spenser.

The other shape,
If shape it may be call'd, that shape had
none
Distinguishable in member, joint, or limb,
Or substance might be call'd that shadow
seem'd,
For each seem'd either; black it stood as
night,
Fierce as ten furies, terrible as hell.
And shook a dreadful dart; what seem'd
his head
The likeness of a kingly crown had on.
Milton.

Yet tell me, frightened senses! what is death?
Blood only stopp'd, and interrupted breath;
The utmost limit of a narrow span,
And end of motion, which with life began,
And smoke that rises from the kindling fires
Is seen this moment and the next expires;
As empty clouds by rising winds are toss'd
Their fleeting forms scarce sooner found
than lost. *Prior.*

The first dark day of nothingness.
The last of danger and distress. *Byron.*
Death is but what the haughty brave,
The weak must bear, the wretch must
crave. *Ibid.*
Death is another life. *Bailey.*
Death thou art infinite;—'tis life is little.
Ibid.

What is death? Oh! what is death?
'Tis the snapping of the chain—
'Tis the breaking of the bowl—
'Tis relief from ev'ry pain—
'Tis freedom to the soul.—
'Tis the setting of the sun
To rise again to-morrow,
A brighter course to run,
Nor sink again to sorrow.
Such is death! yes, such is death!

What is death? Oh! what is death?

'Tis slumber to the weary—

'Tis rest to the forlorn—

'Tis shelter to the dreary—

'Tis peace amid the storm—

'Tis the entrance to our home—

'Tis the passage to that God

Who bids His children come,

When their weary course is trod.

Such is death! yes, such is death.

Anon.

What is death, but a ceasing to be what we were before? We are kindled, and put out, we die daily; nature that begot us expels us, and a better and safer place is provided for us.

Seneca.

The blind cave of eternal night.

Shakespeare.

O, death's a great disguiser.

Ibid.

Just death kind umpire of men's miseries.

Ibid.

Dear beauteous death; the jewel of the just.

Henry Vaughan.

DESOLATION CAUSED BY.

What is the worst of woes that wait on age? What stamps the wrinkle deeper on the brow?

To view each loved one blotted from life's page,

And be alone on earth, as I am now.

Byron.

I alone am left on earth!

To whom, nor relative nor blood remains; No! not a kindred drop that runs in human veins.

Campbell.

ELOQUENCE OF.

O death! all eloquent! you only prove What dust we dote on, when 'tis man we love.

Pope.

EQUALITY IN.

Death comes equally to us all, and makes us all equal when it comes.

Donne.

ETERNITY OF.

Where all life dies death lives.

Milton.

EVER PRESENT.

Death rides on every passing breeze

And lurks in every flower.

Heber.

FEARS OF.

He could no longer death expectance bear For death is less than death's continual fear.

Aleyn.

O! death why art thou fear'd? Why do we think

'Tis such a horrid terror not to be?

Why, not to be, is not to be a wretch,

Why, not to be, is to be like the heav'n's

Not to be subject to the pow'r of fate;

O there's no happiness but not to be.

Gomersall.

That life is better life, pas' fearing death, Than that which lives to fear.

Shakespeare.

The weariest and most loathed worldly life, That age, ache, penury, imprisonment, Can lay on nature, is a paradise To what we fear of death.

Ibid

'Tis not the stoic's lesson got by rote, The pomp of words, and pedant dissertation, That can support thee in that hour of terror. Books have taught cowards to talk nobly of it;

But when the trial comes, they start and stand aghast.

Rowe.

Ah, what a sign it is of evil life, When death's approach is seen so terrible!

Shakespeare.

Neither the sun nor death can be looked at steadily.

La Rochefoucauld.

The hand that unnerved Belshazzar derived its most horrifying influence from the want of a *body*, and death itself is not formidable in what we do know of it, but in what we do *not*.

Colton.

The sense of death, is most inapprehensive.

Shakespeare.

HAPPINESS OF.

To die—to sleep—

No more;—and, by a sleep, to say we end The heart-ache, and the thousand natural shocks,

That flesh is heir to,—'Tis a consummation Devoutly to be wish'd.

Shakespeare

IMPARTIALITY OF.

Pale death approaches with an equal step, and knocks indiscriminately at the door of the cottage, and the portals of the palace.

Horace.

By medicine life may be prolong'd, yet death

Will seize the doctor too.

Shakespeare.

Death's shafts fly thick! Here falls the village swain,

And there his pamper'd lord! The cup goes round,

And who so artful as to put it by?

Blair.

INDIFFERENCE TO.

Men in general do not live as if they looked to die; and therefore do not die as if they looked to live. *Manton.*

What life refus'd, to gain by death he sought;
For life and death are but indifferent things,
And of themselves not to be shunn'd or sought,

But for the good or ill that either brings.

Earl of Stirling.

INEVITABLENESS OF.

Death's but a path that *must* be trod,
If man would ever pass to God. *Parnell.*

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,

Await alike the inevitable hour,
The paths of glory lead but to the grave.

Gray.

INEXORABILITY OF.

Death, thou art he that will not flatter princes,

That stoops not to authority, nor gives
A specious name to tyranny; but shows
Our actions in their own deformed likeness.

Shakespeare.

Oh! just and mighty death! What none have dared, thou hast done; and whom all the world have flattered, thou alone hast cast out of the world, and despised, thou hast drawn together all the far fetched greatness, all the cruelty and ambition of man, and covered it all over with these two narrow words, *Hic jacet.*

Sir Walter Raleigh.

O, now doth death line his dead chaps with steel;

The swords of soldiers are his teeth, his fangs;

And now he feasts, mouthing the flesh of men,

In undetermined differences of kings.

Shakespeare.

This fell serjeant, death,

Is strict in his arrest.

Ibid.

The worst is death,—and death will have his day. *Ibid.*

Leaves have their time to fall,

And flowers to wither at the north wind's breath,

And stars to set; but all—

Thou hast all seasons for thine own, O, death!

Mrs. Hemans.

INSATIABILITY OF.

Why should man's high aspiring mind

Burn in him with so proud a breath;

When all his haughty views can find

In this world, yield to death;

The fair, the brave, the vain, the wise,

The rich, the poor, the great, the small,

Are each but worms' anatomies,

To strew his quiet hall.

Marvel.

O great man-eater

Whose every day is carnival, not sated yet!

Unheard of epicure! without a fellow!

The veriest gluttons do not always cram;

Some intervals of abstinence are sought

To edge the appetite; thou seekest none.

Blair.

JOY OF.

My joy is death!

Death, at whose name I oft have been
afraid

Because I wish'd this world's eternity.

Shakespeare.

KNOWN TO FEW.

Few people know death, we only endure it, usually from determination, and even from stupidity and custom; and most men only die because they know not how to prevent dying.

La Rochefoucauld.

LIKE THE TWILIGHT.

The darkness of death is like the evening twilight, it makes all objects appear more lovely to the dying.

Richter.

LOVELINESS IN.

Lay her i' the earth;

And from her fair and unpolluted flesh

May violets spring! *Shakespeare.*

Lovely in death the beauteous ruin lay;

And if in death still lovely, lovelier there;

Far lovelier! pity swells the tide of love.

Young.

Oh my love, my wife!

Death, that hath suckt the honey of thy breath,

Hath had no power yet upon thy beauty,

Thou art not conquer'd; beauty's ensign yet

Is crimson in thy lips, and in thy cheeks,

And death's pale flag is not advanced there.

Why art thou yet so fair? *Shakespeare.*

—Thou art so fair,

That, gazing on thee, clamorous grief becomes,

For very reverence, mute. If mighty Death
Made our rude human faces by his touch

Divinely fair as thine, O never more
Would strong hearts break o'er biers. There
sleeps to-night

A sacred sweetness on thy silent lips,
A solemn light upon thy ample brow,
That I can never, never hope to find
Upon a living face.

Smith.

Death has left on her,
Only the beautiful.

Hood.

LOWLINESS OF.

How pale appear
Those clay-cold cheeks, where grace and
vigour glow'd!

O dismal spectacle! how humble now
Lies that ambition which was late so proud!

Smollet.

MISREPRESENTED.

In the whole course of our observation there is not so misrepresented and abused a personage as death. Some have styled him the king of terrors, when he might, with less impropriety, have been termed the terror of kings; others have dreaded him as an evil without end, although it was in their own power to make him the end of all evil. He has been vilified as the cause of anguish, consternation and despair; but these, alas, are things that appertain not unto death but unto life. How strange a paradox is this, that we love the distemper and loathe the remedy, preferring the fiercest buffetings of the hurricane to the tranquillity of the harbour. The poet has lent his fictions, the painter his colours, the orator his tropes, to portray death as the grand destroyer, the enemy, the prince of phantoms and of shades. But can he be called a destroyer, who, for a perishable state, gives us that which is eternal? Can he be styled the enemy, who is the best friend only of the best, who never deserts them at their utmost need, and whose friendship proves the most valuable to those who live the longest? Can he be termed the prince of phantoms and of shades, who destroys that which is transient and temporary, to establish that which is alone real and fixed? And what are the mournful escutcheons, the sable trophies, and the melancholy insignia with which we surround him, the sepulchral gloom, the mouldering carcass, and the slimy worm? These, indeed, are the idle fears and empty terrors, not of the dead but of the living. The dark domain of death we dread, indeed, to enter, but we ought rather to dread the ruggedness of

some of the roads that lead to it; but if they are rugged, they are short, and it is only those that are smooth, that are wearisome and long. Perhaps, he summons us too soon from the feast of life, be it so; if the exchange is not for the better, it is not his fault, but our own: or, he summons us too late; the call is a reprieve rather than a sentence; for who would wish to sit at the board, when he can no longer partake of the banquet, or to live on to pain, when he has long been dead to pleasure? Tyrants can sentence their victims to death, but how much more dreadful would be their power, could they sentence them to life? Life is the jailor of the soul in this filthy prison, and its only deliverer is death; what we call life is a journey to death, and what we call death, is a passport to life. True wisdom thanks death for what he takes, and still more for what he brings. Let us, then, like the sentinels, be ready, because we are uncertain, and calm, because we are prepared. There is nothing formidable about death but the consequences of it, and these we ourselves can regulate and control. The shortest life is long enough, if it lead to a better, and the longest life is too short if it do not.

Colton.

MYSTERY OF.

O death! thou strange mysterious power,
seen every day, yet never understood but
by the uncommunicative dead, what art
thou?

Lillo.

NOT AN EVIL.

It is impossible that anything so natural,
so necessary, and so universal as death,
should ever have been designed by Provi-
dence as an evil to mankind.

Swift.

NOT DREADFUL.

Death is not dreadful to a mind resolv'd,
It seems as natural as to be born.
Groans and convulsions, and discolour'd
faces,
Friends weeping round us, blacks, and ob-
sequies,
Make death a dreadful thing. The pomp
of death
Is far more terrible than death itself.

Lee.

OF A CHILD.

Ere sin could blight or sorrow fade,
Death came with friendly care;
The opening bud to Heaven conveyed
And bade it blossom there.

Coleridge

OF THE CHRISTIAN.

So his life has flow'd
From its mysterious urn a sacred stream,
In whose calm depth the beautiful and pure
Alone are mirror'd, which though shapes of
ill

May hover round its surface glides in light,
And takes no shadow from them.

Talfourd.

For the death of the righteous is like the
descending of ripe and wholesome fruits
from a pleasant and florid tree. Our senses
entire, our limbs unbroken, without horrid
tortures; after provision made for our chil-
dren, with a blessing entailed upon poster-
ity, in the presence of our friends, our
dearest relatives closing our eyes and bind-
ing our feet, leaving a good name behind
us.

Jeremy Taylor.

It matters not at what hour of the day
The righteous fall asleep; death cannot
come

To him untimely who is fit to die;
The less of this cold world, the more of
heaven—

The briefer life, the earlier immortality.

Milman.

For good men but see death, the wicked
taste it.

Johnson.

The soul too soft its ills to bear,
Has left our mortal hemisphere,
And sought in better world the meed
To blameless life by heaven decreed.

Scott.

Death is a commingling of eternity with
time; in the death of a good man, eternity
is seen looking through time.

Goethe.

OF THE YOUNG.

Ephemera die all at sunset, and no insect
of this class has ever sported in the beams
of the morning sun. Happier are ye, little
human ephemera! Ye played only in the
ascending beams, and in the early dawn,
and in the eastern light; ye drank only of
the prelibations of life; hovered for a little
space over a world of freshness and of blos-
soms; and fell asleep in innocence before
yet the morning dew was exhaled.

Richter.

PASSAGE OF.

To die, I own
Is a dread passage—terrible to nature,
Chiefly to those who have like me been
happy.

Thomson.

Thou know'st 'tis common; all that live
must die,

Passing through nature to eternity.

Shakespeare.

PEACE OF.

Ah! sweetly they slumber, nor love, hope,
nor fear,

Peace, peace is the watchword, the only one
here.

Herbert Knowles.

PLACIDITY OF.

So coldly sweet, so deadly fair,
We start for soul is wanting there.

Byron.

We thought her dying when she slept,
And sleeping when she died.

Hood.

PREMATURE.

Early, bright, transient

Chaste as morning dew

She sparkled, was exhaled,

And went to heaven.

Young.

PREPARATION FOR.

Believe that each day is the last to shine
upon thee.

Horace.

A true philosopher

Makes death his common practice, while he
lives,

And every day by contemplation strives

To separate the soul, far as he can,

From off the body.

May.

That awful, that tremendous day,
Whose coming who shall tell? For as a
thief

Unheard, unseen, it steals with silent pace
Through night's dark gloom.—Perhaps as
here I sit,

And rudely carol these incondite lays,
Soon shall the hand be check'd, and dumb
the mouth

That lisps the falt'ring strain.—O may it
ne'er

Intrude unwelcome on an ill-spent hour;

But find me wrapt in meditations high,

Hymning my great Creator.

Hodgson.

He that always waits upon God, is ready
whenever He calls. Neglect not to set
your accounts even; he is a happy man who
so lives, as that death at all times may find
him at leisure to die.

Feltham.

RESIGNATION IN.

Let them die,

Let them die now, thy children! so thy
heart

Shall wear their beautiful image all un-
dimin'd

Within it to the last.

Mrs. Hemans.

Then 'tis our best, since thus ordain'd to die,
To make a virtue of necessity.

Take what he gives, since to rebel is vain,
The bad grows better which we well sustain,
And could we choose the time and choose
aright,

'Tis best to die, our honor at the height.

Dryden.

So live, that when thy summons comes to
join

That innumerable caravan that moves
To that mysterious realm, where each shall
take

His chamber in the silent halls of death,
Thou go not like the quarry-slave at night,
Scourged to his dungeon; but sustain'd
and sooth'd

By an unfaltering trust, approach thy grave,
Like one that draws the drapery of his couch
Around him, and lies down to pleasant

dreams.

Bryant.

A sleep without dreams, after a rough day
Of toil, is what we covet most; and yet
How clay shrinks back from mere quies-
cent clay.

Byron.

STRUGGLES WITH.

Heav'n what enormous strength does death
possess!

How muscular the giant's arm must be,
To grasp that strong-boned horse, and, spite
of all

His furious efforts, fix him to the earth!
Yet, hold, he rises! no—the struggle's vain,
His strength avails him not. Beneath the
gripe

Of the remorseless monster, stretch'd at
length,

He lies with neck extended, head hard
press'd,

Upon the very turf where he late fed.

Blacket.

O God! it is a fearful thing

To see the human soul take wing

In any shape, in any mood:—

I've seen it rushing forth in blood,

I've seen it on the breaking ocean

Strive with a swoln convulsive motion.

Byron.

SURPRISES IN.

In life's last scene what prodigies surprise,
Fears of the brave, and follies of the wise,
From Marlborough's eyes the streams of
dotage flow,

And Swift expires a driv'ler and a show

Dr. Johnson.

THE CROWN OF LIFE.

Death is the crown of life;

Were death deny'd, poor men would live
in vain;

Were death deny'd, to live would not be
life;

Were death deny'd, ev'n fools would wish
to die.

Young.

THE END.

Here is my journey's end, here is my birth,
And very sea-mark of my utmost sail.

Shakespeare.

O, Death! thou gentle end of human sor-
rows.

Rowe.

Though death be poor, it ends a mortal
woe.

Shakespeare.

All was ended now, the hope, and the fear
and the sorrow,

All the aching of heart, the restless, un-
satisfied longing,

All the dull, deep pain, and constant an-
guish of patience!

Longfellow.

THE LAST ENEMY.

The last enemy that shall be destroyed is
death.

1 Cor. xv, 26.

THE PIONEERS OF.

Our dying friends are pioneers to smoothe
Our rugged path to death, to break those
bars

Of terror and abhorrence nature throws
'Cross our obstructed way, and thus to make
Welcome assaue, our port from every storm.

Young.

THOUGHTS BEFORE.

It is not strange that that early love of the
heart should come back, as it so often does
when the dim eye is brightening with its
last light. It is not strange that the freshest
fountains the heart has ever known in its
wastes should bubble up anew when the
life-blood is growing stagnant. It is not
strange that a bright memory should come
to a dying old man, as the sunshine breaks
across the hills at the close of a stormy day;
nor that in the light of that ray, the very
clouds that made the day dark should grow
gloriously beautiful.

Hawthorne.

TRANQUILLITY OF.

The sleeping and the dead

Are but as pictures: 'tis the eye of the lid-
hood

That fears a painted devil.

Shakespeare.

A death-like sleep,

A gentle wafting to immortal life.

Milton.

UNEXPECTED.

Death itself is less painful when it comes upon us unawares than the bare contemplation of it, even when danger is far distant.

Pascal.

UNFOLDS A TRUTH.

Death only this mysterious truth unfolds,
The mighty soul how small a body holds.

Dryden.

VALLEY OF.

A land of darkness, as darkness itself,
and of the shadow of death; without any order, and where the light is as darkness.

Job x, 22.

WONDERFUL.

How wonderful is death!

Death and his brother sleep.

Shelley.

DEATH-BED.

INJUNCTIONS.

O, but they say, the tongues of dying men
Enforce attention like deep harmony:

Where words are scarce, they're seldom
spent in vain,

For they breathe truth, that breathe their
words in pain.

He, that no more may say, is listened more
Than they whom youth and ease have
taught to gloze;

More are men's ends mark'd than their
lives before;

The setting sun, and music at the close
As the last taste of sweets, is sweetest last.

Shakespeare.

OF THE JUST.

The death-bed of the just is yet undrawn
By mortal hand—it merits a divine.

Angels should paint it—angels ever there—
There on a post of honour and of joy.

A death-bed's a detector of the heart;—
Here tired dissimulation drops her mask:
Virtue alone has majesty in death.

Young.

REPENTANCE.

Whatever stress some may lay upon it, a
death-bed repentance is but a weak and
slender plank to trust our all on.

Sterne.

DEBT.

A CLOG.

Debt hangs like a padlock about the
mouth of labor.

Anon.

KEEPING OUT OF.

Run not into debt, either for wares sold,
or money borrowed; be content to want
things that are not of absolute necessity,
rather than run up the score.

Sir M. Hale.

MISERIES OF.

Debt haunts the mind; a conversation about justice troubles it; the sight of a creditor fills it with confusion; even the sanctuary is not a place of refuge. The borrower is servant to the lender. A life at another man's table is not to be accounted for a life. It is mean to flatter the rich; it is humiliating to be an object of pity. To be the slave of unattainable desires is to be despicable and wretched. Independence, so essential to the virtues and pleasures of a man, can only be maintained by setting bounds to our desires, and owing no man anything. A habit of boundless expense undermines and destroys the virtues even in the mind where they seem to dwell. It becomes difficult and at last impossible to pay punctually. When a man of sensibility thinks of the low rate at which his word must henceforth pass, he is little in his own eyes; but difficulties prompt him to study deceiving as an art, and at last he lies to his creditors without a blush. How desolate and how woful does his mind appear, now that the fence of truth is broken down! Friendship is next dissolved. He felt it once; he now insinuates himself by means of professions and sentiments which were once sincere. He seizes the moment of unsuspecting affection to ensnare the friends of his youth, borrowing money which he never will pay, and binding them for debts which they must hereafter answer. At this rate he sells the virtuous pleasures of loving and being beloved. He swallows up the provisions of aged parents, and the portion of sisters and brethren. The loss of truth is followed by the loss of humanity. His calls are still importunate. He proceeds to fraud and walks on precipices. Ingenuity, which in a better cause might have illustrated his name, is exerted to evade the law, to deceive the world, to cover poverty with the appearance of wealth, to sow unobserved the seeds of fraud.

Charteris.

PUBLIC.

A public debt is a kind of anchor in the storm; but if the anchor be too heavy for the vessel, she will be sunk by that very weight which was intended for her preservation.

Cotton.

DEBTOR.

MISERIES OF THE.

The ghost of many a veteran bill
Shall hover around his slumbers.

Holmes.

The ghostly dun shall worry his sleep,
And constables cluster around him,
And he shall creep from the wood-hole deep,
Where their spectre eyes have found him.

Ibid.

To one that is not callous, a state of debt
and embarrassment is a state of positive
misery; the sufferer is as one haunted by
an evil spirit, and his heart can know neither
rest nor peace till it is cast out. *Bridges.*

DEBTS.

NEGLECT OF.

A man who owes a little can clear it off
in a very little time, and, if he is a prudent
man, will; whereas a man, who by long
negligence, owes a great deal, despairs of
ever being able to pay, and therefore never
looks into his accounts at all. *Chesterfield.*

PAYMENT OF.

Paying of debts is, next to the grace of
God, the best means in the world to deliver
you from a thousand temptations to sin and
vanity. Pay your debts, and you will not
have wherewithal to buy a costly toy or a
pernicious pleasure. Pay your debts, and
you will not have what to lose to a gamester.
In short, pay your debts, and you will of ne-
cessity abstain from many indulgences that
war against the spirit, and bring you into
captivity to sin, and cannot fail to end in
your utter destruction, both of soul and
body. *Delany.*

DECAY.

OF LIFE.

My way of life
Is fall'n into the sear and yellow leaf.
Shakespeare.

SADNESS OF.

I sorrow that all fair things must decay.
Halleck.

It is sad

To see the light of beauty wane away,
Know eyes are dimming, bosoms shrivel-
ling, feet

Losing their springs, and limbs their lily
roundness;

But it is worse to feel the heart-spring gone,
To lose hope, care not for the coming thing,
And feel all things go to decay within us.

Bailey.

DECEIT.

A SERPENT

Think'st thou there are no serpents in the
world

But those who slide along the grassy sod,
And sting the luckless foot that presses
them?

There are who in the path of social life
Do bask their spotted skins in fortune's sun,
And sting the soul. Ay, till its beautiful
frame

Is chang'd to secret, fest'ring sore disease,
So deadly is the wound. *Joanna Baillie.*

CHARACTERISTICS OF.

Smooth runs the water, where the brook is
deep;

And in his simple show he harbors treason.
The fox barks not when he would steal the
lamb. *Shakespeare.*

ENTANGLEMENT OF.

Oh! what a tangled web we weave
When first we practice to deceive.

Scott.

EXECRATED.

The man who dares to dress misdeeds,
And colour them with virtue's name, de-
serves

A double punishment from gods and men.
Ch. Johnson.

Who dares think one thing, and another
tell,

My heart detests him as the gates of hell.
Pope.

HYPOCRISY OF.

O, that deceit should dwell
In such a gorgeous palace. *Shakespeare.*

What man so wise, what earthly wit so
rare,

As to descry the crafty, cunning train,
By which deceit doth mask in visor fair,
And cast her colours dyed deep in grain,
To seem like truth, whose shape she well
can feign,

And fitting gestures to her purpose frame,
The guiltless man with guile to entertain?
Spenser.

DECENCY.

WANT OF.

Immodest words admit of no defence
For want of decency is want of sense.

Earl of Roscommon.

DECEPTION.

CHARACTERISTICS OF.

The most deceitful persons spend their
lives in blaming deceit, so as to use it on
some great occasion to promote some great
interest. *La Rochefoucauld.*

He who attempts to make others believe in means which he himself despises is a puffer; he who makes use of more means than he knows to be necessary is a quack; and he who ascribes to those means a greater efficacy than his own experience warrants is an impostor.

La Motte.

PAINFULNESS OF.

O colder than the wind that freezes

Founts that but now in sunshine play'd,
Is that congealing pang that seizes

The trusting bosom when betray'd.

Moore.

Of all the agonies of life, that which is most poignant and harrowing—that which for the time annihilates reason and leaves our whole organization one lacerated, mangled heart—is the conviction that we have been deceived where we placed all the trust of love

Bulwer.

SELF.

It many times falls out that we deem ourselves much deceived in others because we first deceived ourselves.

Sir Philip Sidney.

No man was ever so much deceived by another as by himself.

Greville.

(SELF,) BLINDNESS OF.

The most subtle of our acts is to simulate blindness for snares that we know are set for us. We are never so easily deceived as when trying to deceive others.

La Rochefoucauld.

(SELF) EASE OF.

It is as easy unwittingly to deceive oneself as to deceive others.

Ibid.

(SELF) THE WORST OF FRAUDS.

The first and worst of all frauds is to cheat oneself. All sin is easy after that.

Bailly.

(SELF) A PRESENT PLEASURE.

Many a man has a kind of kaleidoscope, where the bits of broken glass are his own merits and fortunes, and they fall into harmonious arrangements, and delight him, often most mischievously, and to his ultimate detriment; but they are a present pleasure.

Helps.

DECISION.

STEADFASTNESS IN.

Sighs, groans, and tears proclaim his inward pains,

But the firm purpose of his heart remains.

Dryden.

UNJUST.

If any one decide, upon hearing only one side of a controversy, although such decision prove correct, he acted unjustly.

Seneca.

WANT OF.

Men first make up their minds (and the smaller the mind the sooner made up,) and then seek for the reasons; and if they chance to stumble upon a good reason, of course they do not reject it. But though they are right, they are only right by chance.

Whately.

DEFECTS.

SEEING OF.

If we had no defects ourselves, we should not take so much pleasure in noting those of others.

La Rochefoucauld.

SOMETIMES PLEASING.

In the intercourse of life we please, often, more by our defects than by our good qualities.

Ibid.

DEFENSE.

A JUST.

And her enemies must confess that as she drew the sword in her just defense, she used it without cruelty, and sheathed it without revenge.

WISDOM IN.

In causes of defence, 'tis best to weigh
The enemy more mighty than he seems;
So the proportions of defence are fill'd;
Which of a weak and niggardly projection
Doth, like a miser, spoil his coat with scanting

A little cloth.

Shakespeare.

DEFERENCE.

MODESTY OF.

Deference often shrinks and withers as much upon the approach of intimacy, as the sensitive plant does upon the touch of one's finger.

Shensone.

QUALITIES OF.

Deference is the most complicate, the most indirect, and the most elegant of all compliments, and before company is the gentlest kind of flattery.

Ibid.

DEFORMITY.

A SPUR.

Deformity is daring,

It is its essence to o'ertake mankind

By heart and soul, and make itself the equal,

Ay, the superior of the rest. There is

A spur in its halt movements, to become
All that the others cannot, in such things
As still are free for both to compensate
For stepdame Nature's avarice at first.

Byron.

A TAUNT.

Do you—dare you
To taunt me with my born deformity?

Ibid.

CAUSES OF.

Deformity is either natural, voluntary or adventitious, being either caused by God's unseen Providence, (by men nicknamed chance,) or by men's cruelty. *Fuller.*

HIDEOUSNESS OF.

Nature herself started back when thou wert born,

And cried, "the work's not mine."

The midwife stood aghast; and when she saw
Thy mountain back and thy distorted legs,
Thy face itself,

Half-minted with the royal stamp of man,
And half o'ercome with beast, she doubted long

Whose right in thee were more;

And know not if to burn thee in the flames
Were not the holier work. *Lee.*

OF THE HEART.

Deformity of the heart I call

The worst deformity of all;

For what is form, or what is face,

But the soul's index, or its case? *Colton.*

DEGENERACY.

DIFFICULT TO IMPROVE.

In an age remarkable for good reasoning and bad conduct, for sound rules and corrupt manners, when virtue fills our heads, but vice our hearts; when those who would fain persuade us that they are quite sure of Heaven, appear in no greater hurry to go there than other folks, but put on the livery of the best master only to serve the worst;—in an age when modesty herself is more ashamed of detection than delinquency; when independence of principle consists in having no principle on which to depend; and free thinking, not in thinking freely, but in being free from thinking; in an age when patriots will hold anything except their tongues; keep anything except their word; and lose nothing patiently except their character;—to improve such an age must be difficult, to instruct it dangerous; and he stands no chance of amending it, who cannot at the same time amuse it.

Colton.

OF MANHOOD.

O, that a mighty man of such descent,
Of such possessions, and so high esteem,
Should be infused with so foul a spirit!

Shakespeare.

What a falling off was there.

Ibid.

DEGREES.

SOCIAL.

So man and man should be

But clay and clay differs in dignity

Whose dust is both alike.

Ibid.

DEJECTION.

DEFINITION OF.

A grief without a pang, void, dark, and drear;

A stifled drowsy, unimpassion'd grief,
Which finds no natural outlet, or relief

In word, or sigh, or tear. *Coleridge.*

MOMENTS OF.

Ah, there are moments for us here, when seeing

Life's inequalities, and woe, and care,

The burdens laid upon our mortal being

Seem heavier than the human heart can bear. *Phoebe Carey.*

DELAYS.

DANGERS OF.

Omission to do what is necessary

Seals a commission to a blank of danger;

And danger, like an ague, subtly taints,

Ev'n then when we sit idly in the sun.

Shakespeare.

Be wise to-day, 'tis madness to defer

Next day, the fatal precedent will plead

Thus on, till wisdom is push'd out of life.

Young.

FOLLY OF.

Go, fool, and teach a cataract to creep!

Can thirst, empire, vengeance, beauty, wait?

Young.

INFLUENCE OF.

Our greatest actions, or of good or evil,

The hero's and the murderer's spring at once

From their conception: O! how many deeds

Of deathless virtue and immortal crime

The world had wanted, had the actor said,

I will do this to-morrow.

Lord John Russell.

Meet the disorder in the outset, the medicine may be too late, when the disease has gained ground through delay. *Ovid.*

TO BE AVOIDED.

Shun delays, they breed remorse;
 Take thy time, while time is lent thee;
 Creeping snails have weakest force;
 Fly their fault, lest thou repent thee;
 Good is best when soonest wrought,
 Ling'ring labors come to naught.
 Hoist up sail while gale doth last;
 Time and tide stay no man's pleasure;
 Seek not time when time is past,
 Sober speed is wisdom's leisure,
 After-wits are dearly bought,
 Let thy fore-wit guide thy thought.

Robert Southwell.

DELICACY.

Friendship, love and piety ought to be handled with a sort of mysterious secrecy; they ought to be spoken of only in the rare moments of perfect confidence—to be mutually understood in silence. Many things are too delicate to be thought; many more to be spoken.

Novalis.

DESTRUCTION OF.

If you destroy delicacy and a sense of shame in a young girl, you deprave her very fast.

Mrs. Stowe.

STRENGTH OF.

Weak men often, from the very principle of their weakness, derive a certain susceptibility, delicacy and taste, which render them, in those particulars, much superior to men of stronger and more consistent minds, who laugh at them.

Greville.

DELUSION.

SELF.

When our vices quit us, we flatter ourselves with the belief that it is we who quit them.

La Rochefoucauld.

Dangerous conceits are, in their natures, poisons,
 Which, at the first, are scarce found to distaste;

But with a little act upon the blood,
 Burn like the mines of sulphur.

Shakespeare.

DEMAGOGUES.

CONTEMPT OF.

I do despise these demagogues that fret
 The angry multitude: they are but as
 The froth upon the mountain wave—the bird
 That shrieks upon the sullen tempest's wing.

Sir A. Hunt.

DEMOCRACY.

Your little child is your only true democrat.

Mrs. Stowe.

TYRANNY OF.

In every village there will arise a miscreant, to establish a most grinding tyranny, by calling himself the people.

Sir Robert Peel.

DENIAL, (SELF.)

The more a man denies himself the more he shall receive from heaven.

Horace.

They that do much themselves deny,
 Receive more blessings from the sky.

Greech.

DEPENDENCE.

HATRED OF.

I hate dependence on another's will,
 Which changes with the breath of ev'ry whisper,
 Just as the sky and weather with the winds:
 Nay, with the winds, as they blow east or west,

To make his temper pleasant or unpleasant:
 So are our wholesome or unwholesome days.

Crown.

MISERY OF.

Who would rely upon these miserable Dependencies in expectation
 To be advanced to-morrow? What creature
 Ever fed worse than hoping Tantalus?
 Nor ever died any man more fearfully
 Than he that hoped for a pardon?

Webster.

ON OTHERS.

In an arch each single stone which, if severed from the rest, would be perhaps defenceless is sufficiently secured by the solidity and entireness of the whole fabric, of which it is a part.

Boyle.

There is none made so great, but he may both need the help and service, and stand in fear of the power and unkindness, even of the meanest of mortals.

Seneca.

ON SELF.

Depend on no man, on no friend, but him who can depend on himself. He only who acts conscientiously towards himself will act so towards others, and vice versa.

Lavater.

DEPORTMENT.

ADVANTAGES OF.

What's a fine person, or a beauteous face,
 Unless deportment gives them decent grace?

Bless'd with all other requisites to please,
Some want the striking elegance of ease;
The curious eye their awkward movement
tires;
They seem like puppets led about by wires.
Churchill.

DEPRAVITY.

HUMAN.

It is easy to exclude the noontide light
by closing the eyes; and it is easy to resist
the clearest truth by hardening the heart
against it.
Keith.

DESIGN.

When any great design thou dost intend
Think on the means, the manner and the
end.
Denham.

DESIGNS.

ACCOMPLISHMENT OF.

The noble heart, that harbors virtuous
thought,
And is with child of glorious great intent,
Can never rest until it forth have brought
Th' eternal brood of glory excellent.
Spenser.

He that intends well, yet deprives himself
Of means to put his good thoughts into
deed,
Deceives his purpose of the due reward.
Beaumont and Fletcher.

HONEST.

Honest designs
Justly resemble our devotions,
Which we must pay and wait for the re-
ward.
Sir Robert Howard.

DESIRE.

Thou blind man's mark, thou fool's self-
chosen snare,
Fond fancy's scum, and dregs of scattered
thoughts;
Bond of all evils; cradle of causeless care;
Thou web of ill, whose end is never
wrought.
Desire! Desire! I have too dearly bought
With price of mangled mind, the worth-
less ware;
Too long, too long, asleep thou hast me
brought,
Who shouldst my mind to higher things
prepare.
Sir Philip Sidney.

CHARACTERISTICS OF.

O, fierce desire, the spring of sighs and
tears,

Reliev'd with want, impoverish'd with
store,
Nurst with vain hopes, and fed with doubt-
ful fears,
Whose force withstood, increaseth more
and more!
Brandon.

DEFINITIONS OF.

The desire of the moth for the star—
Of the night for the morrow—
The devotion to something afar
From the sphere of our sorrow.

Shelley.

Desire is the uneasiness a man finds in
himself upon the absence of any thing
whose present enjoyment carries the idea
of delight with it.

Lavater.

EARNESTNESS OF.

O that I might have my request; and that
God would grant me the thing that I long
for.

Job vi, 8.

DANGEROUS TENDENCY OF.

Every desire is a viper in the bosom, who
while he was chill, was harmless; but when
warmth gave him strength, exerted it in
poison.

Johnson.

DESIRES.

INSATIABILITY OF.

Every desire bears its death in its very
gratification. Curiosity languishes under
repeated stimulants, and novelties cease to
excite and surprise, until at length we can-
not wonder even at a miracle.

Washington Irving.

SHADOWS OF.

The shadows of our own desires stand be-
tween us and our better angels, and thus
their brightness is eclipsed.

Dickens.

USE OF.

Vain are these dreams, and vain these hopes;
And yet 'tis these give birth
To each high purpose, generous deed,
That sanctifies our earth.
He who hath highest aim in view
Must dream at first what he will do.

Miss Landon.

The passions and desires, like the two
twists of a rope, mutually mix one with the
other, and twine inextricably round the
heart; producing good if moderately in-
dulged; but certain destruction, if suffered
to become inordinate.

Burton.

DESOLATION.

OF A HOUSE.

Such a house broke !
So noble a master fallen ? all gone ! and not
One friend to take his fortune by the arm,
And go along with him.

Shakespeare.

OF THE LONE ONE.

I alone am left on earth !
To whom nor relative nor blood remains,
No ! not a kindred drop that runs in human
veins.

Campbell.

The fountain of my heart dried up within
me,—

With nought that loved me, and with
nought to love,
I stood upon the desert earth alone.
And in that deep and utter agony,
Though then, then even most unfit to die
I fell upon my knees and prayed for death.

Maturin.

Unhappy he ! who from the first of joys,
Society, cut off, is left alone
Amid this world of death. Day after day,
Sad on the jutting eminence he sits,
And views the main that ever toils below ;
Still fondly forming in the farthest verge,
Where the round ether mixes with the wave,
Ships, dim-discovered, dropping from the
clouds ;
At evening, to the setting sun he turns
A mournful eye, and down his dying heart
Sinks helpless.

Thomson.

THE WORST OF WOES.

What is the worst of woes that wait on age ?
What stamps the wrinkle deeper on the
brow ?

To view each lov'd one blotted from life's
page,
And be alone on earth as I am now.

Byron.

DESPAIR.

With woful measures wan despair
Low sullen sounds his grief beguil'd
A solemn strange, and mingled air !
'Twas sad by fits, by starts 'twas wild.

Collins.

ANGUISH OF.

Come, madness ! come unto me senseless
death

I cannot suffer this ! here rocky wall,
Scatter these brains, or rock them.

Joanna Baillie.

ANTICIPATES EVIL.

To doubt

Is worse than to have lost : And to despair
Is but to antedate those miseries
That must fall on us.

Massinger.

COWARDLINESS OF.

When desperate ills demand a speedy cure
Distrust is cowardice and prudence folly.

Johnson.

DEGRADING TO THE DEITY.

He that despairs, degrades the Deity, and
seems to intimate, that He is insufficient,
or not just to his word ; and in vain hath
read the Scriptures, the world, and man.

Feltham.

DESOLATION OF.

There's nothing in the world can make me
joy :

Life is as tedious as a twice told tale
Vexing the dull ear of a drowsy man.

Shakespeare.

Even ev'ry ray of hope destroy'd,
And not a wish to gild the gloom.

Burns.

All hope is lost

Of my reception into grace ; what worse ?
For where hope is left, is left no fear.

Milton.

Spirits of peace, where are ye ? Are ye all
gone ?

And leave me here in wretchedness behind
ye ?

Shakespeare.

DESPICABLENESS OF.

Despair makes a despicable figure, and
descends from a mean original. 'Tis the
offspring of fear, of laziness and impatience ;
it argues a defect of spirit and resolution,
and oftentimes of honesty too. I would
not despair, unless I saw my misfortune
recorded in the book of Fate, and signed
and sealed by necessity.

Jeremy Collier.

EFFECTS OF.

Now cold despair

To livid paleness turns the glowing red ;
His blood, scarce liquid, creeps within his
veins,

Like water which the freezing wind con
strains.

Dryden.

Despair gives the shocking ease to the
mind, that a mortification gives to the body.

Greville.

Consider how the desperate fight ;
Despair strikes wild, but often fatal too—
And in the mad encounter wins success.

Havard.

So cowards fight, when they can fly no further,

So doves do peck the falcon's piercing talons
So desperate thieves, all hopeless of their lives,

Breathe out invectives 'gainst the officers.
Shakespeare.

HORRORS OF.

Horror and doubt distract
His troubled thoughts, and from the bottom stir

The hell within him; for within him
Hell he brings, and round about him, nor from hell

One step no more than from himself can fly
By change of place. *Milton.*

Me miserable! which way shall I fly
Infinite wrath, and infinite despair?
Which way I fly is hell; myself am hell;
And in the lowest depth a lower deep
Still threat'ning to devour me opens wide,
To which the hell I suffer seems a heaven.
* * * * Is there no place

Left for repentance, none for pardon left?
Ibid.

NOT TO BE INDULGED.

Beware of desperate steps!—the darkest day

Live till to-morrow, will have passed away.
Cowper.

Though plunged in ills and exercised in care,

Yet never let the noble mind despair.
Phillips.

INFLUENCE OF.

Despair makes victims sometimes victors.
Bulwer.

LIFE IN.

There is a very life in our despair. *Byron.*

MADNESS OF.

Let her rave,
And prophesy ten thousand thousand horrors;

I could join with her now, and bid 'em come;

They fit the present fury of my soul.
The stings of love and rage are fix'd within,

And drive me on to madness. Earthquakes, whirlwinds,

A general wreck of nature now would please me. *Rowe.*

RECKLESSNESS OF.

I am one, my liege,
Whom the vile blows and buffets of the world

Have so incensed, that I am reckless what I do to spite the world.

And I another,
So weary with disaster, tugg'd with fortune,
That I would set my life on any chance
To mend it, or be rid of it. *Shakespeare.*

WAKEFULNESS OF.

O night, when good men rest, and infants sleep!

Thou art to me no season of repose,
But a fear'd time of waking more intense,
Or life more keen, of misery more palpable.
Joanna Baillie.

YIELDING TO.

'Tis late before
The brave despair. *Thomson.*

Talk not of comfort, 'tis for lighter ills;
I will indulge my sorrows, and give way
To all the pangs and fury of despair.
Addison.

DESPONDENCY.

My heart is very tired—my strength is low—
My hands are full of blossoms pluck'd before

Held dead within them till myself shall die.
Mrs. Browning.

No thought within her bosom stirs,
But wakes some feeling dark and dread;
God keep thee from a doom like hers,
Of living when the hopes are dead.
Phæbe Carey.

ALLEVIATION OF.

The recollection of one upward hour
Hath more in it to tranquilize and cheer
The darkness of despondency, than years
Of gayety and pleasure. *Percival.*

DESPOTISM.

SPIRITUAL.

Then shall they seek to avail themselves of names,

Places and titles, and with these to join
Secular pow'r though feigning still to act
By spiritual, to themselves appropriating
The spirit of God, promis'd alike and given
To all believers; and from that pretence,
Spiritual laws by carnal pow'r shall force
On every conscience: laws which none shall find

Left them enroll'd, or what the spirit within
Shall on the heart engrave. *Milton.*

DESPOTS.

GOVERNMENT OF.

Despots govern by terror. They know
that he who fears God fears nothing else;

and, therefore, they eradicate from the mind, through their Voltaire, the Helœtius, and the rest of that infamous gang, that only sort of fear which generates true courage.

Burke.

DESTINY.

OF MAN.

The wheels of nature are not made to roll backward; everything presses on toward Eternity; from the birth of Time an impetuous current has set in, which bears all the sons of men toward that interminable ocean. Meanwhile Heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom, whatever is pure, permanent and divine.

Robert Hall.

Our minds are as different as our faces; we are all travelling to one destination—happiness; but few are going by the same road.

Colton.

DESTRUCTION.

EASINESS OF THE WAY OF.

The gates of hell are open night and day; Smooth the descent, and easy is the way; But to return, and view the cheerful skies In this the task and mighty labour lies.

Dryden.

DESULTORINESS AND CONNECTION.

Desultoriness may often be the mark of a full head; connection must proceed from a thoughtful one.

Danby.

DETERMINATION.

SETTLED.

Muse not that I thus suddenly proceed;
For what I will, I will, and there's an end.

Shakespeare.

I'll speak to it though hell itself should gape,

And bid me hold my peace.

Ibid.

DETRACTION.

BOLDNESS OF.

Detraction's a bold monster, and fears not
To wound the fame of princes, if it find
But any blemish in their lives to work on.

Massinger.

CONTEMPT FOR.

To you I shall no trophy raise
From other men's detraction or dispraise;
That jewel never had inherent worth,
Which ask'd such foils as these to set it forth.

Bishop King.

DEVELOPMENT.

DEPENDENT UPON OPPORTUNITY.

It is possible to sprout an acorn in a greenhouse, but it is not possible to make an oak grow there.

Anon.

DEVOTION.

EXCELLENCE OF.

One grain of incense with devotion offer'd
'S beyond all perfumes of Sabæan spices.

Massinger.

PUBLIC AND PRIVATE.

Private devotions and secret offices of religion are like the refreshing of a garden with the distilling and petty drops of a water-pot; but, addressed from the temple, are like rain from heaven.

Jeremy Taylor.

PURITY OF.

The immortal gods

Accept the meanest altars that are raised
By pure devotion; and sometimes prefer
An ounce of frankincense, honey or milk,
Before whole hecatombs of Sabæan gems
Offer'd in ostentation.

Massinger.

SECRET.

The secret heart

Is fair's devotion's temple; there the saint
E'en on that living altar, lights the flame
Of purest sacrifice, which burns unseen,
Not unaccepted.

Hannah More.

Thou, when thou prayest, enter into thy closet, and when thou hast shut the door pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

Matt. vi. 6.

SEEMING.

Seeming devotion doth but guild a knave,
That's neither faithful, honest, just nor brave;

But where religion doth with virtue join
It makes a hero like an angel shine.

Waller.

SILENT.

The inward sighs of humble penitence
Rise to the ear of Heaven, when peal'd
hymns
Are scatter'd with the sounds of common
air.

Joanna Baillie

DEVOUT.

MORBIDLY.

Characters that in youth have been most volatile and most worldly, often, when bowed down and dejected by the adversity which they are not fit to encounter, become

the most morbidly devout; they ever require an excitement, and when earth denies it they seek it impatiently from heaven.

Bulwer.

DEW.

A DROP OF.

And like a dew-drop from the lion's mane
Be shook to airy air. *Shakespeare.*

A globe of dew,

Filling, in the morning new,
Some eyed flower, whose young leaves
waken

On an unimagined world;
Constellated suns unshaken,
Orbits measureless are furld
In that frail and fading sphere,
With ten millions gathered there
To tremble, gleam and disappear.

Shelley.

EVANESCENCE OF.

O, dew, thou droppest soft below,
And platest all the ground;
Yet when the noontide comes, I know
Thou never canst be found.

Maria Lowell.

The dew waits for no voice to call it to the
sun. *Rev. Joseph Parker.*

FRESHNESS OF.

As fresh as morning dew distill'd on
flowers. *Shakespeare.*

LIKE TEARS.

And that same dew which sometimes on
the buds
Was wont to swell, like round and orient
pearls,
Stood now within the pretty flow'ret's
eyes,
Like tears, that did their own disgrace be-
wail. *Ibid.*

DEW-DROPS.

I must go seek some dew-drops here,
And hang a pearl in every cowslip's ear.
Ibid.

DEWS.

OF EVENING.

The starlight dews
All silently their tears of love instil
Weeping themselves away, till they infuse
Deep into nature's breast, the spirit of her
hues. *Byron.*

The dews of the evening most carefully shun,
Those tears of the sky for the loss of the sun.
Chesterfield.

DIARY.

A RECORD.

A man's diary is a record in youth of his
sentiments, in middle age of his actions, in
old age of his reflections. *J. Q. Adams.*

DIET.

IMPROPER.

Food improperly taken, not only produces
original diseases, but affords those that are
already engendered, both matter and sus-
tenance; so that, let the father of disease be
what it may, intemperance is certainly its
mother. *Burton.*

INFLUENCE OF.

All courageous animals are carnivorous,
and greater courage is to be expected in a
people, such as the English, whose food is
strong and hearty, than in the half starved
commonalty of other countries.

Sir W. Temple.

THE BEST.

Simple diet is best;—for many dishes
bring many diseases; and rich sauces are
worse than even heaping several meats upon
each other. *Pliny.*

DIFFERENCES.

In all differences consider that both you
and your enemy are dropping off, and that
ere long your very memories will be extin-
guished. *Aurel.*

IN HUMAN NATURE.

In differing breasts what differing passions
glow!
Ours kindle quick, but yours extinguish
slow. *Garth.*

DIFFICULTY.

A MORAL INSTRUCTOR.

Difficulty is a severe instructor, set over
us by the supreme ordinance of a parental
guardian and legislator, who knows us bet-
ter than we know ourselves; and He loves
us better too. He that wrestles with us
strengthens our nerves, and sharpens our
skill. Our antagonist is our helper. This
amicable conflict with difficulty obliges us
to an intimate acquaintance with our object,
and compels us to consider it in all its rela-
tions. It will not suffer us to be superficial.
Burke.

A STIMULUS.

What is *difficulty*? Only a word indica-
ting the degree of strength requisite for ac-
complishing particular objects; a mere no-

tice of the necessity for exertion; a bugbear to children and fools; only a mere stimulus to men.

Samuel Warren.

The wise and active conquer difficulties
By daring to attempt them; sloth and folly,
Shiver and shrink at sight of toil and hazard,
And make the impossibility they fear.

Rowe.

EXTREME.

It is as hard to come, as for a camel
To thread the postern of a needle's gate.

Shakespeare.

OVERCOMING.

Accustom yourself to master and overcome things of difficulty; for, if you observe, the left hand, for want of practice, is insignificant and not adapted to general business; yet it holds the bridle better than the right, from constant use.

Pliny.

DIFFIDENCE.

A tardiness in nature,
Which often leaves the history unspoke,
That it intends to do.

Shakespeare.

DIGESTION.

A good digestion to you all; and once more
I shower a welcome on you; welcome all.

Ibid.

INFLUENCE OF.

A light supper, a good night's sleep and a fine morning have often made a hero of the same man, who, by indigestion, a restless night and a rainy morning would have proved a coward.

Chesterfield.

Things sweet to taste, prove in digestion
sour.

Shakespeare.

DIGNITIES.

A BURDEN.

Great honours are great burdens; but on whom

They're cast with envy, he doth bear two loads;

His cares must still be double to his joys,
In any dignity, where, if he err,
He finds no pardon; and, for doing well

A most small praise, and that wrung out
by force.

Johnson.

DIGNITY.

CHARACTERISTICS OF.

True dignity is never gained by place,
And never lost when honours are withdrawn.

Massinger.

The dignity of man into your hands is given;
Oh, keep it well, with you it sinks or lifts
itself to heaven.

Schiller.

Dignity and love do not blend well or
continue long together.

A fit of anger is as fatal to dignity as a
dose of arsenic to life.

Dr. Holland.

True dignity is his whose tranquil mind
Virtue has raised above the things below;
Who, every hope and fear to Heaven re-
sign'd

Shrinks not, though fortune aims her
deadliest blow.

Beattie.

DIGRESSIONS.

Digressions incontestibly are the sun-
shine; they are the life, the soul of read-
ing.

Sterne.

DILIGENCE.

EFFECTS OF.

To be rich be diligent; move on
Like heav'n's great movers that enrich the
earth;

Whose moment's sloth would show the
world undone;

And make the spring straight bury all her
birth.

Rich are the diligent who can command
Time—nature's stock.

Davenant.

Like clocks, one wheel another on must
drive

Affairs by diligent labor only thrive.

Chapman.

The expectations of life depend upon dili-
gence; and the mechanic that would perfect
his work, must first sharpen his tools.

Confucius.

Who makes quick use of the moment, is
a genius of prudence.

Lavater.

DINING.

BUSINESS OF LIFE.

Their various cares in one great point com-
bine

The business of their lives, that is—to dine.

Young.

DINNER.

A GOOD.

A good dinner sharpens wit, while it
softens the heart.

Doran

BEFORE AND AFTER.

Before dinner men meet with great ine-
quality of understanding; and those who
are conscious of their inferiority have the

modesty not to talk ; when they have drunk wine, every man feels himself happy, and loses that modesty, and grows impudent and vociferous ; but he is not improved ; he is only not sensible of his defects.

Johnson.

EFFECTS OF.

When dinner has opprest one,
I think it is perhaps the gloomiest hour
Which turns up out of the sad twenty-four.

Byron.

DISAPPOINTMENT.

DIFFERENT EFFECTS OF.

Out of the same substances one stomach will extract nutriment, another poison ; and so the same disappointments in life will chasten and refine one man's spirit, and embitter another's.

Wm. Matthews.

LOT OF MORTALS.

Is not disappointment the lot of mortal ?

Ibid.

DISCERNMENT.

Discernment is a power of the understanding in which few excel. Is not that owing to its connection with impartiality and truth ? for are not prejudice and partiality blind ?

Greville.

DISCIPLINE.

POWER OF.

No evil propensity of the human heart is so powerful that it may not be subdued by discipline.

Seneca.

Train up a child in the way he should go ; and when he is old he will not depart from it.

Prov. xxii, 6.

WISDOM IN.

Discipline, like the bridle in the hand of a good rider, should exercise its influence without appearing to do so ; should be ever active, both as a support and as a restraint, yet seem to lie easily in hand. It must always be ready to check or to pull up, as occasion may require ; and only when the horse is a runaway should the action of the curb be perceptible.

DISCONTENT.

DIFFICULT TO RESIST.

Its hardly in a body's power
To keep at times, frae being sour,
To see how things are shar'd ;
How best o'chiefs are whyles in want,
While coofs on countless thousands rant,
And ken na how to wear't.

Burns.

EVER PRESENT.

Man hath a weary pilgrimage,
As through the world he wends ;
On every stage, from youth to age,
Still discontent attends.

Southey.

EVILS OF.

Sour discontent that quarrels with our fate
May give fresh smart, but not the old abate ;
The uneasy passion's disingenuous wit,
The ill reveals but hides the benefit.

Sir Richard Blackmore.

The malcontent is neither well, full nor fasting ; and though he abounds with complaints, yet nothing dislikes him but the present ; for what he condemns while it was, once passed, he magnifies and strives to re-call it out of the jaw of time. What he hath he seeth not, his eyes are so taken up with what he wants ; and what he sees he careth not for, because he cares so much for that which is not.

Bishop Hall.

What's more miserable than discontent ?

Shakespeare

Against our peace we arm our will ;
Amidst our plenty something still,
For horses, houses, pictures planting,
To thee, to me, to him is wanting ;
That cruel something unpossess
Corrodes and leavens all the rest,
That something if we could obtain,
Would soon create a future pain.

Prior.

UNIVERSALITY OF.

There's discontent from sceptre to the swain
And from the peasant to the king again,
The whatsoever in thy will afflict thee,
Or in thy pleasure seem to contradict thee,
Give it a welcome as a wholesome friend
That would instruct thee to a better end.
Since no condition from defect is free,
Think not to find what here can never be.

Nicholes.

DISCORD.

CHARACTERISTICS OF.

Discord, a sleepless hag, who never dies,
With snipe-like nose, and ferret glowing eyes,
Lean, sallow cheeks, long chin, with beard supplied,
Poor, crackling joints, and wither'd parchment hide,
As if old drums, worn out with martial din
Had clubbed their yellow heads to form her skin.

Dr. Wolcot.

(CIVIL) EVILS OF.

From hence, let fierce contending nations
know

What dire effects from civil discord flow.

Addison.

EFFECT OF.

Discord oft in music makes the sweeter lay.

Spenser.

UNPLEASANTNESS OF.

How sour sweet music is,

When time is broke, and no proportion
kept.

Shakespeare.

DISCOVERIES.

It is a mortifying truth, and ought to
teach the wisest of us humility, that many
of the most valuable discoveries have been
the result of chance, rather than of con-
templation, and of accident, rather than of
design.

Colton.

DISCREPANCY.

Certain trifling flaws sit as disgracefully
on a character of elegance as a ragged but-
ton on a court dress.

Lavater.

DISCRETION.

ADVANTAGES OF.

The greatest parts without discretion may
be fatal to their owner; as Polyphemus de-
prived of his eye, was only the more ex-
posed on account of his enormous strength
and stature.

Hume.

There are many shining qualities in the
mind of man, but there is none so useful
as discretion; it is this, indeed, that gives
a value to all the rest, which sets them to
work in their proper times and places, and
turns them to the advantage of the person
who is possessed of them. Without it,
learning is pedantry, and wit impertinence;
virtue itself looks like weakness; the best
parts only qualify a man to be more sprightly
in errors, and active to his own principle.

Addison.

It show'd discretion, the best part of valour.

Beaumont and Fletcher.

IN SPEECH.

To make another person hold his tongue,
be you first silent.

Seneca.

Open your purse and your mouth cau-
tiously; and your stock of wealth and repu-
tation shall, at least in repute, be great.

Zimmerman.

Discretion in speech is more than eloquence.

Bacon.

There are three things that ought to be
considered before some things are spoken—
the manner, the place, and the time.

Southey.

DISCUSSION.

ADVANTAGES OF.

Men are never so likely to settle a ques-
tion rightly as when they discuss it freely.

Macaulay.

Free and fair discussion will ever be
found the firmest friend to truth.

George Campbell.

Whoever is afraid of submitting any ques-
tion, civil or religious, to the test of free dis-
cussion, is more in love with his own opinion
than with truth.

Bishop Watson.

DISDAIN.

CHARACTER OF.

Disdain has swell'd him up, and choked his
breath,

Sullen and dumb, and obstinate to death;
No signs of pity in his face appear;

Cramm'd with pride, he leaves no room
within

For sighs to issue out, or love to enter in.

Dryden.

Disdain and scorn rides sparkling in her eye,
Despising what they look on.

Shakespeare

DISEASE.

CURE OF.

Before the curing of a strong disease

Ev'n in the instant of repair and health

The fit is strongest; evils that take leave,

On their departure most of all show evil.

Shakespeare.

RESULTS OF.

It is not the disease but neglect of the
remedy which generally destroys life.

From the Latin.

DISEASES.

IMAGINARY.

The surest road to health, say what they will,

Is never to suppose we shall be ill.

Most of those evils we poor mortals know

From doctors and imagination flow.

Churchill.

DISGRACE.

Whatever disgrace we may have deserved,
it is almost always in our power to re-es-
tablish our character.

La Rochefoucauld.

Could he with reason murmur at his case
Himself sole author of his own disgrace?
Couper.

DISGUISE.

TENDENCY OF.

We become so accustomed to disguise ourselves to others, that at last we are disguised to ourselves. *La Rochefoucauld.*

WICKEDNESS OF.

Disguise, I see, thou art a wickedness,
Wherein the pregnant enemy does much.
How easy is it for the proper false
In woman's waxen hearts to set their forms!
Alas, our frailty is the cause, not we:
For, such as we are made of, such are we.
Shakespeare.

DISHONESTY.

CHARACTERISTICS OF.

That which is won ill, will never wear well, for there is a curse attends it, which will waste it; and the same corrupt dispositions which incline men to the sinful ways of getting, will incline them to the like sinful ways of spending. *Matthew Henry.*

SINFULNESS OF.

Who purposely cheats his friend, would cheat his God. *Lavater.*

DISHONOUR.

Dishonour waits on perfidy. A man
Should blush to *think* a falsehood: 'tis the
crime
Of cowards. *Johnson.*

DISINTERESTEDNESS.

Men of the world hold that it is impossible to do a disinterested action, except from an interested motive; for the sake of admiration, if for no grosser, more tangible gain. Doubtless they are also convinced, that, when the sun is showering light from the sky, he is only standing there to be stared at.

QUALITIES OF.

The slightest emotion of disinterested kindness that passes through the mind, improves and refreshes that mind, producing generous thought and noble feeling. We should cherish kind wishes, for a time may come when we may be enabled to put them in practice. *Miss Mitford.*

DISOBEDIENCE

NATURAL INCLINATION TO.

Wherever there is authority, there is a natural inclination to disobedience.
Haliburton.

DISPOSITION

A GOOD.

Whate'er he did, was done with so much ease,
In him alone 'twas natural to please.
Dryden.

DISPOSITIONS.

The most phlegmatic dispositions often contain the most inflammable spirits, as fire is struck from the hardest flints.
Hazlitt.

DISSEMBLING.

O,
Dissembling courtesy! how fine this tyrant
Can tickle where she wounds!
Shakespeare.

DISSENSION.

EFFECT OF.

Alas! how light a cause may move
Dissension between hearts that love!
Hearts that the world in vain had tried,
And sorrow but more closely tied;
That stood the storm when waves were rough,
Yet in a sunny hour fall off. *Moore.*

DISSENSIONS.

(CIVIL,) EVIL OF.

Civil dissension is a viperous worm,
That gnaws the bowels of the common-wealth.
Shakespeare

GROWTH OF.

Dissensions, like small streams, are first begun;
Scarce seen they rise, but gather as they run.
Garth.

DISSIMULATION.

CHARACTER OF.

Dissimulation is but a faint kind of policy or wisdom; for it asketh a strong wit and a strong heart to know when to tell truth, and to do it; therefore, it is the weaker sort of politicians that are the greatest dissemblers.
Bacon.

DISTANCE.

EFFECTS PRODUCED BY.

'Tis distance lends enchantment to the view,
And robes the mountain in its azure hue.
Campbell.

She pleased while distant, but when near
she charm'd. *Shenstone.*

Distance sometimes endears friendship
and absence sweeteneth it. *Howell.*

Wishes, like painted landscapes, best de-
light,
Whilst distance recommends them to the
sight.
Plac'd afar off, they beautiful appear:
But show their coarse and nauseous colours
near.

Dr. Yalden.

DISTINCTION.

EFFECT OF.

Distinction, with a broad and powerful fan
Puffing at all, winnows the light away.

Shakespeare.

DISTRESS.

EFFECT OF SHARING.

Are not both gainers when the heart's dis-
tress

Is so divided that the pain is less? *Crabbe.*

Common distress is a great promoter both
of friendship and speculation.

Swift.

DIVINITY.

A POWER.

There's a divinity that shapes our ends,
Rough-hew them how we will.

Shakespeare.

OMNIPRESENT.

A divinity resides within my breast.

Ovid.

PRACTICAL.

It is a good divine that follows his own
instructions.

Shakespeare.

DOCILITY.

FORCE OF.

A docile disposition will, with applica-
tion, surmount every difficulty.

Manlius.

DOG.

Every dog must have his day.

Swift.

FIDELITY OF.

With eye upraised, his master's looks to
scan,

The joy the solace, and the aid of man;

The rich man's guardian, and the poor
man's friend,

The only creature faithful to the end.

Crabbe.

His faithful dog shall bear him company.

Pope.

DOGMATISM.

CHARACTERISTICS OF.

Those who refuse the long drudgery of
thought, and think with the heart rather
than the head, are ever the most fiercely
dogmatic in tone.

Bayne.

Where men are the most sure and arro-
gant they are commonly the most mis-
taken, and have given reins to passion
without that proper deliberation and sus-
pense which can alone secure them from
the grossest absurdities.

Hume.

Those who differ most from the opinions
of their fellow men are the most confident
of the truth of their own.

Mackintosh.

DOUBT.

Doubt is the vestibule which all must
pass before they can enter into the temple
of wisdom; therefore, when we are in
doubt and puzzle out the truth by our own
exertions, we have gained something that
will stay by us, and which will serve us
again.

Colton.

A DESPOT.

Nothing is more perplexing than the
power, but nothing is more durable than
the dynasty of doubt; for he reigns in the
hearts of all his people, but gives satisfac-
tion to none of them, and yet he is the only
despot who can never die while any of his
subjects live.

Colton.

ADVICE CONCERNING.

When you doubt, abstain.

Zoroaster.

Never do anything, concerning the recti-
tude of which you have a doubt.

Pliny.

AND CERTAINTY.

To believe with certainty we must begin
to doubt.

Stanislaus.

EFFECTS OF.

I run a gauntlet of a file of doubts,

Each one of which down hurls me to the
ground.

Bailey.

Our doubts are traitors

And make us lose the good we oft might
win

By fearing to attempt.

Shakespeare.

MISERY OF.

A bitter and perplexed "What shall I do?"
Is worse to man than worse necessity.

Coleridge.

Known mischiefs have their cure; but
doubts have none;

And better is despair than fruitless hope

Mix'd with a killing fear.

May.

MODEST.

The wound of peace is surety,

Surety secure; but modest doubt is call'd

The beacon of the wise; the tent that
reaches

To the bottom of the worst.

Shakespeare.

THE SHADOW OF TRUTH.

Who never doubted never half believed;
Where doubt there truth is—'tishers shadow.

Bailey.

DREAMING.

NATURE OF.

Strange state of being! (for 'tis still to be
Senseless to feel, and with seal'd eyes to
see.)

Byron.

DREAMS.

AUGURY OF.

But dreams full oft are found of real events
The form and shadows.

Joanna Baillie.

Dreams are rudiments
Of the great state to come. We dream
what is

About to happen.

Bailey.

CAUSES OF.

Like the dreams,
Children of night, of indigestion bred.

Churchill.

DIVULGEMENTS IN.

There are a kind of men so loose of soul,
That in their sleep will utter their affairs.

Shakespeare.

EFFECTS OF.

Dreams in their development have breath
And tears, and tortures, and the touch of
joy.

They leave a weight upon our waking
thoughts,

They take a weight from off our waking
toils.

They do divide our being; they become
A portion of ourselves as of our time,
And look like heralds of eternity.

Byron.

FELICITY OF.

Divinity hath oftentimes descended
Upon our slumbers, and the blessed troupes
Have, in the calm and quiet of the soule,
Conversed with us.

Shirley.

ILLUSIONS OF.

I dreamt, my lady came and found me dead,
(Strange dream! that gives a dead man
leave to think,)

And breath'd such life with kisses in my
lips

That I reviv'd, and was an emperor.

Shakespeare.

As one who in some frightful dream would
shun

His pressing foe, labours in vain to run

And his own slowness in his sleep bemoans,
In short thick sighs, weak cries, and tender
groans.

Dryden.

LIKE THE MISTS.

Dim and faint, as the mists that break
At sunrise from a mountain lake.

Parker.

NATURE OF.

Dreams are but interludes that fancy makes
When monarch reason sleeps, this mimic
wakes;

Compounds a medley of disjointed things.

* * * * *

That neither were, nor are not e'er can be.
Sometimes forgotten things, long cast be-
hind

Rush forward in the brain, and come to
mind.

Dryden.

I talk of dreams;

Which are the children of an idle brain,
Begot of nothing but vain phantasy
Which is as thin of substance as the air;
And more inconstant than the wind, which
woos

Even now the frozen bosom of the north,
And, being anger'd, puffs away from thence,
Turning his face to the dew dropping south.

Shakespeare.

Dreams, where thought, in fancy's maze
run mad.

Young.

We are near waking when we dream we
dream.

Novalis.

NOT TO BE REGARDED.

Regard not dreams, since they are but the
images of our hopes and fears.

Cato.

REPEATERS OF THOUGHT.

In sleep, when fancy is let loose to play
Our dreams repeat the wishes of the day.

Claudius.

What studies please, what most delight,
And fill men's thoughts, they dream them
o'er at night.

Creech.

DRESS.

EVIL EFFECTS OF.

We sacrifice to dress, till household joys
And comforts cease. Dress drains our ce-
lars dry,

And keeps our larder lean. Puts out our
fires,

And introduces hunger, frost and woe,
Where peace and hospitality might reign.

Couper.

No real happiness is found

In trailing purple o'er the ground.

Parnell.

FASHIONS IN.

Ridiculous modes, invented by ignorance
and adopted by folly.

Smollett.

INFLUENCE OF.

Processions, cavalcades, and all that fund of gay frippery, furnished out by tailors, barbers, tire women, mechanically influence the mind into veneration: an emperor in his night-cap would not meet with half the respect of an emperor in his crown.

Goldsmith.

MORAL EFFECT OF.

Dress has a moral effect upon the conduct of mankind. Let any gentleman find himself with dirty boots, old surtout, soiled neckcloth, and a general negligence of dress, he will, in all probability, find a corresponding disposition by negligence of address.

Barrington.

NO SIGN OF WEALTH.

The person whose clothes are extremely fine I am too apt to consider as not being possessed of any superiority of fortune, but resembling those Indians who are found to wear all the gold they have in the world in a bob at the nose.

Goldsmith.

DRINKING.

EFFECTS OF.

The first draught a man drinks ought to be for thirst, the second for nourishment, the third for pleasure, the fourth for madness.

EXCESS IN.

Let no company or respect ever draw you to excess in drink, for be you well assured, that if ever *that* possess you, you are instantly drunk to all the respects your friends will otherwise pay you, and shall by unequal staggering paces go to your grave with confusion of face, as well in them that love you as in yourself; and, therefore, abhor all company that might entice you that way.

Lord Strafford.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder.

Prov. xxiii, 31.

DRUDGERY.

NECESSITY OF.

The every-day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time; giving its pendulum a true vibration and its hands a regular motion; and when they cease to hang upon its wheels, the pendulum no longer swings, the hands no longer move, the clock stands still.

Longfellow.

DRUNKARD.

FATE OF A.

The axe of intemperance has lopped off his green boughs and left him a withered trunk.

Swift.

THE.

When he is best, he is little worse than a man; and when he is worst he is little better than a beast.

Shakespeare

Man with raging drink inflam'd,
Is far more savage and untam'd;
Supplies his loss of wit and sense
With barb'rousness and insolence;
Believes himself, the less he's able
The more heroic and formidable.

Butler.

UNPROFITABLE.

A drunkard is unprofitable for any kind of good service.

Plato.

DRUNKARDS.

WOE UNTO.

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night till wine inflame them.

Isaiah v, 11.

DRUNKENNESS.

A DANGEROUS COMPANION.

Intemperance is a dangerous companion. It throws many people off their guard, betrays them to a great many indecencies, to ruinous passions, to disadvantages in fortune; makes them discover secrets, drive foolish bargains, engage in play, and often to stagger from the tavern to the stairs.

Jeremy Collier.

EFFECTS OF.

The longer it possesseth a man the more he will delight in it, and the elder he groweth the more he shall be subject to it; for it dulleth the spirits, and destroyeth the body as ivy doth the old tree, or as the worm that engendereth in the kernel of the nut.

Sir W. Raleigh.

It weaks the brain, it spoils the memory
Hasting on age, and wilful poverty
It drowns thy better parts, making thy name
To foes a laughter, to thy friends a shame.
'Tis virtue's poison and the bane of trust,
The match of wrath the fuel unto lust.
Quite leave this vice, and turn not to't again,
Upon presumption of a stronger brain;
For he who holds more wine than others can,
I rather count a hogshead than a man.

Randolph.

The drunkard forfeits man and doth divest
All worldly right, save what he hath by
beast. *Herbert.*

EVILS OF.

Every inordinate cup is unblest'd, and the
ingredient is a devil. *Shakespeare.*

And in the flowers that wreath the spark-
ling bowl

Fell adds hiss, and poisonous serpents
roll. *Prior.*

O, when we swallow down
Intoxicating wine, we drink damnation;
Naked we stand the sport of mocking
fiends

Who grin to see our noble nature van-
quish'd

Subdued to beasts. *Charles Johnson.*

O, that men should put an enemy into
their mouths, to steal away their brains!
that we should with joy, revel, pleasure and
applause transform ourselves into beasts.
Shakespeare.

Your friends avoid you, brutishly trans-
form'd

They hardly know you, or, if one remains
To wish you well, he wishes you in heaven.
Armstrong.

MADNESS OF.

What's a drunken man like? Like a
drown'd man, a fool, and a madman; one
draught above heat makes him a fool; the
second mads him; and a third drowns him.
Shakespeare.

Troops of furies march in the drunkard's
triumph. *Zimmerman.*

REASONS FOR.

In the bottle, discontent seeks for com-
fort, cowardice for courage, and bashfulness
for confidence. *Johnson.*

SINFULNESS OF.

Drunkenness is a flattering devil, a sweet
poison, a pleasant sin, which whosoever
hath, hath not himself; which whosoever
doth commit doth not commit sin, but he
himself is wholly sin. *Augustine.*

SUBJUGATES THE WILL.

If a man's innate self respect will not
save him from habitual, disgusting intoxica-
tion, all the female influences in the uni-
verse would not avail. Man's will, like
woman's, is stronger than the affections, and
once subjugated by vice, all eternal influ-
ences will be futile. *Miss Evans.*

SUICIDAL SPIRIT OF.

Those men who destroy a healthful con-
stitution of body by intemperance and an
irregular life, do as manifestly kill them-
selves, as those who hang, or poison, or
drown themselves. *Sherlock.*

TREACHERY OF.

Drunkenness is the vice of a good consti-
tution, or of a bad memory! of a consti-
tution so treacherously good, that it never
bends until it breaks; or of a memory that
recollects the pleasures of getting drunk,
but forgets the pains of getting sober.
Colton.

VICE OF.

The sight of a drunkard is a better ser-
mon against that vice than the best that
was ever preached upon that subject.
Saville.

DUTIES.

A PLEASURE.

Duty by habit is to pleasure turn'd,
He is content who to obey has learn'd.
Brydges.

A SENSE OF.

Consult duty, not events. *Annesly.*
Perish discretion when it interferes with
duty *Hannah More.*

To hallow'd duty

Here with a loyal and heroic heart,
Bind we our lives. *Mrs. Osgood.*

BOLDNESS IN.

I hate to see a thing done by halves; if it
be right, do it boldly; if it be wrong, leave
it undone. *Gilpin.*

CONVICTION OF.

That we ought to do an action is of itself
a sufficient and ultimate answer to the ques-
tions, *Why* we should do it?—how we are
obliged to do it? The conviction of duty
implies the soundest reason, the strongest
obligation, of which our nature is suscep-
tible. *Whewell.*

DOUBT OF.

In all ordinary cases we see intuitively at
first view, what is our duty, what is the
honest part. In these cases doubt and de-
liberation is of itself dishonesty.
Bishop Butler.

FIRMNESS IN.

Stern duties need not speak sternly. He
who stood firm before the thunder wor-
shipped the "still small voice." *Dobell.*

KNOWLEDGE OF.

Knowledge of our duties is the most useful part of philosophy. *Whately.*

NATURE OF.

Duty is above all consequences, and often, at a crisis of difficulty, commands us to throw them overboard. It commands us to look neither to the right nor to the left, but straight forward. Hence every signal act of duty is altogether an act of faith. It is performed in the assurance that God will take care of the consequences, and will so order the course of the world, that whatever the immediate results may be, His word shall not return to him empty.

PERFORMANCE OF.

The secret consciousness
Of duty well performed; the public voice
Of praise that honours virtue, and rewards
it;

All these are yours. *Francis.*

Happy the man, and happy he alone,
He, who can call to-day his own;
He who, secure within, can say
To-morrow do thy worst, for I have lived
to-day. *Dryden.*

PERSEVERANCE IN.

Be not diverted from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern. *Epiclitus.*

REWARD OF.

No man's spirits were ever hurt by doing his duty; on the contrary, one good action, one temptation, resisted and overcome, one sacrifice of desire or interest, *purely for conscience' sake*, will prove a cordial for weak and low spirits, far beyond what either indulgence or diversion, or company, can do for them. *Paley.*

SOCIAL.

Both love of mankind, and respect for their rights are duties; the former however is only a conditional, the latter an unconditional, purely imperative duty, which he must be perfectly certain not to have transgressed, who would give himself up to the secret emotions arising from benevolence. *Kant.*

SPIRIT OF.

Stern duty, daughter of the voice of God!
O, duty! if that name thou love,
Who art a light to guide, a rod

To check the erring and reprove;

Thou who art victory and law,
When empty terrors overawe,
Give unto me, made lowly wise,
The spirit of self-sacrifice. *Wordsworth*

EAGLE

COURAGE OF THE.

Other birds fight in flocks, but the eagle
fights his battles alone.

FATE OF.

Lo the struck eagle . . .
View'd his own feather on the fatal dart
And wing'd the shaft that quiver'd in his
heart;
Keen were his pangs, but keener far to feel
He nursed the pinion which impelled the
steel. *Byron.*

EAR.

Make not my ear a stranger to thy thoughts.
Addison.

One ear heard it, and at the other out it
went. *Chaucer.*

EARLY RISING.

ADVANTAGES OF.

Early rising not only gives us more life in the same number of our years, but adds likewise to their number; and not only enables us to enjoy more of existence in the same measure of time, but increases also that measure. *Colton.*

Thus we improve the pleasures of the day
While tasteless mortals sleep their time
away. *Mrs. Centlivre.*

The early morning has gold in its mouth.
Franklin.

The difference between rising at five and seven o'clock in the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life. *Doddridge.*

Next to temperance, a quiet conscience, a cheerful mind, and active habits, I place early rising, as a means of health and happiness. *Flint.*

Few ever lived to a great age, and fewer still ever became distinguished, who were not in the habit of early rising. *Todd.*

O, there is a charm
Which morning has, that gives the brow of
age

a smack of earth, and makes the lip of
youth

Shed perfume exquisite. Expect it not,
Ye who till noon upon a down bed lie,
Indulging feverous sleep. *Hurdis.*

MOTIVE TO.

When you find an unwillingness to rise
early in the morning, endeavor to rouse
your faculties, and act up to your kind, and
consider that you have to do the business
of a man; and that action is both beneficial
and the end of your being. *Antoninus.*

Prevent your day at morning.

Ben Jonson.

PLEASURE OF.

Is there aught in sleep can charm the wise,
To lie in dead oblivion, losing half
The fleeting moments of too short a life;
Total extinction of the enlighten'd soul?
Wilderness and tossing thro' distemper'd
dreams?

Who would in such a gloomy state remain
Longer than nature craves; when ev'ry
muse

And every blooming pleasure wait without,
To bless the wildly devious morning walk?

Thomson.

EARNESTNESS.

POWERS OF.

Earnestness is the best gift of mental
power, and deficiency of heart is the cause
of many men never becoming great.

Bulwer.

Earnestness alone makes life eternity.

Carlyle.

There is no substitute for thorough going,
ardent, and sincere earnestness. *Dickens.*

EARTH.

A TOMB.

The earth, that's nature's mother, is her
tomb. *Shakespeare.*

A VESTIBULE.

*I believe this earth on which we stand
Is but the vestibule to glorious mansions,
Through which a moving crowd forever
press *Joanna Baillie.*

JOYS OF.

But O short pleasure, bought with lasting
pain:

Why will hereafter any flesh delight,
In earthly bliss, and join in pleasure vain.

Spenser.

Vain hopes and empty joys of human kind
Proud of the present, to the future blind.

Dryden.

LOVE OF THE.

The earth is bright,
And I am earthly, so I love it well;
Though heaven is holier, and full of light
Yet I am frail, and with frail things would
dwell. *Mrs. Judson.*

OUR FOSTER MOTHER.

Earth fills her lap with pleasures of her own;
Yearnings she hath in her own natural kind,
And, even with something of a mother's
mind,

And no unworthy aim,
The homely nurse doth all she can
To make her foster child, her inmate man,
Forget the glories he hath known
And that imperial palace whence she came

Wordsworth.

OUR MOTHER.

Speak no harsh words of earth: she is our
mother;

And few of us her sons, who have not added
A wrinkle to our brow. She gave us birth
We drew our nurture from her ample breast
And there is coming for us both an hour
When we shall pray that she will ope her
arms

And take us back again.

Smith

THE.

And fast by, hanging in a golden chain
This pendant world, in bigness as a star.

Milton.

THE FOOTSTOOL OF GOD.

Earth, thou great footstool of our God
Who reigns on high; thou fruitful source
Of all our raiment, life and food
Our house, our parent, and our nurse.

Watts

UNCERTAIN BLISS OF THE.

The spider's most attenuated thread
Is cord, is cable, to man's slender tie
Of earthly bliss: it breaks at every breeze

Young

EARTHQUAKE.

Diseased nature oftentimes breaks forth
In strange eruptions; and the teeming earth
Is with a kind of colic pinch'd and vex'd
By the imprisoning of unruly wind
Within her womb; which for enlargement
striving,
Shakes the old beldame earth, and topple
down

Steeple, and moss-grown towers.

Shakespeare.

EASE.

A LIFE OF.

Ease leads to habit, as success to ease.
He lives by rule who lives himself to please.

Crabbe.

A life of ease is a difficult pursuit.

Cowper.

Indulge, and to thy genius freely give
For not to live at ease is not to live.

Persius.

EASY TEMPER.

It is an unhappy, and yet I fear a true reflection, that they who have uncommon easiness and softness of temper, have seldom very noble and nice sensations of soul.

Greville.

EATING.

CHIEF PLEASURE IN.

The chief pleasure (in eating) does not consist in costly seasoning, or exquisite flavour, but in yourself. Do *you* seek sauce by sweating.

Horace.

LOVE OF.

The turnpike road to people's hearts I find
Lies through their mouths, or I mistake mankind.

Dr. Wolcot.

Some men are born to feast, and not to fight;

Whose sluggish minds, e'en in fair honour's field

Still on their dinner turn. *Joanna Baillie.*

MODERATION IN.

Go to your banquet then, but use delight
So as to rise still with an appetite.

Herrick.

For the sake of health, medicines are taken by weight and measure: so ought food to be, or by some similar rule.

Skelton.

OF THE RICH AND POOR.

The difference between a rich man and a poor man is this—the former eats when he pleases, and the latter when he can get it.

Sir Walter Raleigh.

ECCENTRICITY.

DUTY OF.

He that will keep a monkey should pay for the glasses he breaks.

Selden.

ECHO.

DEFINITION OF AN.

The babbling gossip of the air.

Shakespeare.

The Jews of old called an echo "the daughter of the voice."

Bathkeel.

REVERBERATIONS OF AN.

Hark! how the gentle echo from her cell
Talks through the cliffs, and murmuring
o'er the stream,

Repeats the accent—we shall part no more.

Akenside.

Hark! to the hurried question of despair
"Where is my child?"—an echo answers
"where?"

Byron.

SUPERSTITION RESPECTING AN.

So plain is the distinction of our words,
That many have supposed it a spirit

That answers.

Webster.

ECONOMY.

IN SMALL EXPENDITURES.

Beware of little expenses; a small leak
will sink a great ship.

Franklin.

MAXIMS OF.

No man is rich whose expenditure exceeds his means; and no one is poor whose incomings exceed his outgoings.

Haliburton.

It is no small commendation to manage a little well. He is a good waggoner that can turn in a little room. To live well in abundance is the praise to the estate, is the praise not of the person. I will study more how to give a good account of my little, than how to make it more.

Bishop Hall.

WORTH OF.

Economy is of itself a great revenue.

Cicero.

EDUCATING.

WISDOM IN.

Be understood in thy teaching, and instruct to the measure of capacity;

Precepts and rules are repulsive to a child,
but happy illustration winneth him.

Tupper.

EDUCATION.

ADVANTAGES OF.

For noble youth, there is no thing so meet
As learning is, to know the good from ill
To know the tongues, and perfectly indite,
And of the laws to have a perfect skill,
Things to reform as right and justice will
For honour is ordained for no cause
But to see right maintained by the laws.

Mirror for Magistrates.

Virtue and talents, though allowed their due consideration, yet are not enough to procure a man a welcome wherever he

comes. Nobody contents himself with rough diamonds, or wears them so. When polished and set, then they give lustre.

Locke.

AN INTELLECTUAL LIGHT.

Were it not better for a man in a fair room to set up one great light, or branching candlestick of lights, than to go about with a rushlight into every dark corner. *Bacon.*

COLLEGE.

A college education shows a man how little the other people know. *Haliburton.*

EARLY.

Now 'tis the spring, and weeds are shallow rooted ;

Suffer them now, and they'll o'er grow the garden,

And choke the herbs for want of husbandry. *Shakespeare.*

'Tis education forms the common mind,
Just as the twig is bent, the tree's inclin'd. *Pope.*

And say to mothers what a holy charge
Is theirs—with what a kingly power their love

Might rule the fountains of the new-born mind ;

Warn them to wake at early dawn, and sow
Good seed before the world has sown its tares. *Mrs. Sigourney.*

EARLY PREJUDICES OF.

All of us who are worth anything, spend our manhood in unlearning the follies, or expiating the mistakes of our youth. *Shelley.*

INFLUENCE OF.

In exalting the faculties of the soul, we annihilate, in a great degree, the delusion of the senses. *Aimi Marten.*

NECESSITY OF.

Learning by study must be won
'Twas ne'er entail'd from sire to son. *Gay.*

NEGLECTED.

If you suffer your people to be ill-educated, and their manner to be corrupted from their infancy, and then punish them for those crimes to which their first education disposed them—you first make thieves, and then punish them. *Sir Thomas Moore.*

When education has been entirely neglected, or improperly managed, we see the worst passions ruling with uncontrolled and incessant sway. Good sense degenerates

into craft, anger rankles into malignity. Restraint, which is thought most salutary, comes too late, and the most judicious admonitions are urged in vain. *Parr.*

OF BOYS.

They who provide much wealth for their children, but neglect to improve them in virtue, do like those who feed their horses high, but never train them to the manage. *Socrates.*

OF MAN.

Every man has two educations—that which is given to him, and the other, that which he gives to himself. Of the two kinds, the latter is by far the most valuable. Indeed all that is most worthy in a man, he must work out and conquer for himself. It is that, that constitutes our real and best nourishment. What we are merely taught, seldom nourishes the mind like that which we teach ourselves. *Richter.*

REFINING TENDENCIES OF.

Whatever expands the affections, or enlarges the sphere of our sympathies—whatever makes us feel our relation to the universe, “and all that it inherits,” in time and in eternity, to the great and beneficent Cause of all, must unquestionably refine our nature, and elevate us in the scale of being. *Channing.*

RESULTS OF.

The great end of a good education is to form a reasonable man.

THE HANDMAID OF TRUTH.

Unless the people can be kept in total darkness, it is the wisest way for the advocates of truth to give them full light. *Whately.*

EFFECTS.

Happy is the man who is skilled in tracing effects up to their causes.

EFFORT.

PLEASURE IN.

The rider likes best the horse which needs most breaking in. *Edward Garrett.*

The general prizes most the fortress which took the longest siege. *Ibid.*

The vain beauty cares most for the conquest which employed the whole artillery of her charms. *Ibid.*

EGOTISM.

BLINDNESS OF.

We often boast that we are never bored, but yet we are so conceited that we do not perceive how often we bore others. *La Rochefoucauld.*

MISTAKE OF.

He who thinks he can find in himself the means of doing without others, is much mistaken, but he who thinks others cannot do without him, is still more mistaken.

Ibid.

SELFISHNESS OF.

And though all cry down self, none means His own self in a literal sense.

Butler.

The more any one speaks of himself, the less he likes to hear another talked of.

Lavater.

VANITY OF.

An egotist will always speak of himself, either in praise or in censure, but a modest man ever shuns making himself the subject of his conversation.

La Bruyere.

ELOQUENCE.

ABUSE OF.

O, eloquence! thou violated fair!
How art thou woo'd, and won to either bed
Of right or wrong! O, when injustice folds
thee,

Dost thou not curse thy charms for pleasing
him

And blush at conquest.

Havard.

God gave you that gifted tongue of yours,
and set it between your teeth, to make
known your true meaning to us, not to be
rattled like a muffin man's bell.

Carlyle.

AFFECTATION IN.

In oratory, affectation must be avoided;
it being better for a man by a native and
clear eloquence to express himself, than by
those words which may smell either of the
lamp or inkhorn.

Lord Herbert.

CHARACTERISTICS OF.

Pour the full tide of eloquence along,
Serenely pure, and yet divinely strong.

Pope.

The clear conception, outrunning the deductions of logic, the high purpose, the dauntless spirit, speaking on the tongue, beaming from the eye, informing every feature, and urging the whole man onward, right onward, to his object,—this is eloquence, or rather it is something greater and higher than all eloquence—it is action, noble, sublime, godlike action.

Webster.

CHARM OF.

O! speak that again.

Sweet as the syren's tongue those accents
fall,

And charm me to my ruin.

Southern.

O! I know

Thou hast a tongue to charm the wildest
tempers.

Rowe.

The charm of eloquence—the skill

To wake each secret string,

And from the bosom's chords at will

Life's mournful music bring;

The o'ermost ring strength of mind, which
sways

The haughty and the free,

Whose might earth's mightiest ones obey

This charm was given to thee.

Mrs. Embury.

DECEPTION OF.

His tongue

Dropp'd manna, and could make the worse
appear

The better reason to perplex and dash

Maturest counsels.

Milton.

DEFINITION OF.

Many are ambitious of saying grand
things; that is, being grandiloquent. Elo-
quence is speaking out, * * * a quality
few esteem, and fewer aim at.

Hare.

DEPTH AND DANGER OF.

Some who the depths of eloquence have
found,

In that unnavigable stream were drown'd.

Dryden.

ENERGY OF.

Such a lip! Oh, pour'd from thence

Lava floods of eloquence

Would come with fierce energy,

Like those words that cannot die.

L. E. Landon.

HONEY OF.

O! as a bee upon the flower, I hang
Upon the honey of thy eloquent tongue.

Bulwer.

NOT MERE TALKING.

It is but poor eloquence which only shows
that the orator can talk.

Sir Joshua Reynolds.

OF A LOVER.

That voice was wont to come in gentle
whispers,

And fill my ears with the soft breath of
love.

Otway.

I'll try

To change the soldier's to the lover's style

Use all the strongest eloquence that art,

Or the sharp anguish of my soul, can frame,

To plead my passion and promote my love.

Buckingham.

OF TEARS.

Her tears her only eloquence. *Rogers.*

POWER OF.

Pow'r above pow'rs! O heavenly eloquence!
That with the strong rein of commanding
words,

Do not manage, guide, and master th' eminence

Of men's affections, more than all their
swords! *Daniel.*

And wheresoe'er the subject's best the sense
Is better'd by the speaker's eloquence.

King.

Great is the power of eloquence: but
never is it so great as when it pleads along
with nature, and the culprit is a child strayed
from his duty, and returned to it again with
tears. *Sterne.*

Whene'er he speaks, Heaven, how the list'n-
ing throng

Dwell on the melting music of his tongue!
His arguments are emblems of his mien,
Mild but not faint, and forcing, though se-
rene:

And when the power of eloquence he'd try,
Here lightning strikes you, there soft breezes
sigh. *Garth.*

QUALITIES OF.

There is no less eloquence in the voice, in
the eyes and in the air of a speaker than in
his choice of words. *La Rochefoucauld.*

SEDUCTIVENESS OF.

Her words were like a stream of honey
fleeing,

The which doth softly trickle from the hive,
Able to melt the hearer's heart unweeting,
And eke to make the dead again alive.

Spenser.

Ev'ry word he speaks is a syren's note
To draw the careless hearer. *Beaumont.*

When he spoke, what tender words he us'd!
So softly, that like flakes of feather'd snow,
They melted as they fell. *Dryden.*

SMOOTHNESS OF.

Here rills of oily eloquence in soft
Meanders lubricate the course they take. *Cowper.*

SWEETNESS OF.

Your words are like the notes of dying
swans;

Too sweet to last. *Dryden.*

TRUE.

True eloquence consists in saying all that
should be, not all that could be said.

La Rochefoucauld.

ELOQUENCE AND SONG.

INFLUENCE OF.

Eloquence the soul, song charms the sense.
Milton.

EMIGRATION.

BENEFITS OF.

Let us depart! the universal sun
Confines not to one land his blessed beams;
Nor is man rooted, like a tree, whose seed
The winds on some ungenial soil have cast
There, where it cannot prosper. *Southey.*

SIGNS OF.

The emigrant's way o'er the western desert
is mark'd by
Camp-fires long consum'd and bones that
bleach in the sunshine. *Longfellow.*

EMINENCE.

NOT FREE FROM CENSURE.

It is a folly for an eminent man to think
of escaping censure, and a weakness to be
affected by it. All the illustrious persons
of antiquity, and, indeed of every age in
the world, have passed through this fiery
persecution. *Addison.*

EMPIRE.

EXTENDED.

Extended empire, like expanded gold
Exchanges solid strength for feeble splen-
dour. *Johnson.*

MUTATION OF.

Nations and empires flourish and decay
By turns command, and in their turns obey.
Ovid.

THE COURSE OF.

Westward the course of empire take its way,
The four first acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring is the last.

Bishop Berkeley.

EMPLOYMENT.

ADVANTAGES OF.

Laziness beget wearisomeness, and this
put men in quest of diversions, play and
company, on which however it is a constant
attendant; he who works hard, has enough
to do with himself otherwise. *La Bruyere.*

HAPPINESS OF.

To be employed is to be happy. *Gray.*
Life's cares are comforts; such by heaven
design'd;
He that has none, must make them, or be
wretched.

Cares are employments; and without employ

The soul is on a rack; the rack of rest,
To souls most adverse; action all their joy.

Young.

NECESSITY OF.

Employment which Galen calls "nature's physician," is so essential to human happiness, that indolence is justly considered as 'the mother of misery.

Burton.

RATIONAL.

Be always employed about some rational thing, that the devil find thee not idle.

Jerome.

VARIETY OF.

We have employments assigned to us for every circumstance in life. When we are alone, we have our thoughts to watch; in the family, our tempers; and in company, our tongues.

Hannah More.

EMULATION.

BENEFITS OF.

Keeps mankind sweet by action: without that

The world would be a filthy settled mud.

Crown.

DIFFICULTY.

There is a long and wearisome step between admiration and imitation.

Richter.

NECESSARY TO EXCELLENCE.

It is averse to talent to be consorted and trained up with inferior minds or inferior companions, *however high they may rank.* The foal of the racer neither finds out his speed, nor calls out his powers, if pastured out with the common herd, that are destined for the collar and the yoke.

Colton.

END.

THE.

The end crowns all;

And that old common arbitrator, time,

Will one day end it.

Shakespeare.

All's well that ends well, still the finis is the crown.

Ibid.

Every hour has its end.

Scott.

The end must justify the means.

Prior.

The end of doubt is the beginning of repose.

Petrarch.

Deed done is well begun.

Dante.

Let the end try the man.

Shakespeare.

If well thou hast begun, go on fore-right

It is the end that crowns us, not the fight.

Herrick.

ENDURANCE.

ADVANTAGES OF.

He conquers who endures.

Persius.

RESULT OF.

By bravely enduring it, an evil which cannot be avoided is overcome.

Old Proverb.

TAMING POWER OF.

Prolong'd endurance tames the bold.

Byron.

ENEMIES.

HOW TO GET THEM.

If you want enemies excel others; if you want friends let others excel you.

Colton.

KINDNESS TO.

The fine and noble way to kill a foe

Is not to kill him; you with kindness may
So change him, that he shall cease to be so;

Then he's slain.

Aleyn.

ENEMY.

A RECONCILED.

'Tis ill to trust a reconciled foe;

Be still in readiness, you do not know

How soon he may assault us.

Webster and Rowley

DANGER FROM AN.

There's not so much danger

In a known foe as a suspected friend.

Nabb.

MAN HIS OWN.

Though all things do to harm him what they can,

No greater en'my to himself than man.

Earl of Stirling

ENJOYMENT.

A SURFEIT OF.

With much we surfeit, plenty makes us poor;

The wretched Indian scorns the golden ore

Drayton.

THE PURSUIT OF.

We are all children in our strife to seize

Each petty pleasure, as it lures the sight

And like the tall treeswaying in the breeze,

Our lofty wishes stoop their tow'ring flight,

Till when the prize is won it seems no more
Than gather'd shells from ocean's countless store,

And ever those who would enjoyment gain
Must find it in the purpose they pursue.

Mrs. Hale.

ENJOYMENTS.

ARE FEW.

The enjoyments of this life are not equal to its evils, even if equal in number.

Pliny.

ENMITY.

TO BE AVOIDED.

Scorn no man's love though of a mean degree:

Love is a present for a mighty king;
Much less make any one thine enemy.

Herbert.

ENNUI.

ABSENCE OF.

It is only those who never think at all, or else have accustomed themselves to brood invariably on abstract ideas, that never feel ennui.

Hazlitt.

DEFINITION OF.

For ennui is a growth of English root,
Though nameless in our language:—we re-
tort

The fact for words, and let the French trans-
late

That awful yawn which sleep cannot abate.

Byron.

DISSIPATING OF.

Give me to drink, Mandragora,
That I may sleep away this gap of time.

Shakespeare.

PREVALENCE OF.

Social life is fill'd
With doubts and vain aspirings; solitude,
When the imagination is dethron'd,
Is turned to weariness and ennui.

L. E. Landon.

WEARINESS OF.

I am tired of looking on what is.
One might as well see beauty never more
As look upon it with an empty eye.
I would this world were over, I am tired.

Bailey.

ENTERPRISE.

DELAY IN.

How slow the time
To the warm soul, that in the very instant
It forms, would execute a great design.

Thomson.

ENTHUSIASM.

CONTAGIOUSNESS OF.

Nothing is so contagious as enthusiasm;
it is the real allegory of the tale of Orpheus;
it moves stones, it charms brutes. Enthu-
siasm is the genius of sincerity, and truth
accomplishes no victories without it.

Bulwer.

NECESSITY OF.

I look upon enthusiasm, in all other points but religion, to be a very necessary turn of mind; as, indeed, it is a vein which nature seems to have marked with more or less strength in the tempers of most men. No matter what the object is, whether business, pleasures, or the fine-arts; whoever pursues them to any purpose, must do so *con amore*.

Melmoth.

POWER.

Enlist the interests of stern morality and religious enthusiasm in the cause of political liberty, as in the time of the old Puritans, and it will be irresistible.

Coleridge.

RASH.

And rash enthusiasm in good society
Were nothing but a moral inebriety.

Byron.

TRIUMPHS OF.

Every great and commanding movement in the annals of the world is the triumph of enthusiasm.

Emerson.

TURNED INTO RIDICULE.

When once enthusiasm has been turned into ridicule, everything is undone, except money and power.

Corinne.

ENTHUSIAST.

BLINDNESS OF THE.

The enthusiast contemplates the ocean in a calm, nor dreams how frightfully a tempest may reverse the picture.

RESTLESSNESS OF THE.

No wild enthusiast ever yet could rest
'Till half mankind were like himself pos-
sess'd.

Cowper.

ENTREATY.

IN EXTREMITY.

If thou hast any love of mercy in thee,
Turn me upon my face, that I may die.

Joanna Baillie.

Once more into the breach, dear friends,
once more!

Shakespeare.

ENVIER.

NEVER ENVIED.

Thou enviest all; but no man envies thee

R. Wynne.

ENVIERS.

THEIR CENSURE.

The praise of the envious is far less creditable than their censure; they praise only that which they can surpass, but that which surpasses them—they censure.

Colton.

ENVY.

And next to him malicious Envy rode
Upon a ravenous wolfe, and still did chaw
Between his cankered teeth a venomous
tode

That all the poison ran about his jaw;
But inwardly he chawed his own maw
At neighbour's wealth that made him
ever sad,

For death it was when any good he saw;
And wept, that cause of weeping none he
had;

And when he heard of harme he waxed
wondrous glad. *Spenser.*

ABSENCE OF.

The most certain sign of being born with
great qualities is to be born without envy.

La Rochefoucauld.

CHARACTERISTICS OF.

For the true condition of envy, is,
Dolor alienæ felicitatis; to have
Our eyes continually fix'd upon another
Man's prosperity, that is his chief happiness
And to grieve at that. *Jonson.*

Base envy withers at another's joy
And hates that excellence it cannot reach.

Thomson.

For envy to small minds is flattery.

Young.

Envy dogs success

And every victor's crown is lin'd with
thorns

And worn 'mid scoffs. *L. E. Landon.*

With that malignant envy which turns pale,
And sickens, even if a friend prevail,
Which merit and success pursues with hate,
And damns the worth it cannot imitate.

Churchill.

Envy will merit as its shade pursue,
But like a shadow, proves the substance
true. *Pope.*

Envy is blind, and has no other quality
but that of detracting from virtue. *Livy.*

CONQUERED ONLY BY DEATH.

Envy is not to be conquered but by death.

Horace.

CORRUPTIVENESS OF.

As rust corrupts iron, so envy corrupts man.

Anisthenes.

DEFINITION OF.

Envy is but the smoke of low estate,
Ascending still against the fortunate.

Lord Brooke.

DEMON SPIRIT OF.

Glouting with sullen spite, the fury shook
Her clotted locks, and blasted with each
look;

Then tore with canker'd teeth the pregnant
scrolls,

Where fame the acts of demigods enrolls;
She blazens in dread smiles her hideous
form,

So lightning gilds the unrelenting storm.

Garth.

DESTRUCTIVENESS OF.

Envy the rottenness of the bones.

Prov. xiv, 30.

O, envy! hide thy bosom, hide it deep;
A thousand snakes, with black envenomed
mouths

Nest there, and hiss and feed through all
thy heart. *Pollok.*

DETESTABLE QUALITIES OF.

Envy is a weed that grows in all soils and
climates, and is no less luxuriant in the
country than in the court; is not confined
to any rank of men or extent of fortune,
but rages in the breasts of all degrees.

Lord Clarendon.

DETRACTING SPIRIT OF.

When men are full of envy they dispar-
age everything, whether it be good or bad.

Tacitus.

EFFECTS OF.

The envious man grows lean at the success
of his neighbour. *Horace.*

NO EXCUSE FOR.

Every other sin hath some pleasure an-
nexed to it, or will admit of some excuse;
but envy wants both: we should strive
against it, for if indulged in, it will be to us
a foretaste of hell upon earth. *Burton.*

NO FREEDOM FROM.

Great and good persons well may be
From guilt, but not from envy free.

Baron.

ADMISSION OF INFERIORITY.

He who envies another admits his own
inferiory. *From the Latin.*

IRRECONCILABLE.

Envy is more irreconcilable than hatred.

La Rochefoucauld.

LONGEVITY OF.

Our envy always lasts longer than the hap-
piness of those we envy. *Ibid.*

MENDACITY OF.

Lo! ill-rejoicing envy, wing'd with lies,
Scattering calumnious rumours as she flies,
The steps of miserable men pursue,
With haggard aspect, blasting to the view.

Elton.

MISTAKES OF.

We are often infinitely mistaken, and
take the falsest measures, when we envy
the happiness of rich and great men; we
know not the inward canker that eats out
all their joy and delight, and makes them
more miserable than ourselves.

Bishop Hall.

PRIDE OF.

Envy is proud, nor strikes at what is low,
And they shall only feel, who scorn her
blow;

She on no base advantage will insist;
Nor strive with any, but that can resist.

Gomersall.

PUBLIC.

There is some good in public envy,
whereas in private there is none; for public
envy is as an ostracism that eclipseth men,
when they grow too great; and, therefore,
it is a bridle also to great ones to keep
within bounds.

Pope.

AN ILL-NATURED VICE.

Envy is an ill-natured vice, and is made
up of meanness and malice. It wishes the
force of goodness to be strained, and the
measure of happiness to be abated. It la-
ments over prosperity, and sickens at the
sight of health. It oftentimes wants spirit
as well as good nature.

Jeremy Collier.

OUGHT NOT TO WOUND.

As the rays of the sun, notwithstanding
their velocity, injure not the eye, by reason
of their minuteness, so the attacks of envy,
notwithstanding their number, ought not
to wound our virtue by reason of their in-
significance.

Colton.

ENVY AND EMULATION.

Emulation looks out for merits, that she
may exalt herself by victory; envy spies
out blemishes, that she may lower another
by defeat.

Ibid.

EPIGRAM.

CHARACTERISTICS OF AN.

What are the precise characteristics of an
epigram it is not easy to define. It differs
from a joke, in the fact that the wit of the lat-
ter lies in the words, and cannot therefore be

conveyed in another language; while an
epigram is a wit of ideas, and hence is trans-
lateable. Like aphorisms, songs, and son-
nets, it is occupied with some single point,
small and manageable; but whilst a song
conveys a sentiment, a sonnet, a poetical,
and an aphorism a moral reflection, an epi-
gram expresses a contrast. *Wm. Matthews.*

EPIGRAMMATIST.

THE.

He must condense his wit into a few brief
lines; it must be intensely pungent—like
some extract which is the essence of a thou-
sand roses, and is fraught with their accu-
mulated odors, or the weight of a hundred
pounds of bark in a few grains of quinine.

Ibid.

EQUALITY.

IN THE FUTURE.

In the gates of Eternity, the black hand
and the white hand hold each other with an
equal clasp.

Mrs. Stowe.

MANKIND OF.

Equal nature fashion'd us

All in one mould. * * *

All's but the outward gloss

And politic form that does distinguish us.

Massinger.

Consider man, weigh well thy frame,
The king, the beggar are the same;
Dust form'd us all. Each breathes his day
Then sinks into his native clay.

Gay.

IN THE TOMB.

My equal he will be again

Down in that cold oblivious gloom,

Where all the prostrate ranks of men

Crowd without fellowship, the tomb.

J. Montgomery.

EQUIVOCATION.

MURDERS TRUTH.

A sudden lie may be sometimes only
manslaughter upon truth; but by a carefully
constructed equivocation, truth always is
with malice aforethought deliberately mur-
dered.

Morley.

EQUIVOCATOR.

THE.

Faith, here's an equivocator, that could
swear in both the scales against either scale;
who committed treason enough for God's
sake, yet could not equivocate to heaven.

Shakespeare.

EQUANIMITY.

My days, though few, have passed below
In much of joy though more of woe;
Yet still, in hours of love and strife,
I've 'scaped the weariness of life. *Byron.*

EQUITY.

THE GOLDEN RULE.

All things whatsoever ye would that men
should do unto you, do ye even so to them.
Matt. vii, 12.

ERROR.

Error is worse than ignorance. *Bailey.*

ADHERENCE TO.

But as a dog that turns the spit
Bestirs himself and plies his feet
To climb the wheel, but all in vain,
His own weight brings him down again,
And still he's in the self same place
Where at his setting out he was. *Butler.*

SERIOUS CONSEQUENCE OF.

Those things which now seem frivolous and
slight,
Will be of serious consequence to you,
When they have made you once ridiculous.
Roscommon.

DECEPTION OF.

One deviates to the right, another to the
left; the error is the same with all, but it
deceives them in different ways. *Horace.*

EVIL GENIUS OF.

O, hateful error—Melancholy's child!
Why dost thou show to the apt thoughts of
men
The things that are not? O, Error, soon
conceived!

Thou never com'st unto a happy birth,
But kill'st the mother that engendered
thee. *Shakespeare.*

EXAMPLE OF.

From the errors of others, a wise man
corrects his own. *Syrus.*

EXCUSABLE.

I will not quarrel with a slight mistake,
Such as our nature's frailty may excuse.
Roscommon.

FOLLY OF.

When people once are in the wrong,
Each line they add is much too long;
Who fastest walks, but walks astray
Is only furthest from his way. *Prior.*

INFLUENCE OF.

A man's errors are what make him ami-
able. *Goethe.*

LIABILITY TO.

The best may slip, and the most cautious
fall
He's more than mortal that ne'er err'd at
all. *Pomfret.*

Our understandings are always liable to
error; nature and certainty are very hard
to come at, and infallibility is mere vanity
and pretence. *Antoninus.*

ORIGINATION OF.

Great errors seldom originate but with
men of great minds. *Petrarch.*

PERPETUALLY MADE.

There will be mistakes made in divinity,
while men preach, and errors in govern-
ment while men govern.
Sir Dudley Carlton

PREVALENCE OF.

Verily, there is nothing so true, that the
damps of error hath not war'd it.
Tupper.

IN SCIENCE.

In all science error precedes the truth,
and it is better it should go first than last.
Walpole.

LIKE STRAWS.

Errors like straws upon the surface flow:
He who would search for pearls must dive
below. *Dryden.*

ESTRANGEMENT.

AGONY OF.

There is not so agonizing a feeling in the
whole catalogue of human suffering, as the
first conviction that the heart of the being
whom we most tenderly love is estranged
from us. *Bulwer.*

ETERNITY.

BELIEVED IN BY ALL GREAT MINDS.

There is I know not how, in the minds of
men, a certain presage, as it were, of a fu-
ture existence; and this takes the deepest
root, and is most discoverable in the greatest
geniuses and most exalted souls. *Cicero.*

GREATNESS OF.

He that will often put Eternity and the
World before him, and who will dare to
look steadfastly at both of them, will find
that the more often he contemplates them,
the former will grow greater and the latter
less. *Colton.*

ALWAYS FRONTING GOD.

Eternity stands always fronting God;
A stern colossal image with blind eyes,

And grand dim lips, that murmur ever-
more,
God, God, God!" *Mrs. Browning.*

IMMEASURABILITY OF.

The longest time that man may live,
The lapse of generations of his race,
'Tne continent entire of time itself,
Bears not proportion to Eternity;
Huge as a fraction of a grain of dew
Co-measured with the broad, unbounded
ocean!

There is the time of man—his proper time,
Looking at which this life is but a gust,
A puff of breath, that's scarcely felt ere
gone! *Sheridan Knowles.*

INCOMPREHENSIBILITY OF.

Alas! what is man? whether he be de-
prived of that light which is from on high,
or whether he discard it; a frail and trem-
bling creature, standing on time, that bleak
and narrow isthmus between two eternities,
he sees nothing but impenetrable darkness
on the one hand, and doubt, distrust, and
conjecture still more perplexing on the
other. Most gladly would he take an ob-
servation as to whence he has come, or
whither he is going. Alas, he has not the
means; his telescope is too dim, his com-
pass too wavering, his plummet too short.
Nor is that little spot, his present state, one
whit more intelligible, since it may prove a
quicksand that may sink in a moment from
his feet; it can afford him no certain reckon-
ing as to that immeasurable ocean that he
may have traversed, or that still more for-
midable one that he must. *Colton.*

None can comprehend eternity but the
eternal God. Eternity is an ocean, whereof
we shall never see the shore; it is a deep,
where we can find no bottom; a labyrinth
from whence we cannot extricate ourselves
and where we shall ever lose the door.

Boston.

MYSTERY, A.

Eternity, thou awful gulph of time!
This wide creation on thy surface floats.
Of life—of death—what is, or what shall be,
I nothing know. The world is all a dream,
The consciousness of something that exists,
Yet is not what it seems. Then what am I?
Death must unfold the mystery! *Dowe.*

REFLECTIONS ON.

Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us;

'Tis heaven itself that points out an here-
after,
And intimates eternity to man.
Eternity, thou pleasing dreadful thought!
Thro' what variety of untry'd being
Thro' what new scenes and changes must
we pass?
The wide, the unbounded prospect lies be-
fore me;
But shadows, clouds, and darkness rest
upon it. *Addison.*

ETIQUETTE.

COMMANDS OF.

There was a general whisper, toss, and
wriggle,
But etiquette forbade them all to giggle.

Byron.

IGNORANCE OF.

A man may with more impunity be
guilty of an actual breach, either of real
good breeding or good morals, than appear
ignorant of the most minute points of fash-
ionable etiquette. *Scott.*

EVASIONS.

Evasions are the common shelter of the
hard-hearted, the false and impotent when
called upon to assist; the really great alone
plan instantaneous help, even when their
looks or words presage difficulties.

Lavater.

EVENING.

APPEARANCE OF.

The curfew tolls the knell of parting day:
The lowing herd winds slowly o'er the lea;
The ploughman homeward plods his weary
way,

And leaves the world to darkness and to
me.

Now fades the glimm'ring landscape on the
sight,

And all the air a solemn stillness holds,
Save where the beetle wheels his drony
flight

And drowsy tinklings lull the distant
folds.

Save that from yonder ivy-mantled tower,
The moping owl does to the moon com-
plain

Of such as wand'ring near her secret bower
Molest her ancient, solitary reign. *Gray.*

APPROACH OF.

The west with second pomp is bright

Though in the east the dusk is thickening,
Twilight's first star breaks forth in white,
Into night's gold each moment quicken-
ing. *Street.*

The summer day has clos'd—the sun is set;
We'l have they done their office, those
bright hours,
The latest of whose train goes softly out
In the red west. *Bryant.*

Now from his crystal urn, with chilling
hand,
Vesper has sprinkled all the earth with dew,
A misty veil obscured the neighbouring
and,
And shut the fading landscape from their
view. *Mrs. Tighe.*

The sun has lost his rage, his downward orb,
Shoots nothing now but animating warmth;
And vital lustre, that with various ray
Lights up the clouds—those beauteous robes
of heaven,
Incessant roll'd into romantic shapes
The dream of waking fancy. *Thomson.*
Now to the main the burning sun descends,
And sacred night her gloomy veil extends.
The western sun now shot a feeble ray
And faintly scatter'd the remains of day.
Addison.

CALMNESS OF.

The tender twilight with a crimson cheek
Leans on the breast of eve. The wayward
wind
Hath folded her fleet pinions, and gone
down
To slumber by the darken'd woods.

Isaac M'Lellan, Jr.

How calm the evening! see the falling day
Gilds ev'ry mountain with a ruddy ray!
In gentle sighs the softly whisp'ring breeze
Salutes the flowers, and waves the trem-
bling trees. *Broome.*

DELIGHTS OF.

Sweet is the hour of rest,
Pleasant the wind's low sigh,
And the gleaming of the west,
And the turf whereon we lie.

Mrs. Hemans.

HUES OF.

A paler shadow strews
Its mantle o'er the mountains; parting day
Dies like a dolphin, whom each pang im-
bues
With a new colour as it gasps away
The last still loveliest 'till—'tis gone—and
all is grey. *Byron.*

Fairest of all that earth beholds, the hues
That live among the clouds, and flush the air
Lingering and deepening at the hour of
dews. *Bryant.*

MUSIC OF.

It is the hour when from the boughs
The nightingale's high note is heard;
It is the hour when lovers' vows
Seem sweet in ev'ry whisper'd word;
And gentle winds, and waters near,
Make music to the lonely ear. *Byron.*

PEACEFULNESS OF.

It was an evening bright and still
As ever blush'd on wave or bower,
Smiling from heaven, as if nought ill
Could happen in so sweet an hour.
Moore.

PICTURE OF.

The tamarind closed her leaves; the mar-
moset
Dream'd on his bough, and played the mi-
mic yet.
Fresh from the lake the breeze of twilight
blew
And vast and deep the mountain-shadows
grew. *Rogers.*

PLEASURE OF.

Now stir the fire, and close the shutters fast,
Let fall the curtains, wheel the sofa round,
And while the bubbling and loud hissing
urn
Throws up a steamy column, and the cups,
That cheer but not inebriate, wait on each,
So let us welcome peaceful evening in.
Cowper.

THE HOUR FOR REFLECTION.

Now the soft hour
Of walking comes; for him who lonely
loves
To seek the distant hills, and there converse
With nature; there to harmonize his heart,
And in pathetic song breathe around
The harmony to others. *Thomson.*

SILENCE OF.

How still the evening is
As hush'd on purpose to grace harmony!
Shakespeare.

Now came still evening on, and twilight
gray,
Had in her sober livery all things clad.
Milton.

Silence hath set her finger with deep touch
Upon creation's brow. Like a young bride
the moon
Lifts up night's curtains, and with counte-
nance mild
Smiles on the beauteous earth, her sleeping
child. *Bigg.*

An eve intensely beautiful; an eve
 Calm as the slumber of a lovely girl
 Dreaming of hope. The rich autumnal
 woods,
 With their innumerable shades and colour-
 ings,
 Are like a silent instrument at rest:
 A silent instrument—whereon the wind
 Hath long forgot to play. *Houseman.*

EVENTS.

COMING.

Coming events cast their shadows before.
Campbell.

EVIDENCE.

ADVANTAGES.

Hear one side, and you will be in the
 dark; hear both sides, and all will be clear.
Haliburton.

EVIL.

CONSEQUENCES OF.

He who will fight the devil with his own
 weapons, must not wonder if he finds him
 an over-match. *South.*

Still we love

The evil we do, until we suffer it.
Johnson.

DEEDS OF.

Nor all that heralds rake from coffin'd clay,
 Nor florid prose, nor honied lies of rhyme,
 Can blazon evil deeds, or consecrate a crime.
Byron.

NO EXCUSE FOR DOING.

The doing evil to avoid an evil cannot be
 good. *Coleridge.*

FEARS OF.

Many surmises of evil alarm the hearts
 of the people. *Longfellow.*

FORBEARANCE IN.

Where evil may be done, 'tis right
 To ponder; where only suffer'd, know,
 The shortest pause is much too long.
Hannah More.

GENIUS OF.

Evil into the mind of God or man
 May come and go, so unapproved, and leave
 No spot or blame behind. *Milton.*

Farewell hope! and with hope, farewell
 fear!

Farewell remorse! all good in me is lost;
 Evil, be thou my good; by thee at least
 Divided empire with heaven's king I hold.
Ibid.

(THINGS,) GOOD IN.

There is some soul of goodness in things
 evil,

Would man observingly distil it out;
 For our bad neighbour makes us early stir-
 rers,

Which is both healthful and good hus-
 bandry.

Besides they are our outward consciences,
 And preachers to us all; admonishing
 That we should dress us fairly for our end.
 Thus we may gather honey from the weed,
 And make a moral of the devil himself.

Shakespeare.

GROWTH OF.

An evil at its birth, is easily crushed, but
 it grows and strengthens by endurance.

Cicero.

No propagation or multiplication is more
 rapid than that of evil, unless it be checked;
 no growth more certain. *Colton.*

LIMITED.

Evil is limited. One cannot form
 A scheme for universal evil. *Bailey.*

MORAL.

By the very constitution of our nature
 moral evil is its own curse. *Chalmers.*

NOT A NECESSITY.

As surely as God is good, so surely there
 is no such thing as necessary evil. *Southey.*

PROPAGATING POWER OF.

This is the curse of every evil deed
 That, propagating still, it brings forth evil
Southey.

NATURAL PROPENSITY TO.

Can the Ethiopian change his skin, or the
 leopard his spots? then may ye also do
 good, that are accustomed to do evil.
Jeremiah xlii, 23.

SHUNNING OF.

Timely advis'd, the coming evil shun!
Prior.

SOURCE OF.

Evil then results from imperfection.
Bailey.

Evil is wrought by want of thought
 As well as want of heart. *Thos. Hood.*

OF A WORD.

Ill deeds are doubled with an evil word.
Shakespeare.

EVILS.

CHOICE OF.

Of two evils the less is always to be chosen.
Thomas a Kempis.

IMAGINARY.

Evils in the journey of life are like the hills which alarm travellers upon their road; they both appear great at a distance, but when we approach them we find that they are far less insurmountable than we had conceived. *Colton.*

REAL.

What is there of good in real evils—they deliver us while they last from the petty despotism of all that were imaginary. *Ibid.*

EXAMINATIONS.

SCHOOL.

Examinations are formidable even to the best prepared, for the greatest fool may ask more than the wisest man can answer.

EXAMPLE.

A BAD.

Whatever parent gives his children good instruction, and sets them at the same time a bad example, may be considered as bringing them food in one hand and poison in the other. *Balguy.*

DOMESTIC.

We are more speedily and fatally corrupted by domestic examples of vice, and particularly when they are impressed on our minds as from authority. *Horace.*

EFFECTS OF.

No man is so insignificant as to be sure his example can do no hurt. *Lord Clarendon.*

FORCE OF.

Example is a motive of very prevailing force on the actions of men. *Rogers.*

INFECTION OF.

Nothing is so infectious as example, and we never do great good or evil without producing the like. We imitate good actions by emulation, and bad ones by the evil of our nature, which shame imprisons until example liberates. *La Rochefoucauld.*

INFLUENCE OF.

Be a pattern to others, and all will go well; for as a whole city is infected by the licentious passions and vices of great men, so it is likewise reformed by their moderation. *Cicero.*

For as the light

Not only serves to show, but render us
Mutually profitable: so our lives,
In acts exemplary, not only win
Ourselves good names, but do to others give
Matter for virtuous deeds, by which we
live. *Chapman.*

Examples hasten deeds to good effects.

Mirror for Magistrates.

Example serves where precept fails.

Example is a living law, whose sway
Men more than all the written laws obey.

Sedley.

Much more profitable and gracious is doctrine by example than by rule. *Spenser.*

NECESSITY OF.

People seldom improve, when they have no other model but themselves to copy.

Goldsmith.

EXCELLENCE.

DIFFICULTY IN ACQUIRING.

Those who attain any excellence, commonly spend life in one common pursuit; for excellence is not often gained upon easier terms. *Johnson.*

HIGHEST QUALITY OF.

A man that is desirous to excel, should endeavor it in those things that are in themselves most excellent. *Epictetus.*

He had the one great quality of excellence—stability.

REWARD, A.

Excellence is never granted to man, but as the reward of labor. It argues, indeed, no small strength of mind to persevere in the habits of industry, without the pleasure of perceiving those advantages which, like the hands of a clock, whilst they make hourly approaches to their point, yet proceed so slowly as to escape observation.

Sir Joshua Reynolds.

EXCESS.

ACTS OF.

To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smoothe the ice, or add another hue
Unto the rainbow, or, with taper-light,
To seek the beauteous eye of heaven to
garnish,
Is wasteful and ridiculous excess.

Shakespeare.

AVOIDED, TO BE.

Allow not nature more than nature needs.
Shakespeare.

DIFFERENT KINDS OF.

The desire of power in excess caused angels to fall; the desire of knowledge in excess caused man to fall; but in charity is no excess, neither can man or angels come into danger by it. *Bacon.*

EVILS OF.

The body, too, with yesterday's excess
Burden'd and tired shall the pure soul de-
press;

Weigh down this portion of celestial birth,
The breath of God, and fix it to the earth.
Francis.

EXCESSES.

YOUTH, OF.

The excesses of our youth are drafts
upon our old age, payable with interest,
about thirty years after date. *Colton.*

EXCUSE.

WORSE THAN A LIE.

An excuse is worse and more terrible
than a lie; for an excuse is a lie guarded.
Pope.

EXCUSES.

SOMETIMES IMPROPER.

And, oftentimes, excusing of a fault,
Doth make a fault the worse by the excuse;
As patches set upon a little breach,
Discredit more in hiding of the fault,
Than did the fault before it was so patch'd.
Shakespeare.

EXECUTION.

THE.

A darker departure is near;
The death-drum is muffled, and sable the
bier. *Campbell.*

EXERCISE.

ADVANTAGES OF.

Weariness

Can snore upon the flint, when resty sloth
Finds the down pillow hard. *Shakespeare.*

In those vernal seasons of the year when
the air is soft and pleasant, it were an in-
jury and sullenness against nature, not to
go out and see her riches, and partake of
her rejoicings with heaven and earth.
Milton.

MENTAL.

By looking into physical causes, our
minds are opened and enlarged; and in
pursuit, whether we take or whether we
lose the game, the chase is certainly of ser-
vice. *Burke.*

NECESSITY OF.

No body's healthful without exercise:

Just wars are exercises of a state;

Virtue 's in motion, and contends to rise,

With generous ascents above a mate.

Aleyn.

RECOMMENDED.

Often try what weight you can support,
And what your shoulders are too weak to
bear. *Roscommon.*

EXERTION.

GOOD AND EVIL OF.

With every exertion, the best of men can
do but a moderate amount of good; but it
seems in the power of the most contempti-
ble individual to do incalculable mischief.
Washington Irving.

EXILE.

THE.

An exile, ill in heart and frame,
A wanderer, weary of the way;
A stranger, without love's sweet claim,
On any heart, go where I may;
Mrs. Osgood.

Beloved country! banish'd from thy shore,
A stranger in this prison house of clay,
The exil'd spirit weeps and sighs for thee!
Heavenward the bright perfections I adore
direct. *Longfellow.*

What exile from himself can flee.

Byron.

EXPECTATION.

DEFERRED.

How slow

This old moon wanes! she lingers my de-
sires,
Like to a stepdame, or a dowager,
Long withering out a young man's revenue.
Shakespeare.

EFFECTS OF.

'Tis expectation makes a blessing dear;
Heaven were not heaven if we knew what
it were. *Herrick.*

IMPATIENCE.

How the time

Loiters in expectation! Then the mind
Drags the dead burden of a hundred years
In one short moment's space. The nimble
heart
Beats with impatient throbs,—sick of delay,
And pants to be at ease. *Havard.*

SELDOM REALIZED.

Oft expectation fails, and most oft there
Where most it promises; and oft it hits
Where hope is coldest, and despair most
sits. *Shakespeare.*

TEDIOUSNESS OF.

So tedious is this day,
As is the night before some festival,
To an impatient child that hath new robes,
And may not wear them. *Ibid.*

WEIGHT OF.

With what a heavy and retarding weight
Does expectation load the wing of time.

Mason.

EXPERIENCE.

COMMON SENSE WITH.

Experience join'd with common sense,
To mortals is a providence. *Green.*

DEARNESS OF.

Experience keeps a dear school, but fools
will learn in no other, and scarcely in that;
for it is true, we may give *advice*, but we
cannot give *conduct*. Remember this; they
that will not be counseled cannot be helped.
If you do not hear reason she will rap you
over your knuckles. *Franklin.*

EXAMPLE OF.

The lives of other men should be regarded
as a mirror, from which we may take ex-
ample, and a rule of conduct for ourselves.

Terence.

ACHIEVED BY INDUSTRY.

He cannot be a perfect man,
Not being try'd and tutor'd in the world;
Experience is by industry achiev'd
And perfected by the swift course of time.

Shakespeare.

INFLUENCE OF.

The petty cares, the minute anxieties, the
infinite littles which go to make up the sum
of human experience, like the invisible
granules of powder, give the last and high-
est polish to a character. *Wm. Matthews.*

LIMITS TO.

Human experience, like the stern lights
of a ship at sea, illumines only the path
which we have passed over. *Coleridge.*

NECESSITY OF.

What matters it that a soldier has a sword
of dazzling finish, of the keenest edge, and
finest temper, if he has never learned the
art of fence. *Wm. Matthews.*

NEGLECTED.

Too high an appreciation of our own tal-
ents is the chief cause why experience
preaches to us all in vain. *Colton.*

SAD.

I had rather have a fool to make me mer-
ry, than experience to make me sad.

Shakespeare.

TEACHER.

Experienced wounded is the school
Where man learns piercing wisdom out of
smart. *Brook.*

Experience teacheth many things, and a-
men are his scholars;

Yet he is a strange tutor, unteaching that
which he hath taught. *Tupper.*

WANT OF.

Ah! the youngest heart has the same
waves within it as the oldest; but without
the plummet which can measure the depths.

Richter.

All is but lip wisdom which wants experi-
ence. *Sir Philip Sydney.*

EXTRAVAGANCE.

FOLLY OF.

The man who builds and wants wherewith
to pay

Provides a home from which to run away.

Young.

RESULTS, EVIL.

Dreading the climax of all human ills,
The inflammation of his weekly bills.

Byron.

EXTREMES.

AVOIDED, TO BE.

Extremes though contrary, have the like
effects;

Extreme heat mortifies like extreme cold;
Extreme love breeds satiety, as well
As extreme hatred; and too violent rigour
Tempt's chastity as much as too much li-
cense. *Chapman.*

CONTIGUOUS.

'Tis in worldly accidents,
As in the world itself, where things most
distant

Meet one another; thus the east and west,
Upon the globe a mathematical point
Only divides; thus happiness and misery,
And all extremes, are still contiguous.

Denham.

FATE OF.

Those edges soonest turn, that are most keen
A sober moderation stands sure,
No violent extremes endure. *Aleyn.*

EYE.

ELOQUENCE OF.

Oh! the eye's eloquence
Twinborn with thought, outstrips the tardy
voice,

Far swifter than the nimble lightning's
flash—

The sluggish thunder peal that follows it.

George Coleman, Jr.

EXPRESSION.

An eye like Mars, to threaten and com-
mand. *Shakespeare.*

A beautiful eye makes silence eloquent,
 a kind eye makes contradiction an assent,
 an enraged eye makes beauty deformed.
 This little member gives life to every part
 about us; and I believe the story of Argus
 implies no more, than that the eye is in
 every part; that is to say, every other part
 would be mutilated, were not its force repre-
 sented more by the eye than even by itself.
Addison.

FEELINGS, INDEX OF.

His dark, pensive eye
 Speaks the high soul, the thought sublime
 That dwells on immortality.
Charlotte Elizabeth.

SILENCE IN.

She has an eye that could speak, though
 her tongue were silent.
Aaron Hill.

THE.

The eye sees not itself
 But by reflection, by some other things.
Shakespeare.

Takes in at once the landscape of the world
 At a small inlet which a grain might close
 And half creates the world we see.

Young.

TRUSTWORTHINESS OF THE.

We credit most our sight; one eye doth
 please
 Our trust, far more than ten ear-witnesses.
Herrick.

EYES.

BELOVED.

Those eyes, those eyes, how full of heaven
 they are,
 When the calm twilight leaves the heaven
 most holy.
 Tell me, sweet eyes, from what divinest star
 Did ye drink in your liquid melancholy?
 Tell me beloved eyes!
Bulwer.

BLUE.

Eyes with the same blue witchery as those
 Of Psyche, which caught Love in his own
 wiles.
From the Italian.

The soft blue eye,
 That looks as it had open'd first in heaven,
 And caught its brightness from the seraph's
 gaze
 As flowers are fairest where the sunbeams
 fall.
Mrs. Hale.

His eye was blue and calm, as is the sky
 In the serenest noon.
Willis.

CHARACTERISTICS OF.

A gray eye is still and sly;
 A roguish eye is the brown;
 The eye of blue is ever true;
 But in the black eye's sparkling spell
 Mystery and mischief dwell.

CLOSED.

Folded eyes see brighter colours than the
 open ever do.
Mrs. Browning.

My eyes make pictures when they are shut.
Coleridge.

FASCINATION OF.

A pair of bright eyes with a dozen glances
 suffice to subdue a man; to enslave him,
 and inflame; to make him even forget;
 they dazzle him so, that the past becomes
 straight way dim to him; and he so prizes
 them, that he would give all his life to pos-
 sess them. What is the fond love of dearest
 friends compared to his treasure? Is mem-
 ory as strong as expectancy, fruition as hun-
 ger, gratitude as desire?
Thackeray.

FEELINGS, INDEX OF.

— Eyes that droop like summer flowers
 Told they could change with shine and
 showers.
L. E. Landon.

That fine part of our constitution, the
 eye, seems as much the receptacle and seat
 of our passions, appetites and inclinations,
 as the mind itself; and at least it is the out-
 ward portal, to introduce them to the house
 within, or rather the common thoroughfare
 to let our affections pass in and out. Love,
 anger, pride, and avarice, all visibly move
 in those little orbs.
Addison.

GREY.

Men with grey eyes are generally keen,
 energetic, and at first cold; but you may
 depend upon their sympathy with real sor-
 row. Search the ranks of our benevolent
 men and you will agree with me.
Dr. Leask.

LIKE THOSE OF A DEMON.

His eyes have all the seeming of a demon's
 that is dreaming.
Poe.

MICROSCOPIC.

With eyes
 Of microscopic power, that could discern
 The population of a dew-drop.
James Montgomery.

USE OF.

Men's eyes were made to look, and let them
 pass.
Shakespeare.

Those eyes,—among thine elder friends

Perhaps they pass for blue;—

No matter—if a man can see,

What more have eyes to do.

O. W. Holmes.

EYES OF WOMEN.

INFLUENCE OF.

Long while I sought to what I might compare

Those powerful eyes, which light my dark spirit;

Yet found I nought on earth, to which I dare

Resemble th' image of their goodly light.

Not to the sun, for they do shine by night;

Nor to the moon, for they are changed never;

Nor to the stars, for they have purer sight;

Nor to the fire, for they consume not ever;

Nor to the lightning, for they still persevere;

Nor to the diamond, for they are more tender;

Nor unto crystal, for nought may they sever;

Nor unto glass, such baseness might offend her;

Then to the Maker's self the likest be;

Whose light doth lighten all that here we see.

Spenser.

From women's eyes this doctrine I derive;
They sparkle still the right Promethean fire;

They are the books, the arts, the academies,
That show, contain, and nourish all the world,

Else, none at all in aught proves excellent.

Shakespeare.

LAUGHING.

Those laughing orbs that borrow

From azure skies the light they wear,

Are like heaven—no sorrow

Can float o'er hues so fair.

Mrs. Osgood.

FACE.

BEAUTY OF THE.

But then her face,

So lovely, yet so arch, so full of mirth,

The overflowings of an innocent heart.

Rogers.

Fire burns only when we are near it, but
a beautiful face burns and inflames, though
at a distance.

Xenophon.

BOOK, A.

Your face my thane, is as a book where
men may read strange matters.

Shakespeare.

CHANGES OF THE.

How much her grace is alter'd on the sudden!

How long her face is drawn! How pale she looks.

And of an earthly cold! Mark you her eyes?

Shakespeare.

DEATH, IN.

Her face was like an April morn,

Clad in a win'try cloud;

And clay-cold was her lily hand,

That held her sable shroud. *Mallet.*

DOUBTFUL, A.

His face was of the doubtful kind;

That wins the eye and not the mind.

Scott.

INDEX TO THE MIND.

'Tis not thy face, though that by nature's made

An index to thy soul, though there display'd

We see thy mind at large, and through thy skin

Peeps out that courtesy which dwells within.

Churchill.

NOT ALWAYS AN INDEX OF MIND.

So nature has decreed: so oft we see

Men passing fair; in outward lineaments

Elaborate; less, inwardly exact. *Phillips.*

In vain we fondly strive to trace

The soul's reflection in the face;

In vain we dwell on lines and crosses,

Crooked mouths and short probosces;

Boobies have looked as wise and bright

As Plato and the Stagyrice

And many a sage and learned skull

Has peeped through windows dark and dull.

Moore.

Nature cuts queer capers with men's
phizzes at times, and confounds all the deductions of philosophy. Character does not put all its goods, sometimes not any of them, in its shop-window. *Wm. Matthews.*

There's no art

To find the mind's construction in the face.

Shakespeare.

TITLE-PAGE, A.

That same face of yours looks like the title-page to a whole volume of roguery.

Colley Cibber

The countenance may be rightly defined as the title-page which heralds the contents of the human volume, but, like other title-pages, it sometimes puzzles, often misleads, and often says nothing to the purpose.

Wm. Matthews.

FACTION

AVOIDED, TO BE.

Avoid the politic the factious fool,
The busy, buzzing, talking harden'd knave;
The quaint smooth rogue that sins against
his reason,
Calls saucy loud sedition public zeal,
And mutiny the dictates of his spirit.

Otway.

DANGERS OF.

Seldom is faction's ire in haughty minds
Extinguish'd but by death: it oft like fire
Suppress'd, breaks forth again, and blazes
higher.

May.

FALSITY OF.

So false is faction, and so smooth a liar,
As that it had never had a side entire.

Daniel.

FACTS.

ADVANTAGES OF.

One fact is better than one hundred analogies.

From principles is derived probability;
but truth, or certainty, is obtained only from facts.

FALSE.

The Right Honorable Gentleman is indebted to his memory for his jests and to his imagination for his facts.

Sheridan.

FOOD TO THE MIND.

Facts are to the mind the same thing as food to the body. On the due digestion of facts depends the strength and wisdom of the one, just as vigour and health depend on the other. The wisest in council, the ablest in debate, and the most agreeable in the commerce of life, is that man who has assimilated to his understanding the greatest number of facts.

Burke.

FAIL.

Macbeth.—If we should fail—

Lady M.—We fail?

But screw your courage to the sticking place
And we'll not fail.

Shakespeare.

WORD, NO SUCH.

In the lexicon of youth, which fate reserves
For a bright manhood, there is no such word
As *fail*.

Bulwer.

FAILURE.

CAUSES OF.

What keeps persons down in the world, besides lack of capacity, is not a philosophical contempt of riches or honors, but thoughtlessness and improvidence, a love of sluggish torpor, and of present gratification. It is not from preferring virtue to wealth—the goods of the mind to those of fortune—that they take no thought for the morrow; but from want of forethought and stern self-command. The restless, ambitious man too often directs these qualities to an unworthy object; the contented man is generally deficient in the qualities themselves. The one is a stream that flows too often in a wrong channel, and needs to have its course altered; the other is a stagnant pool.

Wm. Matthews.

IN GREAT OBJECTS.

There is not a fiercer hell than failure in a great object.

Keats.

FAIRY.

THE.

Beautiful spirit! with thy hair of light,
And dazzling eyes of glory, in whose form
The charms of earth's least mortal daughters grow

To an unearthly stature, in an essence
Of purer elements; while the hues of youth—

Carnation'd like a sleeping infant's cheek,
Rock'd by the beatings of her mother's heart,

Or the rose tints, which summer's twilight leaves

Upon the lofty glacier's virgin snow,

The blush of earth, embracing with her heaven—

Tinge thy celestial aspect, and make tame
The beauties of the sunbow which bends
o'er thee.

Byron.

FAIRIES.

FANTASY, A.

A thousand fantasies
Begin to throng into my memory,
Of calling shapes and beck'ning shadows dire,
And airy tongues that syllable men's names
On sands, and shores, and desert wildernesses.

Milton.

GAMBOLS OF THE.

The tender violets bent in smiles
To elves that sported nigh

Tossing the drops of fragrant dew

To scent the evening sky :

They kiss'd the rose in love and mirth,

And its petals fairer grew ;

A shower of pearly dust they brought,

And o'er the lily threw.

Mrs. E. Oakes Smith.

Oft fairy elves,

Whose midnight revels by a forest side,

Or fountain, some belated peasant sees,

Or dreams he sees, while o'erhead the moon

Sits arbitress, and nearer to the earth

Wheels her pale course, they on their mirth

and dance

Intent, with jocund music charm his ear ;

At once with joy and fear his heart re-

bounds.

Milton.

About this spring, if ancient fame say true,

The dapper elves their moonlight sports

renew ;

Their pigmy king and little fairy queen

In circling dances gamboll'd on the green,

With tuneful sprites a merry concert made,

And airy music warbled through the shade.

Pope.

MUSIC OF THE.

Their harps are of the amber shade,

That hides the blush of waking day,

And every gleaming string is made

Of silvery moonshine's lengthen'd ray.

Drake.

POWER OF THE.

In silence sad,

Trip we after the night's shade ;

We the globe can compass soon,

Swifter than the wand'ring moon.

Shakespeare.

THE.

Did you ever hear

Of the frolic fairies dear ?

They're a blessed little race,

Peeping up in fancy's face,

In the valley, on the hill,

By the fountain and the rill ;

Laughing out between the leaves

That the loving summer weaves.

Mrs. Osgood.

FAIRY LAND.

Wherever is love and loyalty, great purposes and lofty souls, even though in a hovel or a mine, there is fairy-land. *Kingsley.*

FAITH.

BENEFITS OF.

There never was found in any age of the world, either philosopher or sect, or law or discipline, which did so highly exalt the public good as the Christian faith. *Bacon.*

BRIDGE, A.

Faith builds a bridge across the gulf of death,

To break the shock blind nature cannot shun,

And lands thought smoothly on the further shore. *Young.*

CHAIN, A.

Faith is the subtle chain

That binds us to the Infinite ; the voice

Of a deep life within, that will remain

Until we crowd it thence.

Mrs. E. Oakes Smith.

CHARACTERISTICS OF.

Entireness, illimitableness, is indispensable to faith. What we believe we must believe wholly and without reserve ; wherefore the only perfect and satisfying object of faith is God. A faith that sets bounds to itself, that will believe so much and no more, that will trust thus far and no further, is none.

CHEERFUL, A.

Nought shall prevail against us, or disturb

Our cheerful faith, that all which we behold

Is full of blessings.

Wordsworth.

DEFINITION OF.

Faith is the substance of things hoped for, the evidence of things not seen.

Hebrews xi, 1.

Faith is the soul going out of itself for all its wants. *Boston.*

FANATIC.

But faith, fanatic faith, once wedded fast

To some dear falsehood, hugs it to the last.

Moore.

HAPPINESS OF.

None live so easily, so pleasantly, as those that live by faith. *Matthew Henry.*

INSPIRED BY HEAVEN.

If faith with reason never doth advise,

Nor yet tradition leads her, she is then

From heav'n inspir'd ; and secretly grows wise

Above the schools, we know not how or when. *Davenant.*

INTUITION AN.

One in whom persuasion and belief

Had ripened into faith, and faith become

A passionate intuition.

Wordsworth.

LIGHT, A.

Faith lights us through the dark to Deity.

Davenant.

LINK BETWEEN GOD AND MAN.

Religion is the true Philosophy!

Faith is the last great link 'twixt God and man.

Bigg.

MODES OF.

For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right.

Pope.

PENCIL OF THE SOUL.

Faith is the pencil of the soul
That pictures heavenly things.

Burbidge.

PROVING, NEEDLESS OF.

Let none henceforth seek needless cause to
approve

The faith they owe; when earnestly they
seek

Such proof, conclude they then begin to fail.

Milton.

REASON AND.

True faith and reason are the soul's two
eyes;

Faith evermore looks upward, and describes
Objects remote; but reason can discover
Things only near,—sees nothing that's
above her;

They are not mates,—often disagree,
And sometimes both are clos'd and neither
see.

Faith views the sun, and reason but the
shade;

One courts the mistress, th'other woos the
maid;

That sees the fire, this only but the flint;
The true-bred Christian always looks
asquint.

Quarles.

REPOSE OF REASON.

Faith is not reason's labour, but repose.

Young.

ROOT OF GOOD WORKS.

Faith is the root of all good works. A
root that produces nothing is dead.

Bishop Wilson.

STEPS OF.

The steps of faith

Fall on the seeming void, and find

The rock beneath.

Whittier.

STRENGTH OF.

Though he slay me, yet will I trust in him.

Job xiii, 15.

NO TRICKS IN.

There are no tricks in plain simple faith.

Shakespeare.

IN TIME OF TROUBLE.

Although the fig tree shall not blossom,
neither shall fruit be in the vines; the labour of the olive shall fail, and the fields

shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord. I will joy in the God of my salvation.

Habakkuk iii, 17

TRUE.

True faith nor biddeth nor abideth form,
The bended knee, the eye uplift, is all
Which men need render; all which God
can bear.

What to the faith are forms? A passing
speck,

A crow upon the sky.

Bailey.

When the soul grants what reason makes
her see,

That is true faith, what's more's credulity.

Sir F. Fane.

WITH WORKS.

Works without *faith* are like a fish without water, it wants the element it should live in. A building without a basis cannot stand; faith is the foundation, and every good action is as a stone laid.

Feltham.

WORKS AND.

We should act with as much energy as those who expect everything from themselves; and we should pray with as much earnestness as those who expect everything from God.

Colton.

Therefore love and believe; for works will follow spontaneous,

Even as the day does the sun; the right from the good is an offspring,

Love in a bodily shape; and Christian works are no more than

Animate faith and love, as flowers are the animate spring-time.

Longfellow.

PERHAPS WRONG.

His *faith* perhaps, in some nice tenets
might

Be wrong; his *life*, I'm sure, was in the
right.

Cowley.

FALL.

BRAVE, OF THE.

Who bravely fall have this one happiness
Above the conqueror; they share his fame,
And have more love, and an envy'd name,

Crown.

GREATNESS OF.

I've touch'd the highest point of all my
greatness:

And from that full meridian of my glory
I haste now to my setting. I shall fall,
Like a bright exhalation in the evening
And no man see me more.

Shakespeare.

FALSEHOOD.

APPEARANCE OF.

A goodly apple rotten at the heart;
O, what a goodly outside falsehood hath!

Shakespeare.

AVOIDED, TO BE.

Let falsehood be a stranger to thy lips;
Shame on the policy that first began
To tamper with the heart to hide its
thoughts!

And doubly shame on that inglorious
tongue,

That sold its honesty and told a lie.

Havard.

CONCEALED.

Falsehood often lurks

Upon the tongue of him, who, by self-praise,
Seeks to enhance his value, in the eyes
Of those with whom he mingles.

Geo. J. Bennett.

CONTEMPT FOR.

We hear, indeed, but shudder while we
hear,

The insidious falsehood, and the heartless
jeer;

For each dark libel that thou likst to shape,
Thou may'st from law, but not from scorn,
escape;

The pointed finger, cold averted eye,
Insulted virtue's hiss—thou canst not fly.

Charles Sprague.

COWARDICE OF.

Dishonour waits on perfidy. The villian
Should blush to think a falsehood: 'Tis the
crime

Of cowards.

C. Johnson.

The seal of truth is on thy gallant form,
For none but cowards lie.

Murphy.

CULPABILITY OF.

A lie should be trampled on and extin-
guished wherever found. I am for fumi-
gating the atmosphere, when I suspect that
falsehood, like pestilence, breathes around
me.

Carlyle.

HYPOCRISY OF.

What wit so sharp is found in age or youth,
That can distinguish truth from treachery?
Falsehood puts on the face of simple truth
And masks, i' th' habit of plain honesty,
When she in heart intends most villainy.

Mirror for Magistrates.

ILLIMITABLE EFFECTS OF.

Every lie, great or small, is the brink of
a precipice, the depth of which nothing but
omniscience can fathom.

Reade.

STING, OF THE.

The sting of falsehood loses half its pain
If our own souls bear witness—we are true.

Mrs. Hale.

UNIVERSALITY OF.

How false are men, both in their heads and
hearts;

And there is falsehood in all trades and arts.
Lawyers deceive their clients by false law;
Priests by false-gods, keep all the world in
awe.

For their false tongues such flatt'ring knaves
are rais'd,

For their false wit, scribblers, by fools are
prais'd.

Crown.

Falsehood and fraud shoot up in every soil
The product of all climes.

Addison.

FAME.

ASPIRATIONS OF.

Who that surveys this span of earth we
press,

This speck of life in Time's great wilder-
ness,

This narrow isthmus 'twixt two boundless
seas,

The past the future two eternities!—

Would sully the bright spot, or leave it bare,
When he might build him a proud temple
there;

A name that long shall hallow all its space,
And be each purer soul's high resting-place?

Moore.

BUBBLE, A.

Of boasting more than of a bomb afraid,

A soldier should be modest as a maid:

Fame is a bubble the reserv'd enjoy;

Who strive to grasp it, as they touch de-
stroy;

'Tis the world's debt to deeds of high de-
gree

But if you pay yourself, the world is free.

Young

BURDEN, A.

Fame is an ill you may with ease obtain,

A sad oppression to be borne with pain;

And when you would the noisy clamour
drown,

You'll find it hard to lay the burden down.

Cooke.

COVETED, NOT TO BE.

Be not liquorish after fame, found by ex-
perience to carry a trumpet, that doth for
the most part congregate more enemies than
friends.

Osborn.

DEFINITIONS OF.

What's fame? a fancied life in others' breath.

A thing beyond us, ev'n before our death.
Pope.

And what is fame, that flutt'ring noisy sound,

But the cold lie of universal vogue?
H. Smith.

Fame is a public mistress, none enjoys
But more or less, his rival's peace destroys.
Pope.

DESPISED, NOT TO BE.

I courted fame but as a spur to brave
And honest deeds; and who despises fame
Will soon renounce the virtues that de-
serve it.
Mallet.

DIFFICULTIES OF.

Ah! who can tell how hard it is to climb
The steep where fame's proud temple shines
afar?
James Beattie.

END OF.

What is the end of fame? 'Tis but to fill
A certain portion of uncertain paper.
Byron.

ILLUSIVENESS OF.

Who grasp'd at earthly fame
Grasp'd wind, nay worse, a serpent grasp'd
that through
His hand slid smoothy and was gone; but
left
A sting behind which wrought him endless
pain.
Pollok.

'Tis something, nothing, words, illusion,
wind.
Byron.

INSIGNIFICANCE OF.

'Tis as a snow-ball which derives assistance
From every flake, and yet rolls on the same,
Even till an iceberg it may chance to grow,
But after all 'tis nothing but cold snow.
Ibid.

LOVE OF.

I am not covetous for gold . . .
But if it be a sin to covet honour
I am the most offending soul alive.
Shakespeare.

NICHE IN THE TEMPLE OF.

In Fame's temple there is always a niche
to be found for rich dunces, importunate
scoundrels or successful butchers of the
human race.
Zimmerman.

PHANTOM, A.

Of all the phantoms fleeting in the mist
Of time, though meagre all and ghostly thin;
Most unsubstantial, inessential shade
Was earthly fame.
Pollok.

POSTHUMOUS.

Vain empty words

Of honor, glory, and immortal fame,
Can these recall the spirit from its place,
Or re-inspire the breathless clay with life?
What tho' your fame with all its thousand
trumpets,
Sound o'er the sepulchres, will that awake
The sleeping dead?
Sewell.

If a man do not erect in this age his own
tomb ere he dies, he shall live no longer in
monument than the bell rings, and the
widow weeps.
Shakespeare.

PRATTING GOSSIP.

A prattling gossip, on whose tongue
Proof of perpetual motion hung,
Whose lungs in strength of lungs surpass,
Like her own trumpet made of brass;
Who with a hundred pair of eyes
The vain attacks of sleep defies;
Who with a hundred pair of wings
News from the farthest quarters brings;
Sees, hears, and tells, untold before,
All that she knows—and ten times more.
Churchill.

SILENCE, WAY TO.

Fame may be compared to a scold; the
best way to silence her is to let her alone,
and she will at last be out of breath in blow-
ing her own trumpet.
Fuller.

SPUR TO ACTION.

Fame is the spur that the clear spirit doth
raise
(That last infirmity of noble minds)
To scorn delights and live laborious days;
But the fair guerdon when we hope to find,
And think to burst out into sudden blaze,
Comes the blind Fury with the abhorr'd
shears,
And slits the thin-spun life.
Milton.

TRANSCIENCY OF.

Fame, if not double-faced, is doubled-
mouth'd,
And with contrary blast proclaims most
deeds;
On both his wings—one black, the other
white—
Bears greatest names in his wild airy flight.
Milton.

TRUE.

The fame that a man wins himself is best;
That he may call his own; honours put on
him
Make him no more a man than his clothes
do,

Which are as soon ta'en off; for in the
warmth
The heat comes from the body, not the
weeds;
So man's true fame must strike from his
own deeds. *Middleton.*

VAIN PRIZE.

What so foolish as the chase of fame?
How vain the prize! how impotent our aim!
For what are men who grasp at praise sub-
lime,
But bubbles on the rapid stream of time
That rise and fall, that swell, and are no
more,
Born and forgot, ten thousand in an hour.

Young.

VALUE OF.

I would give all my fame for a pot of ale
and safety. *Shakespeare.*

FAMINE.

HORROR OF.

This famine has a sharp and meagre face;
'Tis death in an undress of skin and bone,
Where age and youth, their landmark ta'en
away,
Look all one common sorrow. *Dryden.*

FANATACISM.

CRUELTY OF.

There is no cruelty so inexorable and un-
relenting as that which proceeds from a
bigoted and presumptuous supposition of
doing service to God. The victim of the
fanatical persecutor will find that the
stronger the motives he can urge for mercy
are, the weaker will be his chance for ob-
taining it, for the merit of his destruction
will be supposed to rise in value, in propor-
tion as it is effected at the expense of every
feeling both of justice and of humanity.

Colton.

DEFINITION OF.

Fanatacism is such an overwhelming im-
pression of the ideas relating to the future
world as disqualifies for the duties of life.

Robert Hall.

INCONSISTENCY OF.

The Puritans hated bearbaiting not be-
cause it gave pain to the bear, but because
it gave pleasure to the spectators.

Macaulay.

FANCY.

DANGER OF.

Woe to the youth whom fancy gains
Winning from reason's hand the reins.

Scott.

DREAMS OF.

So fancy dreams. Disprove it if ye can,
Ye reas'ners broad awake, whose busy
search
Of argument, employ'd too oft amiss,
Sifts half the pleasures of short life away.

Cowper.

FAIRY, A.

Fancy is a fairy, that can hear
Ever, the melody of nature's voice,
And see all lovely visions that she will.

Mrs. Osgood

FANTASIES OF.

So full of shapes is fancy,
That it alone is high fantastical.

Shakespeare.

FREEDOM OF.

In maiden meditation fancy free.

Ibid.

ILLUSIONS OF.

Where'er we turn, by fancy, charm'd we
find

Some sweet illusion of th' created mind,
Oft wild of wing, she calls the soul to rove
With humbler nature, in the rural grove,
Where swains contented own the quiet
scene,

And twilight fairies tread the circled green.
Dress'd by her hand, the woods and valleys
smile,

And spring diffusive decks the enchanted
isle. *Collins.*

INDULGENCE IN.

Fancy and humour, early and constantly
indulged in, may expect an old age over-
run with follies.

Watts.

PERSEVERANCE OF.

All impediments in fancy's course are mo-
tives of more fancy. *Shakespeare.*

SOURCE OF.

Tell me where is fancy bred,
Or in the heart, or in the head?
How begot, how nourished?
It is engendered in the eyes,
With gazing fed; and fancy dies
In the cradle where it lies.

Ibid.

FAREWELL.

ANGUISH OF.

'Twere vain to speak, to weep, to sigh;
Oh, more than tears of blood can tell
When wrung from guilt's expiring eye,
Are in the word farewell—farewell.

Byron.

And like some low and mournful spell,
To whisper but one word—farewell.

Park Benjamin.

The bitter word which closed all earthly friendships.

And finished every feast of love—farewell.
Pollok.

I never speak the word farewell!
But with an utterance faint and broken;
A heart-sick yearning for the time
When it should never more be spoken.
Catharine Bowles.

INEVITABILITY OF.

Farewell a word that must be, and hath been,
A sound which makes us linger;—yet—farewell.
Byron.

FASHION.

EVIL INFLUENCE OF.

Fashion, leader of a chatt'ring train,
Whom man for his own hurt permits to reign,
Who shifts and changes all things but his shape,
And would degrade her vot'ry to an ape,
The fruitful parent of abuse and wrong,
Hold a usurp'd dominion o'er his tongue,
There sits and prompts him to his own disgrace,
Prescribes the theme, the tone, and the grimace,
And when accomplish'd in her wayward school,
Calls gentleman whom she has made a fool.
Cowper.

EXTRAVAGANCE OF.

I see that fashion wears out more apparel
than the man.
Shakespeare.

FOLLY OF.

We laugh heartily to see a whole flock of
sheep jump because one did so; might not
one imagine that superior beings do the
same by us, and for exactly the same reason?
Greville.

FOOLS, LAW OF THE.

Custom is the law of one description of
fools and fashion of another; but the two
parties often clash; for precedent is the
legislator of the first, and novelty of the
last.
Colton.

INFLUENCE OF.

Where doth the world thrust forth a vanity
(Lo, be it new, there's no respect how vile)
That is not quickly buzz'd into the ears?
Shakespeare.

MODERATION RESPECTING.

Be neither too early in the fashion, nor
too long out of it; nor at any time in the
extremes of it.
Lavater.

RESISTING.

He alone is a man, who can resist the
genius of the age, the tone of fashion, with
vigorous simplicity and modest courage.
Ibid.

USE OF.

Fashion—a word which knaves and fools
may use

Their knavery and folly to excuse.
Churchill.

VARIABLENESS OF.

Fashions that are now call'd new
Have been worn by more than you,
Elder times have worn the same
Though the new ones got the name.
Middleton.

Our dress still varying, nor to forms confined,
Shifts like the sands, the sport of every
wind.
Propertius.

FASTIDIOUSNESS.

DEFINITION OF.

Fastidiousness is the envelope of indel-
cacy.
Haliburton.

FATE.

DISBELIEF IN.

Fate hath no voice but the heart's impulse.
Schiller.

GUIDANCE OF.

Success, the mark no mortal wit,
Or surest hand, can always hit;
For whatsoe'er we perpetrate,
We do but row; we're steer'd by fate,
Which in success oft disinherits,
For spurious causes, noblest merits.
Butler.

HIDDEN.

But God has wisely hidden from human
sight

The dark decrees of future fate,
And sown their seeds in depth of night;
He laughs at all the giddy turns of state,
When mortals search too soon, and fear
too late.
Dryden.

Heaven from all creatures hides the book of
Fate.
Pope.

IMPARTIALITY OF.

With equal pace, impartial fate,
Knocks at the palace and the cottage gate.
Horace.

INEVITABILITY OF.

Alas, what stay is there in human state,
Or who can shun inevitable fate?
The doom was written, the decree was past,
Ere the foundations of the world were cast.
Dryden.

We defy augury; there is a special providence in the fall of a sparrow. If it be now, 'tis not to come; if it be not to come, it will be now; if it be not now, yet it will come: the readiness is all. *Shakespeare.*

ETERNAL JUSTICE OF.

The gods are just;
But how can finite measure infinite?
Whatever is, is in its causes just,
Since all things are by fate. *Dryden.*

NECESSITY AND.

All things are in fate, yet all things are not decreed by fate. *Plato.*

What must be, shall be; and that which is a necessity to him that struggles, is little more than choice to him that is willing.

Seneca.

A strict belief in fate is the worst of slavery; imposing upon our necks an everlasting lord or tyrant, whom we are to stand in awe of, night and day; on the other hand there is some comfort, that God will be moved by our prayers; but this imports an inexorable necessity. *Epicurus.*

THE STROKE OF.

Fate steals along with silent tread,
Found oftenest in what least we dread;
Frowns in the storm with angry brow,
But in the sunshine strikes the blow.

Cowper.

FAULT.

FINDING.

Just as you are pleased at finding fault,
you are displeased at finding perfections.

Lavater.

FAULTS.

BLINDNESS TO OUR OWN.

The faults of our neighbors with freedom we blame,
But tax not ourselves, though we practice the same.

Cunningham.

Every man has a bag, hanging before him, in which he puts his neighbour's faults, and another behind him, in which he stows his own.

Shakespeare.

O wad some pow'r the giftie gie us
To see oursels as others see us!

It wad frae mony a blunder free us,
And foolish notion.

Burns.

EXCUSING OF.

Excusing of a fault
Doth make the fault worse by the excuse.

Shakespeare.

Bad men excuse their faults, good men will leave them.

Johnson.

WOMEN OF.

Men have many faults;
Poor women have but two;
There's nothing good they say,
And nothing right they do.

Anon.

FEAR.

ABSURDITY OF.

There needs no other charm, nor conjurer,
To raise infernal spirits up, but fear,
That makes men pull their horns in like a snail,
That's both a prisoner to itself and jail;
Draws more fantastic shapes than in the grains
Of knotted wood in some men's crazy brains,
When all the cocks they see, and bulls,
Are only in the insides of their skulls.

Butler.

AGONY OF.

Oh! that fear

When the heart longs to know, what it is
death to hear.

Croly.

BEGINNINGS OF.

In politics, what begins in fear usually ends in folly.

Coleridge.

In morals, what begins in fear usually ends in wickedness; in religion, what begins in fear usually ends in fanaticism. Fear, either as a principle or a motive, is the beginning of all evil.

Mrs. Jameson.

CHARACTERISTICS OF.

Of all base passions fear is most accurs'd.

Shakespeare.

Fear makes devils of cherubims.

Ibid.

Fear is the tax that conscience pays to guilt.

Sewell.

Fear is the last of ills

In time we hate that which we often fear.

Shakespeare.

Fear though blind is swift and strong.

Dr. Mackay.

CAST OUT BY LOVE.

There is no fear in love, but perfect love casteth out fear, because fear hath torment.

1 John iv, 18.

CONCEALED, OFTEN.

Fear is often concealed by a show of daring

Lucan.

DEFINITION OF.

Fear is the white lipp'd sire
Of subterfuge and treachery.

Mrs. Sigourney.

EFFECTS OF.

My blood ran back
My shaking knees against each other
knock'd !
On the cold pavement down I fell entranc'd ;
And so unfinished left the horrid scene !

Dryden.

I feel my sinews slacken'd with the fright
And a cold sweat thrills down all o'er my
limbs,
As if I were dissolving into water. *Ibid.*

His horrid image doth unfix my hair,
And make my seated heart knock at my
ribs,
Against the use of nature. *Shakespeare.*

His hand did quake
And tremble like a leaf of aspen green,
And troubled blood through his pale face
was seen,
As it a running messenger had been.

Spenser.

Desponding fear, of feeble fancies full
Weak and unmanly, loosens every power.

Thomson.

EVILS OF.

Fear naturally represses invention, benevolence, ambition ; for in a nation of slaves, as in the despotic governments of the East, to labour after fame is to be a candidate for danger.

Goldsmith.

GUILT, ATTENDS.

Fear on guilt attends, and deeds of darkness
The virtuous breast ne'er knows it.

Havard.

INFLUENCE OF.

The passion of fear (as a modern philosopher informs me,) determines the spirits of the muscles of the knees, which are instantly ready to perform their motion, by taking up the legs with incomparable celerity, in order to remove the body out of harm's way.

Shaftsbury.

PAINFULNESS OF.

Fear is far more painful to cowardice, than death to true courage.

Sir Philip Sidney.

TROUBLES OF.

The thing in the world I am most afraid of is fear, and with good reason, that passion alone in the trouble of it exceeding all other accidents.

Montaigne.

A TYRANT.

The dread of evil is the worst of ill ;
A tyrant, yet a rebel dragging down

The clear-eyed judgment from its spiritual throne,
And leagu'd with all the base and blacker thoughts,

To overwhelm the soul.

Proctor.

FEARS.

DEFINITION OF.

What are fears but voices airy ?

Whispering harm where harm is not .

And deluding the unwary

Till the fatal bolt is shot !

Wordsworth.

FEASTING.

ABUNDANCE OF.

There's no want of meat, sir ;

Portly and curious viands are prepared,

To please all kinds of appetites.

Massinger.

CONSIST NOT IN FEEDING.

It is not the quantity of the meat, but the cheerfulness of the guests, which makes the feast.

Lord Clarendon.

Mingles with the friendly bowl
The feast of reason and the flow of soul.

Pope.

NOISE OF.

Dire was the clang of plates, of knife and fork

That mer'cless fell like tomahawks to work.

Dr. Wolcot.

PUBLIC.

But 'twas a public feast, and public day—
Quite full, right dull, guests hot, and dishes cold,

Great plenty, much formality, small cheer,
And every body out of their own sphere.

Byron.

FEATURES.

Features—the great soul's apparent seat.

Bryant.

FEELING.

ACTING.

It is far more easy not to feel, than always to feel rightly, and not to act, than always to act well. For he that is determined to admire only that which is beautiful, imposes a much harder task upon himself than he that, being determined not to see that which is the contrary, effects it by simply shutting his eyes.

Colton.

DEBASING.

Who can all sense of other's ills escape
Is but a brute, at best, in human shape.

Tate.

ELEVATING.

The last, best fruit which comes to perfection, even in the kindest soul, is, tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, philanthropy toward the misanthropic.

Richter.

FELLOW.

A fellow-feeling makes one wondrous kind.

Garrick.

— would help others, out of a fellow-feeling.

Burton.

FEELINGS.

WITHOUT REASON.

Fine feelings, without vigour of reason, are in the situation of the extreme feather of a peacock's tail—dragging in the mud.

Foster.

YOUTH OF.

Feeling in the young precedes philosophy, and often acts with a more certain aim.

Wm. Carleton.

FICTIONS.

More strange than true, I never may believe
These antique fables, nor these fairy toys.

Shakespeare.

FIDELITY.

DEVOTEDNESS OF.

Faithful found

Among the faithless, faithful only he;
Among innumerable false, unmoved,
Unshaked, unsexed, untrifled;
His loyalty he kept, his love, his zeal
Nor number, nor example with him
wrought

To swerve from truth, or change his constant mind

Though single.

Milton.

She is as constant as the stars

That never vary, and more chaste than they.

Proctor.

Come rest in this bosom, my own stricken
dear!

Tho' the herd hath fled from thee, thy home
is still here;

Here still is the smile that no cloud can
o'ercast,

And the heart and the hand all thine own
to the last.

Moore.

His words are bonds, his oaths are oracles;
His love sincere, his thoughts immaculate;
His tears pure messengers sent from his
heart;

His heart as far from fraud as heaven from
earth.

Shakespeare.

Oh! the tender ties,

Close twisted with the fibres of the heart!
Which broken, break them, and drain off
the soul

Of human joy, and make it pain to live.

Young.

FIEND.

THE.

Satan—the impersonation of that mixture
of the bestial, the malignant, the impious,
and the hopeless, which constitute the
fiend—the enemy of all that is human and
divine.

Mrs. Jameson.

FINIS.

My pen is at the bottom of a page,
Which being finished, here the story ends;
'Tis to be wish'd it had been sooner done,
But stories somehow lengthen when begun.

Byron.

FINERY.

DECEPTIVE.

All that glisters is not gold,
Gilded tombs do worms enfold.

Shakespeare.

FIRE.

METAPHORS INTRODUCING.

Behold how great a matter a little fire
kindleth.

James iii, 5.

And where two raging fires meet together,
They do consume the thing that feeds their
fury.

Shakespeare.

From a little spark may burst a mighty
flame.

Dante.

Fire that's closest kept burns most of all.

Shakespeare.

From small fires comes oft no small mis-
hap.

Geo. Herbert.

FIRESIDE.

DEFINITION OF.

The cat's Eden.

Southey.

FIRMNESS.

DEFINITION.

That profound firmness which enables a
man to regard difficulties but as evils to be
surmounted, no matter what shape they
may assume.

Cockton.

ESTIMATION OF.

Firmness, both in sufferance and exertion,
is a character which I would wish to pos-
sess. I have always despised the whining
yelp of complaint, and the cowardly, feeble
resolve.

Burns.

SPIRIT OF A.

I said to Sorrow's awful storm,
That beat against my breast,
Rage on—thou may'st destroy this form,
And lay it low at rest;
But still the spirit that now brooks
Thy tempest raging high,
Undaunted on its fury looks
With steadfast eye. *Mrs. Stoddard.*

FIRST AND LAST.

First must give place to last, because last
must have his time to come; but last gives
place to nothing, for there is not another to
succeed. *Bunyan.*

FLATTERERS.

BEAST, A TAME.
Of all wild beasts preserve me from a tyrant;
Of all tame—a flatterer. *Johnson.*

CONTEMPT FOR.

O villains, vipers, damn'd without redemp-
tion!
Dogs, easily won to fawn on any man!
Shakespeare.

THE LOWEST OF MANKIND.

Hold!
No adulation!—'tis the death of virtue!
Who flatters, is of all mankind the lowest
Save him who courts the flattery.
Hannah More.

MEETING OF.

When flatterers meet the devil goes to
dinner. *De Foe.*

NOT FRIENDS.

Every one that flatters thee,
Is no friend in flattery. *Ibid.*

SYCOPHANCY OF.

You play the spaniel
And think with wagging of your tongue to
win me. *Shakespeare.*

FLATTERY.

CAUTION AGAINST.

Beware of flattery, 'tis a flowery weed
Which oft offends the very idol vice
Whose shrine it would perfume. *Fenton.*

COIN, A BASE.

Flattery is a sort of bad money, to which
our vanity gives currency. *La Rochefoucauld.*

DANGER.

Flattery is an ensnaring quality, and
leaves a very dangerous impression. It
swells a man's imagination, entertains his
vanity, and drives him to a doting upon his
own person. *Jeremy Collier.*

DECEITFULNESS OF.

People generally despise where they
would flatter, and cringe to those they
would gladly overtop; so that truth and
ceremony are two things. *Antoninus.*

DEFEATS ITSELF.

We do not always like people the better
for paying us *all* the court which we our-
selves think our due. *Greville.*

DESIRE FOR.

Of praise a mere glutton, he swallow'd what
came,
And the puff of a dunce he mistook it for
fame;
'Till his relish grown callous, almost to dis-
ease,
Who pepper'd the highest was surest to
please. *Goldsmith.*
Of folly, vice, disease, men proud we see,
And (stranger still!) of blockhead's flattery,
Whose praise defames; as if a fool should
mean,
By spitting in your face, to make it clean.
Young.

EASINESS OF.

Men find it more easy to flatter than to
praise. *Richter.*

INFLUENCE OF.

O flattery!
How soon thy smooth insinuating oil
Supplies the toughest fool. *Fenton.*

INSIPID.

This barren verbiage current among men,
Light coin, the tinsel clink of compliment.
Tennyson.

OFFENSIVENESS OF.

Nothing is so great an instance of ill-
manners as flattery. If you flatter all the
company you please none; if you flatter
only one or two, you affront all the rest.

Swift.

PENALTY OF.

He who can listen pleased to such applause,
Buys at a dearer rate than I dare purchase,
And pays for idle air with sense and virtue.
Mallet.

POISON, A.

Sirs, adulation is a fatal thing—
Rank poison for a subject, or a king.
Dr. Wolcot,

SEDUCTIVENESS OF.

No vizer doth become black villainy,
So well as soft and tender flattery.
Shakespeare.

SELF-LOVE—TWIN SISTERS.

Self-love never yet could look on truth,
But with blear'd beams; slick flattery and
she
Are twin-born sisters, and so mix their
eyes,
And if you sever one, the other dies.

Johnson.

ONLY FOR SHOW.

Flattery is like a painted armor; only for
show.

Socrates.

SNEAKING ART.

No flattery boy! an honest man can't live
by't,

It is a little sneaking art, which knaves
Use to cajole and soften fools withal.
If thou hast flattery in thy nature, out with't,
Or send it to a court, for there 'twill thrive.

Otway.

A MEAN TRAFFIC.

Flattery is often a traffic of mutual mean-
ness, where although both parties intend
deception, neither are deceived.

Colton.

VICE OF.

Parent of wicked, bane of honest deeds,
Pernicious flattery! thy malignant seeds,
In an ill hour, and by a fatal hand,
Sadly diffus'd o'er virtue's gleby land,
With rising pride among the corn appear,
And choke the hopes and harvest of the
year.

Prior.

FOLLY.

ADVANTAGE, TAKING OF.

No man should so act as to take advan-
tage of another's folly.

Cicero.

CONTAGION OF.

There are follies as catching as contagious
disorders.

La Rochefoucauld.

CHARACTER OF.

Sick of herself is folly's character,
As wisdom's is a modest self applause.

Young.

DEFINITION OF.

Folly consists in the drawing of false con-
clusions from just principles, by which it
is distinguished from madness, which draws
just conclusions from false principles.

Locke.

EGOTISM OF.

None but a fool is always right.

Hare.

FOOL.

CHARACTERISTICS OF A.

A fool cannot look, nor stand, nor walk
like a man of sense.

La Bruyere.

DANGEROUS, OFTEN.

A fool is often as dangerous to deal with
as a knave, and always more incorrigible.

Colton.

HARDINESS.

Being scarce made up,
I mean, to man, he had not apprehension
Of roaring terrors; for the effect of judg-
ment

Is oft the cause of fear.

Shakespeare.

THOROUGH.

For every inch that is not fool is rogue.

Dryden.

WISE.

This fellow is wise enough to play the fool;
And, to do that well, craves a kind of wit.

Shakespeare.

FOOLS.

ASSUMPTION OF.

The greatest of fools is he who imposes on
himself, and in his greatest concern thinks
certainly he knows that which he has least
studied, and of which he is most profound-
ly ignorant.

Shaftesbury.

CHARACTERISTIC OF.

It is the peculiar faculty of fools, to dis-
cern the faults of others at the same time
that they forget their own.

Cicero.

ADVANCED BY FORTUNE.

Fortune can at her pleasure, fools advance,
And toss them on the whirling wheels of
chance.

Dryden.

INCORRIGIBILITY OF.

Though thou shouldst bray a fool in a
mortar among wheat with a pestle, yet will
not his foolishness depart from him.

Prov. xxvii, 22.

RIGHTS OF.

People have no right to make fools of
themselves, unless they have no relations
to blush for them.

Haliburton.

THIEVERY OF.

Of all thieves, fools are the worst; they
rob you of time and temper.

Goethe.

WORLD, IN THE.

This world is full of fools, and he who
would not wish to see one, must not only
shut himself up alone, but also break his
looking-glass.

Boileau.

FOP.

ALWAYS A.

Foppery is never cured; it is the bad
stamina of the mind, which, like those of
the body, are never rectified; once a cox-
comb, and always a coxcomb.

Johnson.

BRAINGLESS.

Fops take a world of pains
To prove that bodies can exist *sans* brains;
The former so fantastically dress'd
The latter's absence may be safely guess'd.
Park Benjamin.

Puppies! who, though on idiotism's dark
brink,
Because they've heads dare fancy they can
think.
Dr. Wolcot.

CHARACTER OF A.

A fop, who admires his person in a glass,
soon enters into a resolution of making his
fortune by it, not questioning but every
woman that falls in his way will do him as
much justice as himself. *Hughes.*
Knows what he knows as if he knew it not,
What he remembers, seems to have forgot.
Cowper.

DESCRIPTION OF A.

So gentle, yet so brisk, so wondrous sweet,
So fit to prattle at a lady's feet. *Churchill.*
A six-foot suckling, mincing in its gait,
Affected, peevish, prim and delicate;
Fearful it seemed, tho' of athletic make,
Lest brutal breezes should so roughly shake
Its tender form, and savage motion spread
O'er its pale cheeks, the horrid manly red.
Churchill.

In form so delicate, so soft his skin,
So fair in feature, and so smooth his chin,
Quite to unman him nothing wants but
this;
Put him in coats, and he's a very miss.
Horace.

HIS OWN MAKER.

Nature has sometimes made a fool; but a
coxcomb is always of a man's own making.
Addison.

MANNERS OF A.

He was perfum'd like a milliner,
And 'twixt his finger and his thumb he
held
A pouncet box, which ever and anon
He gave his nose; and still he smiled and
talked.
Shakespeare.

THE SOUL OF A.

The soul of this man is in his clothes.
Ibid.

FORBEARANCE.

CHRISTIAN.

Whosoever shall smite thee on thy right
cheek, turn to him the other also. And if
any man will sue thee at the law, and take
away thy coat, let him have thy cloak also.
Matt. v, 39.

MUTUAL.

The kindest, and the happiest pair
Will find occasion to forbear;
And something every day they live
To pity and perhaps forgive. *Cowper.*

NECESSITY OF.

Use every man after his deserts, and who
shall 'scape whipping. *Shakespeare.*

TOWARDS OTHERS.

If thou wouldst be borne with bear with
others. *Fuller.*

It is a noble and great thing to cover the
blemishes, and to excuse the failings of a
friend; to draw a curtain before his stains,
and to display his perfections; to bury his
weaknesses in silence, but to proclaim his
virtues upon the house-top. *South.*

WISDOM OF.

Every thing has two handles; the one
soft and manageable, the other such as will
not endure to be touched. If then your
brother do you an injury, do not take it by
the hot hard handle, by representing to
yourself all the aggravating circumstances
of the fact; but look rather on the soft side,
and extenuate it as much as is possible, by
considering the nearness of the relation,
and the long friendship and familiarity be-
tween you—obligations to kindness which
a single provocation ought not to dissolve.
And thus you will take the accident by its
manageable handle. *Epictetus.*

FORCE.

INEFFECTIVENESS OF.

Who overcomes by force,
Hath overcome but half his foe. *Milton.*

FOREBODING.

WEIGHT OF.

A heavy summons lies like lead upon me.
Shakespeare.

FORESIGHT.

ADVANTAGES OF.

To fear the worst, oft cures the worst.
Ibid.

FORETHOUGHT.

Look ere thou leap, see ere thou go.
Thomas Tusser.

HAPPINESS OF.

Happy are those,
That knowing, in their birth, they are sub-
ject to
Uncertain changes, are still prepared and
arm'd
For either fortune; a rare principle
And with much labor learn'd in wisdom's
school. *Massinger.*

FORGETFULNESS.

Like a dull actor
I have forgot my part, and I am out,
Even to a full disgrace. *Shakespeare.*

DIFFICULTY OF.

Of all affliction taught a lover yet
'Tis sure the hardest science to forget. *Pope.*

FORGIVENESS.

ATTRIBUTE, A DIVINE.
Good nature and good sense must ever join;
To err is human—to forgive divine. *Ibid.*

EASINESS OF.

'Tis easier for the generous to forgive,
Than for offence to ask it. *Thomson.*

GENEROSITY IN.

Great souls forgive not injuries till time
Has put their enemies into their power,
That they may show forgiveness is their
own. *Dryden.*

HALF A.

When a man but half forgives his enemy,
it is like leaving a bag of rusty nails to in-
terpose between them. *Latimer.*

HEAVEN, TO BE SOUGHT FROM.

If you bethink yourself of any crime,
Unreconciled, as yet, to Heaven and grace,
Solicit for it straight. *Shakespeare.*

INJURED, BELONGS TO THE.

Forgiveness to the injured does belong,
But they ne'er pardon who have done the
wrong. *Butler.*

NECESSITY OF.

He that cannot forgive others, breaks the
bridge over which he must pass himself; for
every man has need to be forgiven.

Lord Herbert.

TO OTHERS.

It is in vain for you to expect, it is impu-
dent for you to ask of God forgiveness on
your own behalf, if you refuse to exercise
this forgiving temper with respect to others.

Hoadley.

You should forgive many things in others,
but nothing in yourself. *Ausonius.*

Humanity is never so beautiful as when
praying for forgiveness, or else forgiving
another. *Richter.*

PREROGATIVE OF.

To have the power to forgive,
Is empire and prerogative,
And 'tis in crowns a nobler gem,
To grant a pardon than condemn.

Butler

REWARD OF.

They who forgive most, shall be most for-
given. *Bailey*

IN YOUNG AND OLD.

Young men soon give, and soon forget af-
fronts;
Old age is slow in both. *Addison.*

FORLORN.

Even as men wrecked upon a sand that
look to be washed off the next tide.
Shakespeare.

FORMALIST.

THE.

His house is as empty of religion as the
white of an egg is of savour. *Bunyan.*

FORMS.

USE OF.

Of what use are forms, seeing at times
they are empty?—Of the same use as bar-
rels, which are at times empty too. *Hare.*

FORTITUDE.

ADVERSITY IN.

Though Fortune's malice overthrow my
state,
My mind exceeds the compass of her wheel.
Shakespeare.

There is a strength

Deep-bedded in our hearts, of which we
reck
But little, till the shafts of heaven have
pierced
Its fragile dwelling. Must not earth be rent
Before her gems are found?

Mrs. Hemans.

ARMOR OF.

Who fights

With passions and o'ercomes, that man is
arm'd
With the best virtue—passive fortitude.

Webster.

CHRISTIAN.

The fortitude of a Christian consists in
patience, not in enterprises which the poets
call heroic, and which are commonly the
effects of interest, pride, and worldly
honour. *Dryden.*

DEFINITION OF.

Fortitude is not the appetite
Of formidable things, nor inconsult
Rashness; but virtue fighting for a truth;
Deriv'd from knowledge of distinguishing
Good or bad causes. *Nabb.*

GREATNESS OF.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who is calmest in storms, and whose reliance on truth, on virtue, on God, is the most unfaltering. *Channing.*

NOBLENES OF.

Brave spirits are a balsam to themselves; There is a nobleness of mind that heals Wounds beyond salves. *Cartwright.*

SUPPORT IN SORROW.

— Gird your hearts with silent fortitude Suffering yet hoping all things. *Mrs. Hemans.*

TRUE.

True fortitude is seen in great exploits That justice warrants, and that wisdom guides; All else is tow'ring frenzy and distraction. *Addison.*

It is true fortitude to stand firm against All shocks of fate, when cowards faint and die

In fear to suffer more calamity. *Massinger.*

FORTUNE.

ACQUISITION OF.

To catch dame fortune's golden smile,
Assiduous wait upon her;
And gather gear by every wile
That's justified by honour.
Not for to hide it in a hedge,
Nor for a train attendant;
But for the glorious privilege
Of being independent. *Burns.*

BLINDNESS OF.

All human business fortune doth command Without all order; and with her blind hand, She, blind, bestows blind gifts, that still have nurst,
They see not who, nor how, but still the worst. *Johnson.*

BROKEN, A.

A broken fortune is like a falling column; the lower it sinks, the greater weight it has to sustain. *Ovid.*

CAPRICES OF.

Who thinks that fortune cannot change her mind,
Prepares a dreadful jest for all mankind. *Pope.*

Fortune brings in some boats that are not steered.

Whatever fortune has raised to an height, she has raised only that it may fall. *Seneca.*

CHANCES AND CHANGES OF.

On fickle wings the minutes waste
And fortune's favors never last. *Seneca.*
A good man's fortune may grow out at heels. *Shakespeare.*

There is nothing that keeps longer than a middling fortune, and nothing melts away sooner than a great one. Poverty treads upon the heels of great and unexpected riches. *La Bruyere.*

Fortune confounds the wise,
And when they least expect it turns the dice. *Dryden.*

Fortune is like the market, where, many times, if you can stay a little, the price will fall. *Bacon.*

Fortune makes quick despatch, and in a day May strip you bare as beggary itself. *Cumberland.*

The old Scythians
Painted blind fortune's powerful hands with wings

To show, her gifts come swift and suddenly Which if her favourite be not swift to take He loses them forever. *Chapman.*

CREATING OUR OWN.

To be thrown on one's own resources is to be cast in the very lap of fortune; for our faculties undergo a development, and display an energy, of which they were previously unsusceptible. *Franklin.*

DEFECTS OF.

There is some help for all the defects of fortune, for if a man cannot attain to the length of his wishes, he may have his remedy by cutting of them shorter. *Cowley.*

DEFIANCE OF.

Oh fortune! thou art not worth my least exclaim,
And plague enough thou hast in thy own name;
Do thy great worst, my friends and I have arms,
Though not against thy strokes against thy harms. *Dr. Donne.*

FAVORITES OF.

There are some men who are fortune's favorites, and who, like cats, light forever on their legs. *Colton.*

FICKLENESS OF.

O Fortune, Fortune! all men call thee fickle. *Shakespeare.*

FROWN OF.

When fortune means to men most good
She looks upon them with a threat'ning
eye.
Shakespeare.

GIFTS OF.

Receive the gifts of fortune without pride,
and part with them without reluctance.

Antoninus.

Fortune gives too much to many, but to
none enough.
Martial.

GRAPPLING WITH.

We are sure to get the better of fortune
if we do but grapple with her.
Seneca.

INDUSTRY, COMPANION OF.

Fortune is ever seen accompanying in-
dustry, and is as often trundling a wheel-
barrow, as lolling in a coach and six.

Goldsmith.

INSOLENCE OF.

Fortune made up of toys and impudence,
That common judge that has not common
sense,

But fond of business insolently dares
Pretend to rule, yet spoils the world's af-
fairs.
Buckingham.

TRIFLING JOYS OF.

Alas! the joys that fortune brings
Are trifling and decay;
And those who prize the paltry things,
More trifling still than they.

Goldsmith.

LOSS OF.

In losing fortune many a lucky elf
Has found himself.

As all our moral bitters are design'd
To brace the mind,

And renovate its healthy tone, the wise
Their sorest trials hail as blessings in dis-
guise.
Horace Smith.

MANAGEMENT OF.

We should manage our fortune as we do
our health—enjoy it when good, be patient
when it is bad, and never apply violent
remedies except in an extreme necessity.

La Rochefoucauld.

MEN OF.

Their folly pleads the privilege of wealth.
Horace.

POWER OF.

The power of fortune is confessed only by
the miserable, for the happy impute al-
their successes to prudence and merit.

Swift.

Fortune, to show her power in all things,
and to abate our presumption, seeing that
she could not make fools wise, she has
made them fortunate.
Montaigne.

SERVANT, A.

Fortune's an under pow'r, that is herself
Commanded by desert. 'Tis a mere vain-
ness

Of our credulity to give her more
Than her due attribute; which is but ser-
vant

To an heroic spirit.
Nabob.

SMALL, INCONVENIENCE OF A.

The worst inconvenience of a small for-
tune is that it will admit of inadvertancy.
Shenstone.

SMILES OF.

Let not one look of fortune cast you down;
She were not fortune if she still did frown;
Such as do braveliest bear her scorn
awhile,

Are those on whom at last she most will
smile.
Earl of Orrery

Fortune is merry,

And in this mood will give us anything.
Shakespeare.

SUFFICIENCY OF.

What real good does an addition to a for-
tune already sufficient procure? Not any.
Could the great man, by having his for-
tune increased, increase also his appetite,
then precedence might be attended with
real amusement.
Goldsmith.

TREATMENT OF.

When fortune sends a stormy wind,
Then show a brave and present mind;
And when with too indulgent gales
She swells too much, then furl thy sails.

Creech.

WELCOMENESS OF.

Good fortune that comes seldom, comes
more welcome.
Dryden.

WHEEL OF, THE.

Nor happiness can I, nor misery feel
From any turn of her fantastic wheel.

Prior.

The wheel of fortune turns incessantly
round, and who can say within himself, I
shall to-day be uppermost.
Confucius

WINGS OF.

Fortune's wings are made of Time's feath-
ers, which stay not whilst one may measure
them.
Lilly.

FORWARDNESS.

Unbecoming forwardness oftener pro-
ceeds from ignorance than impudence.
Greville.

FREE.

WHO IS.

Who then is free? The wise man who
can command himself. *Horace.*

He is the freeman whom the truth makes
free. *Cowper.*

FREEDOM.

Sun of the moral world! effulgent source
Of man's best wisdom and his steadiest
force,

So searching Freedom! here assume the
stand

And radiate hence to every distant land.
Joel Barlow.

BATTLE OF.

Freedom's battle once begun
Bequeath'd from bleeding sire to son
Though baffled oft, is ever won. *Byron.*

CHARACTERISTICS OF.

What art thou Freedom? Oh could slaves
Answer from their living graves
This demand, tyrants would flee
Like a dim dream's imagery!
Thou art Justice—ne'er for gold
May thy righteous laws be sold,
As laws are in England: thou
Shield'st alike high and low.
Thou art Peace—never by thee
Would blood and treasure wasted be
As tyrants wasted them when all
Leagued to quench thy flame in Gaul!
Thou art Love: the rich have kist
Thy feet and like him following Christ
Given their substance to be free
And through the world have followed thee.
Shelley.

CHARMS OF.

— Freedom hath a thousand charms to
show,
That slaves howe'er contented never know.
Cowper.

DEBATE IN.

Pray you use your freedom, and so far, if
It please you, allow me mine to hear you,
only not to be compelled to take your moral
potions. *Massinger.*

DESIRE FOR, THE.

Slaves, who once conceived the glowing
thought
Of freedom, in that hope itself possess
All that the contest calls for;—spirit,
strength,
The scorn of danger, and united hearts,
The surest presage of the good they seek.
Wordsworth.

EXCELLENCE OF.

Better to dwell in Freedom's hall,
With a cold damp floor and mouldering
wall,
Than bow the head and bend the knee
In the proudest palace of slavery. *Moore.*

NECESSITY OF.

To have freedom, is only to have that
which is absolutely necessary to enable us
to be what we ought to be, and to possess
what we ought to possess. *Rehel.*

PLACE FOR, THE.

Freedom's soil hath only place
For a free and fearless race! *Whittier.*

POWER OF.

For, O! her softest breath, that might not
stir

The summer gossamer tremulous on its
throne,
Makes the crown'd tyrants start with realm-
less looks! *Gerald Massey.*

THE USE OF ALL HUMAN POWERS.

For what is freedom, but the unfettered use
Of all the powers which God for use had
given?
But chiefly this, Him first, Him last to view
Through meaner powers and secondary
things
Effulgent, as through clouds that veil His
blaze. *Coleridge.*

SPIRIT OF.

The greatest glory of a free-born people
Is to transmit that freedom to their child-
ren. *Havard.*

FREE-WILL.

ORDAINED BY GOD.

God made thee perfect, not immutable,
And good He made thee, but to persevere
He left it in thy pow'r; ordain'd thy will
By nature free, not over-ruled by fate
Inextricable, or strict necessity. *Milton.*

Each had his conscience, each his reason,
will,
And understanding for himself to search
To choose, reject, believe, consider, act;
And God proclaim'd from heaven, and by
an oath
Confirm'd, that each should answer for him-
self;
And as his own peculiar work should be
Done by his proper self, should live or die.
Pollok.

RESPONSIBILITY.

Faultless thou dropt from his unerring skill
With the base power to sin, since free of
will;

Yet charge not with thy guilt his bounteous
love;

For who has power to walk, has power to
rove. *Aburthnot.*

Grace leads the right way; if you choose
the wrong,

Take it and perish, but restrain your tongue;
Charge not, with light sufficient and left
free,

Your willful suicide on God's decree.

Cowper.

FRIEND.

CANDID, A.

Give me the avow'd, the erect, the manly
foe,

Bold I can meet,—perhaps may turn his
blow;

But of all plagues, good heaven, thy wrath
can send,

Save, save, oh! save me from the candid
friend. *Canning.*

CHARACTERISTICS OF A.

The dearest friend to me, the kindest man,
The best condition'd and unwearied spirit
In doing courtesies; and one in whom
The ancient Roman honour more appears,
Than any that draws breath in Italy.

Shakespeare.

CONDUCT TOWARDS A.

Chide a friend in private and praise him
in public. *Solon.*

COUNSEL CONCERNING A.

Take heed of a speedy professing friend;
love is never lasting which flames before it
burns. *Feltham.*

COURTESY OF A.

The lightsome countenance of a friend
giveth such an inward decking to the house
where it lodgeth, as proudest palaces have
cause to envy the gilding.

Sir Philip Sidney.

EARLY, AN.

Eternal blessings crown my earliest friend,
And round his dwelling guardian saints at-
tend. *Goldsmith.*

FAITHFUL, A.

Command the assistance of a faithful
friend. *Dryden.*

A faithful friend is better than gold—a
medicine for misery, an only possession.

Burton.

IMPRUDENT, AN.

Nothing is more dangerous than an im-
prudent friend; it is better to deal with a
prudent enemy. *La Fontaine.*

INJURED, AN.

What spectre can the charnel send
So dreadful as an injur'd friend? *Scott.*

LOSS OF A.

To lose a friend is the greatest of all losses.
Syrus.

MELANCHOLY, A.

Make not a bosom friend of a melancholy
soul; he'll be sure to aggravate thy adver-
sity and lessen thy prosperity. He goes
always heavily loaded, and thou must bear
half. He is never in a good humor, and
may easily get into a bad one, and fall out
with thee. *Fuller.*

NOBODY'S.

A friend to everybody is a friend to nobody.
Spanish proverb.

PRETENDED, A.

An open foe may prove a curse,
But a pretended friend is worse. *Gay.*

PRUDENT, A.

A friendship that makes the least noise is
very often the most useful; for which rea-
son I should prefer a prudent friend to a
zealous one. *Addison.*

REQUISITES OF A.

Turn him, and see his threads; look if he be
Friend to himself, that would be friend to
thee;

For that is first requir'd, a man be his own;
But he that's too much that, is friend to
none. *Jonson.*

SUN, A.

Every friend is to the other a sun, and a
sun-flower also. He attracts and follows.
Richter.

TALKING WITH A.

Talking with a friend is nothing else but
thinking aloud. *Addison.*

TRUE, A.

A friend is gold, if true, he'll never leave
thee;

Yet both, without a touchstone, may de-
ceive thee. *Randolph.*

A true friend is distinguished in the crisis
of hazard and necessity; when the gal-
lantry of his aid may show the worth of his
soul and the loyalty of his heart. *Ennius.*

A friend loveth at all times; and a brother
is born for adversity. *Prov. xvii, 17.*

Thou may'st be sure that he that will in private tell thee of thy faults, is thy friend, for he adventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most part delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.

Sir Walter Raleigh.

VALUE OF A.

Poor is the friendless master of a world :
A world in purchase of a friend is gain.

Young.

For to cast away a virtuous friend, I call as bad as to cast away one's own life, which one loves best.

Sophocles.

FRIENDS.

CHOICE OF.

Acquaintance I would have, but when't depends

Not on the number, but the choice of friends.

Cowley.

There is nothing more becoming any wise man, than to make choice of friends, for by them thou shalt be judged as thou art; let them therefore be wise and virtuous, and none of those that follow thee for gain; but make election rather of thy betters, than thy inferiors, shunning always such as are needy; for if thou givest twenty gifts, and refuse to do the like but once, all that thou hast done will be lost, and such men will become thy mortal enemies.

Sir Walter Raleigh.

SHOULD BE FEW.

True happiness
Consists not in the multitude of friends,
But in the worth and choice; nor would I have

Virtue a popular regard pursue :

Let them be good that love me, though but few.

Jonson.

GIVEN BY HEAVEN.

Heaven gives us friends to bless the present scene;

Resumes them, to prepare us for the next.

Young.

IN HEAVEN.

All are friends in heaven, all faithful friends
And many friendships in the days of Time
Begun, are lasting there and growing still.

Pollok.

LOSS OF.

Friend after friend departs;

Who hath not lost a friend?

There is no union here of hearts

That hath not here its end. *Montgomery.*

MAKING.

It is better to decide between our enemies than our friends; for one of our friends will most likely become our enemy; but on the other hand, one of your enemies will probably become your friend.

Bias.

MANY.

He who hath many friends, hath none.

Aristotle.

MEMORY OF.

Sweet is the memory of distant friends! Like the mellow rays of the departing sun, it falls tenderly, yet sadly, on the heart.

Washington Irving.

OLD.

Old friends are best. King James used to call for his old shoes; they were easiest to his feet.

John Selden.

PAUCITY.

Friends, but few on earth, and therefore dear.

Pollok.

PURCHASED.

Purchase not friends with gifts; when thou ceasest to give, such will cease to love.

Fuller.

QUALITIES OF.

The qualities of your friends will be those of your enemies: cold friends, cold enemies—half friends, half enemies—fervid enemies, warm friends.

Lavater

TRUE.

When true friends meet in adverse hour,
'Tis like a sunbeam through a shower;
A watery ray an instant seen,
The darkly closing clouds between.

Scott.

TRIED.

No friend's a friend till he shall prove a friend.

Beaumont and Fletcher.

THE TIME FOR TRYING.

Friends are much better tried in bad fortune than in good.

Aristotle

USE OF.

We learn our virtues from the bosom friends who love us; our faults from the enemy who hates us. We cannot easily discover our real form from a friend. He is a mirror on which the warmth of our breath impedes the clearness of the reflection.

Richter.

WANT OF.

He that has no friend and no enemy is one of the vulgar, and without talents, power, or energy.

Lavater.

FRIENDSHIP.

ACCESSIBILITY TO.

There is no period in which we are more accessible to friendship than in intervals of moral exhaustion which succeed to the disappointment of the passions. *Bulwer.*

ADVANTAGES OF.

Friendship improves happiness, and abates misery, by the doubling of our joy, and the dividing of our grief. *Cicero.*

ADVERSITY, IN.

As the yellow gold is tried in the fire so the faith of friendship can only be known in the season of adversity. *Ovid.*

CANDOR OF.

Reproach, or mute disgust, is the reward Of candid friendship, that disdains to hide Unpalatable truth. *Smollet.*

CHAIN, A.

There are a thousand nameless ties,
Which only such as feel them know;
Of kindred thoughts, deep sympathies,
And untold fancy spells, which throw
O'er ardent minds and faithful hearts
A chain whose charmed links so blend
That the light circle but imparts
Its force in these fond words,—*my friend.*
Mrs. Dinnies.

CLOSENESS OF A.

So we grew together,
Like to a double cherry, seeming parted,
But yet a union in partition,
Two lovely berries moulded on one stem:
So, with two seeming bodies, but one heart.
Shakespeare.

COMPOSITION OF.

Friendship is compounded of all those soft ingredients which can insinuate themselves and slide insensibly into the nature and temper of men of the most different constitutions, as well as of those strong and active spirits which can make their way into perverse and obstinate dispositions; and because discretion is always predominant in it, it works and prevails least upon fools. Wicked men are often reformed by it, weak men seldom. *Clarendon.*

CONSTANCY OF.

Friendship is constant in all other things,
Save in the office and affairs of love.
Shakespeare.

CONTRACTS OF.

Friendship contracted with the wicked decreases from hour to hour, like the early

shadow of the morning; but friendship formed with the virtuous will increase like the shadow of evening, till the sun of life shall set. *Herder.*

DEFINITION OF.

Friendship's the wine of life. *Young.*

Friendship is the cement of two minds,
As of one man the soul and body is;
Of which one cannot sever but the other
Suffers a needful separation. *Chapman.*

Friendship's an abstract of love's noble flame
'Tis love refined, and purg'd from all its dross.
Catharine Philips.

Friendship! mysterious cement of the soul!
Sweet'ner of life, and solder of society!
Blair.

Friendship is a strong and habitual inclination of two persons to promote the good and happiness of each other. *Addison.*

DEVOTEDNESS OF.

That gen'rous boldness to defend
An innocent or absent friend. *Swift.*
He loved me well; so well he could but die
To show he loved me better than his life;
He lost it for me. *Dryden.*

EARLY.

We still have slept together
Rose at an instant, learn'd, play'd, eat together;
And wheresoe'er we went, like Juno's swans,
Still we went coupled, and inseparable.
Shakespeare.

ESTEEM INCREASED.

There is perhaps no time at which we are disposed to think so highly of a friend, as when we find him standing higher than we expected in the esteem of others. *Scott.*

ETERNITY, IMAGE OF.

Friendship's the image of Eternity, in which there is nothing Moveable. *Lilly.*

FAITH IN.

Friendship above all ties doth bind the heart,
And faith in friendship is the noblest part.
Earl of Orrery.

FALSE.

False friendship, like the ivy, decays the walls it embraces; but true friendship gives new life and animation to the object it supports. *Burton.*

GENEROUS.

A generous friendship no cold medium knows,

Burns with one love, with one resentment glows;

One should our interests and our passions be,

My friend must hate the man that injures me. *Pope's Homer.*

GROUNDWORK OF.

To be influenced by a passion for the same pursuits, and to have similar dislikes, is the rational groundwork of lasting friendship. *Sallust.*

OF SLOW GROWTH.

Let friendship creep gently to a height; if it rush to it, it may soon run itself out of breath. *Fuller.*

Friendship is no plant of hasty growth; Tho' planted in esteem's deep fixed soil, The gradual culture of kind intercourse Must bring it to perfection. *Joanna Baillie.*

Real friendship is of slower growth; and never thrives unless engrafted upon a stock of known and reciprocal merit. *Chesterfield.*

INSTINCT, AN.

Great souls by instinct to each other turn, Demand alliance, and in friendship burn. *Addison.*

JOYS OF.

Who knows the joys of friendship? In trust, security, and mutual tenderness, The double joys, where each is glad for both?

Friendship our only wealth, our last retreat and strength

Secure against ill-fortune and the world. *Rowe.*

JUDGMENT IN FORMING.

First on thy friend deliberate with thyself: Pause, ponder, sift; not eager in the choice, Nor jealous of the chosen: fixing, fix;— Judge before friendship, then confide till death. *Young.*

LAWS OF.

True friendship's laws are by this rule expressed,

Welcome the coming, speed the parting guest. *Pope.*

GOOD MAN, OF A.

A good man is the best friend, and therefore soonest to be chosen, longest to be retained, and indeed never to be parted with, unless he ceases to be that for which he is chosen. *Jeremy Taylor.*

MUTABILITY OF.

That friendship's raised on sand Which every gust of discontent Or flowing of our passions, can change As if it ne'er had been. *Massinger*

NAME, A.

And what is friendship but a name, A charm, that lulls to sleep; A shade that follows wealth and fame, And leaves the wretch to weep. *Goldsmith.*

NAME, AN EMPTY.

Friendship's an empty name, made to deceive

Those whose good nature tempts them to believe;

There's no such thing on earth, the best that we

Can hope for here is faint neutrality. *Tuke.*

OBJECTS OF.

Friendship requires actions. *Richter.*

OVER-ZEAL IN.

He that doth a base thing in zeal for his friend, burns the golden thread that ties their hearts together. *Jeremy Taylor*

SOOTHING POWER OF.

Friendship has a power To soothe affliction in her darkest hour. *H. Kirke White.*

PRIVATE PRIVILEGE.

Friendship's the privilege Of private men; for wretched greatness knows

No blessing so substantial. *Tate.*

QUALITIES OF.

Friendship hath the skill and observation of the best physician, the diligence and vigilance of the best nurse, and the tenderness and patience of the best mother. *Lord Clarendon.*

RARITY OF.

— O friendship! of all things the Most rare, and therefore most rare, because most

Excellent; whose comforts in misery Are always sweet, whose counsels in Prosperity are ever fortunate. *Lilly.*

SHOW, A.

You'll find the friendships of the world a show!

Mere outward show! 'Tis like the harlot's tears,

The statesman's promise, or false patriot's zeal,

Full of fair seeming, but delusion all. *Savage.*

STEADFASTNESS OF.

When adversities flow,
Then love ebbs; but friendship standeth
stiffly
In storms. Time draweth wrinkles in a
fair

Face, but addeth fresh colours to a fast
Friend, which neither heat nor cold, nor
mis'ry,
Nor place, nor destiny, can alter or
Diminish. *Lilly.*

TEST OF.

True friends visit in prosperity only when
invited, but in adversity they come without
invitation. *Theophrastus.*

TRUE.

Friendship which, once determined, never
swerves,
Weights ere it trusts, but weighs not ere it
serves;

And soft-eyed Pity, and Forgiveness bland,
And melting Charity, with open hand,
And artless Love, believing and believed,
And honest Confidence, which ne'er de-
ceived;

And Mercy, stretching out, ere Want can
speak,
To wipe the tear which stains Affliction's
cheek. *Hannah More.*

UNDERSTOOD, LITTLE.

There are few subjects which have been
more written upon, and less understood,
than that of friendship. To follow the dic-
tates of some, this virtue, instead of being
the assuager of pain, becomes the source of
every inconvenience. Such speculatists, by
expecting too much from friendship, dis-
solve the connection, and by drawing the
bands too closely, at length break them.

Goldsmith.

UNION OF.

Friendship is composed of a single soul
inhabiting two bodies. *Aristotle.*

USEFULNESS OF.

Friendship is the only thing in the world
concerning the usefulness of which all man-
kind are agreed. *Cicero.*

VIOLATION OF.

He who maliciously takes advantage of
the unguarded moments of friendship, is
no farther from knavery than the latest mo-
ment of evening from the first of night.

Lavater.

The amity that Wisdom knits not, Folly
may easily untie. *Shakespeare.*

VIRTUE, NONE WITHOUT.

There can be no friendship without vir-
tue; for that intimacy, which amongst good
men is called friendship, becomes faction,
when it subsists among the unprincipled.

Sallust.

FRUGALITY.

PEDIGREE OF.

Frugality may be termed the daughter of
prudence, the sister of temperance, and the
parent of liberty. He that is extravagant
will quickly become poor, and poverty will
enforce dependence and invite corruption.

Johnson.

PRINCIPLE OF.

Frugality is founded upon the principle,
that all riches have limits. *Burke.*

RICHES OF.

The world has not yet learned the riches
of frugality. *Cicero.*

FURY.

INCOHERENCE OF.

I understand a fury in your words
But not your words. *Shakespeare.*

INFLUENCE OF.

To be furious
Is to be frightened out of fear; and in that
mood
The dove will peck the estridge. *Ibid.*

FUTURE.

CONSIDERATION FOR THE.

Planters of trees ought to encourage them-
selves by considering all future times as
present; indeed such consideration would
be a useful principle to all men in their
conduct of life, as it respects both this world
and the next. *Bishop Watson.*

FEAR, TO BE MET WITHOUT.

Look not mournfully into the past,—it
comes not back again; wisely improve the
present—it is thine; go forth to meet the
shadowy future, without fear and with a
manly heart. *Longfellow.*

GLOOMINESS OF THE.

O if this were seen!
The happiest youth—viewing his progress
through
What perils past, what crosses to ensue—
Would shut the book, and sit him down
and die. *Shakespeare.*

HIDDEN.

The undistinguish'd seeds of good and ill,
Heav'n in its bosom from our knowledge
hides. *Dryden.*

Heaven from all creatures hides the book
of fate,

A but the page prescribed, their present
fate.

Pope.

God will not suffer man to have the
knowledge of things to come: for if he
had prescience of his prosperity he would
be careless: and understanding of his ad-
versity he would be senseless. *Augustine.*

PAST, REPEATS THE.

There is no hope—the future will but turn
The old sand in the falling glass of time.

R. H. Stoddard.

TRUSTED, NOT TO BE.

Trust no future howe'er pleasant!

Let the dead past bury its dead!

Act—act in the living present!

Heart within and God o'erhead!

Longfellow.

FUTURITY.

FEARS OF.

Sure there is none but fears a future state;
And when the most obdurate swear they
do not

Their trembling hearts belie their boasting
tongues.

Dryden.

VEIL OF.

The veil which covers the face of futurity
Is woven by the hand of mercy.

Bulwer.

GAIN.

For me to live is Christ, to die is gain.

Phil. i, 25.

TASKMASTER, A.

A captive fetter'd at the oar of gain.

Falconer.

GALE.

GENTLE, A.

The western gale sweeps o'er the plain,
Gently it waves the rivulet's cascade;
Gently it parts the lock on beauty's brow,
And lifts the tresses from the snowy neck.

Grahame.

GALL.

Let there be gall enough in thy ink;
though thou write with a goose pen, no
matter.

Shakespeare.

GALLANTRY.

CONSCIENCE IN, NO.

Conscience has no more to do with gal-
lantry than it has with politics.

Sheridan.

DEFINITION OF.

Gallantry consists in saying the most
empty things in an agreeable manner.

La Rochefoucauld.

WOMEN, TO.

Gallantry to women (the sure road to their
favor) is nothing but the appearance of ex-
treme devotion to all their wants and
wishes, a delight in their satisfaction, and
a confidence in yourself as being able to
contribute towards it. The slightest in-
difference with regard to them, or distrust
of yourself is equally fatal.

Hazlitt.

GAMBLER.

APPEARANCE OF.

An assembly of the States, a court of jus-
tice, shows nothing so serious and grave as
a table of gamesters playing very high; a
melancholy solicitude clouds their looks;
envy and rancour agitate their minds while
the meeting lasts, without regard to friend-
ship, alliances, birth or distinctions.

La Bruyere.

DOUBLY RUINED.

The gamester, if he die a martyr to his
profession, is doubly ruined. He adds his
soul to every other loss, and by the act of
suicide, renounces earth to forfeit heaven.

Colton.

GAMBLING.

ADVICE ABOUT.

If yet thou love game at so dear a rate
Learn this; that hath old gamesters dearly
cost:

Dost lose? Rise up; Dost win; Rise in that
state.

Who strive to sit out losing hands are lost.

Herbert.

CONDEMNATION OF.

I look upon every man as a suicide from
the moment he takes the dice box desper-
ately in his hand, and all that follows in his
career from that fatal time, is only sharpen-
ing the dagger before he strikes it to his
heart.

Cumberland.

RUINOUS, CONSEQUENCES OF.

Look round the wrecks of play behold,
Estates dismember'd, mortgaged, sold;
Their owners now to jail confin'd,
Show equal poverty of mind.

Gay.

Curst is the wretch enslaved to such a vice,
Who ventures life and soul upon the dice.

Horace.

By gaming we lose both our time and treasure; two things most precious to the life of man.

Feltham.

EFFECTS OF.

There is nothing that wears out a fine face like the vigils of the card table, and those cutting passions which attend them.

Steele.

EVILS OF.

Gaming finds a man a cully, and leaves him a knave.

Hughes.

Gambling houses are temples where the most sordid and turbulent passions contend; there no spectator can be indifferent; a card, or a small square of ivory, interests more than the loss of an empire, or the ruin of an unoffending group of infants and their nearest relatives.

Zimmerman.

FOLLY OF.

Bets at the first were fool-traps, where the wise

Like spiders lay in ambush for the flies.

Dryden.

Some play for gain; to pass time others play For nothing; both play the fool, I say:

Nor time nor coin I'll lose, or idly spend;

Who gets by play, proves loser in the end.

Heath.

MADNESS OF.

What more than madness reigns, When one short sitting many hundreds drains,

And not enough is left him to supply Board-wages, or a footman's livery.

Dryden.

PEDIGREE OF.

Gaming is the child of avarice, but the father of prodigality.

Colton.

Gaming is the son of avarice, but the father of despair.

PROFESSION OF.

It is possible that a wise and good man may be prevailed on to game; but it is impossible that a professed gamester should be a wise and good man.

Lavater.

GENERAL.

BEST, THE.

A valiant and brave soldier seeks rather to preserve one citizen than to destroy a thousand enemies, as Scipio, the Roman, said; therefore an upright soldier begins not a war lightly, or without urgent cause. True soldiers and captains make not many words, but when they speak the deed is done.

Luther.

SKILL OF A.

A gen'ral sets his army in array

In vain, unless he fight and win the day.

Denham.

GENEROSITY.

BLESSED BY GOD.

God blesses still the generous thought

And still the fitting word He speeds,

And truth, at His requiring taught,

He quickens into deeds.

Whittier.

CONTAGION OF.

One great reason why men practice generosity so little in the world is their finding so little there. Generosity is catching; and if so many men escape it, it is in a great degree from the same reason the countrymen escape the small-pox,—because they meet no one to give it to them.

Greville.

FALSE.

What seems generosity is often disguised ambition, that despises small to run after greater interest.

La Rochefoucauld.

REWARD OF.

They that do

An act that does deserve requital

Pay first themselves the stock of such content.

Sir Robert Howard.

SUNSHINE OF.

A gen'rous soul is sunshine to the mind.

Ibid.

WISDOM OF.

The truly generous is the truly wise;

And he who loves not others, lives unblest.

Horace.

GENIUS.

AMBITION, VAIN OF.

One science only will one genius fit,

So vast is art, so narrow human wit:

Like kings, we lose the conquests gain'd before

By vain ambition still to make them more.

Pope.

ATTRIBUTES OF.

The three indispensables of genius are understanding, feeling, and perseverance. The three things that enrich genius, are contentment of mind, the cherishing of good thoughts, and exercising the memory.

Southey.

BORN, MUST BE.

Time, place and action, may with pains be wrought,

But genius must be born, and never can be taught.

Dryden.

CHARACTERISTICS OF.

To carry on the feelings of childhood into the powers of manhood, to combine the child's sense of wonder and novelty with the appearances which every day has rendered familiar, this is the character and privilege of genius, and one of the marks which distinguish genius from talent.

Coleridge.

No enemy is so terrible as a man of genius.

Disraeli.

Men of genius are often dull and inert in society, as a blazing meteor when it descends to earth, is only a stone.

Longfellow.

CULTIVATION, REQUIRES.

The lamp of genius, though by nature lit, If not protected, pruned, and fed with care, Soon dies, or runs to waste, with fitful glare.

Wilcox.

DEFINITIONS OF.

To be endowed with strength by nature, to be actuated by the powers of the mind, and to have a certain spirit almost Divine infused into you.

Cicero.

The faculty of growth.

Coleridge.

ECCENTRICITY OF.

There is no great genius free from some tincture of madness.

Seneca.

Your friend is passionate; perhaps unfit For the brisk petulance of modern wit; His hair ill-cut, his robe that awkward flows,

Or his large shoes, to raillery expose

The man,—

But underneath this rough uncouth disguise

A genius of extensive knowledge lies.

Francis.

GIFT, A.

A happy genius is the gift of nature.

Dryden.

Genius, thou gift of Heaven! thou light divine!

Crabbe.

LIKE GOLD.

Genius, in one respect, is like gold; numbers of persons are constantly writing about both, who have neither.

Colton.

GREAT, A.

His genius quite obscured the brightest ray Of human thought, as Sol's effulgent beams At morn's approach, extinguish all the stars.

R. Wynn.

NOT INHERENT.

Talent, lying in the understanding, is often inherent; genius, being the action of reason and imagination, rarely or never.

Coleridge.

INTERCOURSE OF.

Genius speaks only to genius.

Stanislaus.

WITH LEARNING.

Without a genius, learning soars in vain; And, without learning, genius sinks again; Their force united, crowns the sprightly reign.

Elphinston.

OBEDIENCE TO.

Obey

Thy genius, for a minister it is Unto the throne of Fate. Draw to thy soul, And centralize the rays which are around Of the Divinity.

Bailey.

ORIGINALITY OF.

Genius is supposed to be the power of producing excellencies which are out of the reach of the rules of art; a power which no precepts can teach, and which no industry can acquire.

Sir Joshua Reynolds.

RARITY OF.

The proportion of genius to the vulgar is like one to a million; but genius without tyranny, without pretension, that judges the weak with equity, the superior with humanity, and equals with justice, is like one to ten millions.

Lavater.

WITH REASON.

The greatest genius is never so great as when it is chastised and subdued by the highest reason.

Colton.

RECOGNITION OF.

The drafts which true genius draws upon posterity, although they may not always be honoured so soon as they are due, are sure to be paid with compound interest in the end.

Colton.

RELIGION, WITHOUT.

Genius, without religion, is only a lamp on the outer gate of a palace. It may serve to cast a gleam of light on those that are without, while the inhabitant sits in darkness.

Hannah More.

RIDDLES OF.

Genius, the Pythian of the Beautiful, Leaves its large truths a riddle to the Dull— From eyes profane a veil the Iris screens, And fools on fools still ask,—what Hamlet means?

Bulwer.

SIGN OF A.

When a true genius appears in the world
you may know him by this sign, that the
dunces are all in confederacy against him.

Swift.

TRUE.

So strong a wit did nature to him frame,
As all things by his judgment overcame;
His judgment like the heavenly moon did
slow,

Tempering that mighty sea below.

Cowley.

UNCONSCIOUSNESS OF.

As effortless as woodland nooks
Send violets up and paint them blue.

Lowell.

UNCREATIVE.

Some have the temperament and tastes
of genius, without its creative power. They
feel acutely, but express tamely.

Bulwer.

GENIUS AND TALENT.

Genius is the highest type of reason—tal-
ent the highest type of the understanding.

Hickok.

GENTILITY.

ASSUMPTION OF.

There cannot be a surer proof of low ori-
gin, or of an innate meanness of disposition,
than to be always talking and thinking of
being genteel.

Hazlitt.

BORROWED.

Nor stand so much on your gentility,
Which is an airy and mere borrow'd thing,
From dead men's dust and bones; and none
of yours,

Except you make or hold it.

Jonson.

WITH VIRTUE.

How weak a thing is gentility, if it wants
virtue.

Fuller.

GENTLEMAN.

CHARACTERISTICS OF A.

A gentleman has ease without familiari-
ty, is respectful without meanness; genteel
without affectation, insinuating without
seeming art.

Chesterfield.

Measure not thy carriage by any man's eye,
Thy speech by no man's ear; but be resolute
And confident in doing and saying;
And this is the grace of a right gentleman.

Chapman.

For your behaviour, let it be free and
Negligent; not clogg'd with ceremony
Or observance; give no man honour but
Upon equal terms; for look how much thou
Giv'st any man above that, so much thou
Tak'st from thyself.

Ibid.

I am a gentleman; and by my birth,
Companion with a king: a king's no more
I am possess'd of many fair revenues,
Sufficient to maintain a gentleman.
Touching my mind, I'm studied in all arts;
The riches of my thoughts, and of my time,
Have been a good proficient.

Heywood.

His years are young, but his experience old;
His head unmellow'd, but his judgment
ripe;

And in a word (for far behind his worth
Come all the praises that I now bestow)
He is complete in feature and in mind,
With all good grace to grace a gentleman.

Shakespeare.

He is a noble gentleman; withal
Happy in's endeavours; the general voice
Sounds him for courtesy, behaviour, lan-
guage,

And every fair demeanor an example;
Titles of honor add not to his worth,
Who is himself an honor to his title.

John Ford.

CONDUCT OF A.

He that bears himself like a gentleman, is
Worth to have been born a gentleman.

Chapman.

EXPRESSION OF A FACE OF A.

The expression of a gentleman's face is
not so much that of refinement, as of flexi-
bility, not of sensibility and enthusiasm as
of indifference; it argues presence of mind
rather than enlargement of ideas.

Hazlitt.

The look of a gentleman is little else than
the reflection of the looks of the world.

Ibid.

NAME OF, THE.

The grand old name of gentleman
Defam'd by every charlatan
And soil'd with all ignoble use.

Tennyson.

NATURAL, A

He that can enjoy the intimacy of the
great, and on no occasion disgust them by
familiarity, or disgrace himself by servility,
proves that he is as perfect a gentleman by
nature, as his companions are by rank.

Colton.

NATURE'S.

But nature with a matchless hand sends
forth *her* nobly born,
And laughs the paltry attribute of wealth
and rank to scorn;

She moulds with care a spirit rare, half human, half divine,

And cries, exultingly, "Who can make a gentleman like mine?" *Eliza Cook.*

There are some spirits nobly just, unwarp'd by pelf or pride,

Great in the calm, but greater still when dash'd by adverse tide;—

They hold the rank no king can give, no station can disgrace;

Nature puts forth *her* gentleman, and monarchs must give place. *Ibid.*

QUALIFICATIONS OF A.

A Christian is God Almighty's gentleman; a gentleman, in the vulgar, superficial way of understanding the word, is the devil's christian. But to throw aside these polished and too current counterfeits for something valuable and sterling, the real gentleman should be gentle in everything, at least in everything that depends on himself,—in carriage, temper, constructions, aims, desires. He ought therefore to be mild, calm, quiet, even, temperate,—not hasty in judgment, not exorbitant in ambition, not overbearing, not proud, not rapacious, not oppressive; for these things are contrary to gentleness. Many such gentlemen are to be found, I trust; and many more would be were the true meaning of the name borne in mind and duly inculcated. *Hare.*

REQUISITES OF A.

Education begins the gentleman, but reading, good company and reflection must finish him. *Locke.*

SIGNS OF A.

I am a gentleman,

I'll be sworn thou art!

Thy tongue, thy face, thy limbs, action, and spirit,

Do give the five-fold blazon. *Shakespeare.*

THE.

When Adam dolve and Eve span

Who was then the gentleman? *Pegge.*

TRUE, A.

It is no very uncommon thing in the world to meet with men of probity; there are likewise a great many men of honour to be found. Men of courage, men of sense, and men of letters, are frequent; but a true gentleman is what one seldom sees. He is properly a compound of the various good qualities that embellish mankind. As the great poet animates all the different parts of

learning by the force of his genius, and irradiates all the compass of his knowledge by the lustre and brightness of his imagination; so all the great and solid perfections of life appear in the finished gentleman, with a beautiful gloss and varnish; every thing he says or does is accompanied with a manner, or rather a charm, that draws the admiration and good will of every beholder. *Steele.*

GENTLENESS.

DEFINITION OF.

Gentleness, which belongs to virtue, is to be carefully distinguished from the mean spirit of cowards, and the fawning assent of sycophants. It removes no just right from fear; it gives no important truth to flattery; it is, indeed, not only consistent with a firm mind, but it necessarily requires a manly spirit and a fixed principle, in order to give it any real value. *Blair.*

GREATNESS, IN.

A crystal river

Diaphanous because it travels slowly,
Soft is the music that would charm forever;
The flower of sweetest smell is shy and lowly. *Wordsworth.*

INFLUENCE OF.

Sweet speaking oft a currish heart reclaims. *Sidney.*

POWER OF.

An accent very low

In blandishment, but a most silver flow
Of subtle-paced counsel in distress,
Right to the heart and brain, though undiscried,

Winning its way with extreme gentleness
Through all the outworks of suspicion's pride. *Tennyson.*

GHOSTS.

RAISING OF.

Glendower.—I can call spirits from the vasty deep.

Hotspur.—Why so can I, or so can any man
But will they come when you do call for them? *Shakespeare.*

GIANT.

FISHING.

His angle-rod made of a sturdy oak,
His line a cable, which in storms ne'er broke;
His hook he baited with a dragon's tail,
And sat upon a rock and bobbed for whale. *King.*

STRENGTH OF A.

O it is excellent

To have a giant's strength ; but it is tyrannous

To use it like a giant. *Shakespeare.***GIFT.****MANNER OF BESTOWING A.**

The manner of giving, shews the character of the giver, more than the gift itself.

*Lavater.***GIFTS.****ACCEPTABLE, WHEN MOST.**

They are the noblest benefits, and sink Deepest in man, of which when he doth think,

The memory delights him more, from whom,

Than what he hath receiv'd. *Johnson.*Those gifts are ever the most acceptable which the giver has made precious. *Ovid.***BESTOWED, FREELY.**Give freely to him that deserveth well, and asketh nothing ; and that is a way of giving to thyself. *Fuller.***CONFERRED, UNGRACIOUSLY.**There is no grace in a benefit that sticks to the fingers. *Seneca.***FAILURE OF.**Your gift is princely, but it comes too late, And falls like sunbeams on a blasted blossom. *Suckling.***INFLUENCE OF.**

Policy counselleth a gift, given wisely and in season ;

And policy afterwards approveth it, for great is the influence of gifts. *Tupper.***POWER OF.**Win her with gifts, if she respect not words ; Dumb jewels often, in their silent kind, More quick than words do move a woman's mind. *Shakespeare.***RECEPTION OF.**

He ne'er consider'd it as loath

To look a gift-horse in the mouth,

And very wisely would lay forth No more upon it than 'twas worth.

*Butler.***USELESS**He was one of those men, moreover, who possess almost every gift except the gift of the power to use them. *Kingsley.***VALUE, PROPORTIONATE.**

And with them, words of so sweet breath compos'd

As make the things more rich ; their perfume lost,

Take these again ; for to the noble mind Rich gifts wax poor, when givers prove unkind. *Shakespeare.***VALUED.**

I never cast a flower away,

A gift of one who car'd for me ;

A flower—a faded flower,

But it was done reluctantly.

*L. E. Landon.***GLORY.****CHARACTERISTICS OF.**Glory, like time, progression does require ; When it does cease t'advance, it does expire. *Earl of Orrery.*

Real glory

Springs from the silent conquest of ourselves ;

And without that the conquerer is nought, But the first slave. *Thomson.*

As to be perfectly just is an attribute of the Divine nature, to be so to the utmost of our abilities is the glory of man.

*Addison.***DEFINITIONS OF.**

What is glory ? what is fame ?

The echo of a long-lost name ;

A breath, an idle hour's brief talk ;

The shadow of an arrant naught ;

A flower that blossoms for a day,

Dying next morrow ;

A stream that hurries on its way,

Singing of sorrow. *Motherwell.*

What is glory ?—in the socket

See how dying tapers flare ! *Wordsworth.*

For what is glory but the blaze of fame,

The people's praise, if always praise unmixt ? *Milton.*Glory is the fair child of peril. *Smollett.*

Glory, the casual gift of thoughtless crowds !

Glory, the bribe of avaricious virtue !

*Johnson.***DESIRE FOR.**

If glory was a bait that angels swallow'd

How then should souls allied to sense resist it ? *Dryden.*

Who pants for glory finds a short repose,

A breath revives him, and a breath o'erthrows. *Pope.***GREATEST.**

Our greatest glory consist not in never falling, but in rising every time we fall.

Goldsmith.

INSIGNIFICANCE OF.

Glory is like a circle in the water,
Which never ceaseth to enlarge itself,
Till by broad spreading it disperse to
nought. *Shakespeare.*

PATHS OF.

The paths of glory lead but to the grave.
Gray.

SHAMEFUL.

Glory, built
On selfish principles, is shame and guilt.
Cowper.

TRUE.

True glory takes root, and even spreads;
all false pretences, like flowers, fall to the
ground; nor can any counterfeit last long.
Cicero.

GLORIES.

INSIGNIFICANCE OF.

Glories, like glow-worms, afar off shine
bright,
But look'd too near, have neither heat nor
light. *John Webster.*

Our glories float between the earth and
heaven

Like clouds that seem pavilions of the sun,
And are the playthings of the casual wind.
Bulwer.

GLUTTON.

THE.

Honour's a thing too subtle for his wisdom;
If honour lie in eating, he's right honour-
able. *Beaumont and Fletcher.*

Such, whose sole bliss is eating, who can
give

But that one brutal reason why they live.
Juvenal.

GLUTTONY.

EVILS OF.

As houses well stored with provisions are
likely to be full of mice, so the bodies of
those that eat much are full of diseases.
Diogenes.

Gluttony and drunkenness have two evils
attendant upon them; they make the car-
cass smart as well as the pocket.
Anoninus.

EVILS, PHYSICAL OF.

Gluttony is the source of all our infirmi-
ties, and the fountain of all our diseases.
As a lamp is choked by a superabundance
of oil, a fire extinguished by excess of fuel,
so is the natural heat of the body destroyed
by intemperate diet. *Burton.*

FOLLY OF.

Fat paunches have lean pates, and dainty
bits
Make rich the ribs, but bankrupt quite the
wits. *Shakespeare.*

PROPENSITY, A DISGUSTING.

Swinish gluttony
Ne'er looks to heav'n amidst his gorgeous
feast,

But with besotted, base ingratitude,
Crams and blasphemous his feeder. *Milton.*

SPIRIT OF LOATHSOME.

And by his side rode loathsome gluttony,
Deform'd creature, on a filthy swine;
His belly was up-blown with luxury,
And eke with fatness swollen were his eyne.
Spenser.

GOD.

ACQUAINTANCE WITH.

Acquaint thyself with God, if thou wouldst
taste his works. *Cowper.*

ACTS OF.

Immediate are the acts of God, more swift
Than time or motion. *Milton.*

ADORATION OF.

Hail source of being! universal soul
Of heaven and earth! essential presence hail!
To thee I bend the knee; to thee my thoughts
Continual climb; who, with a master hand,
Hast the great whole into perfection touch'd.
Thomson.

God of my Fathers! holy, just and good!
My God, my Father, my unfailing Hope!
Jehovah! let the incense of thy praise,
Accepted, burn before thy mercy seat,
And let thy presence burn both day and
night. *Pollok.*

ALL IN ALL.

From Thee, great God, we spring, to Thee we
tend,
Path, motive, guide, original, and end.
Johnson.

APPEALS TO.

Father of light and life, thou good supreme!
O teach me what is good! teach me thyself!
Save me from folly, vanity and vice,
From every low pursuit! and feed my soul
With knowledge, conscious peace, and vir-
tue pure;
Sacred, substantial, never-fading bliss.
Thomson.

Give me, O Father, to Thy throne access,
Unshaken seat of endless happiness!
Give me, unveil'd, the source of good to see!
Give me Thy light, and fix mine eyes on
Thee! *Boethius.*

BENEFICENCE OF.

Those things that are not practicable are not desirable. There is nothing in the world really beneficial, that does not lie within the reach of an informed understanding and a well directed pursuit. There is nothing that God has judged good for us, that He has not given us the means to accomplish, both in the natural and the moral world.

Burke.

CONFIDENCE IN.

How calmly may we commit ourselves to the hands of Him who bears up the world—of Him who has created, and who provides for the joy even of insects, as carefully as if He were their Father!

Richter.

CREATOR, THE.

He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion.

Jeremiah x, 12.

DUTY TO.

I cannot but take notice of the wonderful love of God for mankind, who, in order to encourage obedience to His laws, has annexed a present as well as a future reward to a good life; and has so interwoven our duty and happiness together, that while we are discharging our obligations to the one, we are, at the same time, making the best provisions for the other.

Melmoth.

ETERNITY OF.

Even as darkness, self-impregn'd, brings forth

Creative light, and silence, speech; so beams,

Known through all ages, hope and help of man,

One God omnific, sole, original,

Wise, wonder-working wielder of the whole,

Infinite, inconceivable, immense,

The midst without beginning, and the first From the beginning, and of all Being last.

Bailey.

EVERLASTING.

Thou dread source,

Prime, self-existing cause and end of all

That in the scale of being fill their place;

Above our human region or below

Set and sustain'd. Thou, thou alone, O!

Lord,

Art everlasting.

Wordsworth.

EVERYTHING, IN.

One Spirit—His

Who wore the platted thorns with bleeding brows—

Rules universal nature. Not a flower

But shows some touch in freckle, streak, or stain

Of his unrivall'd pencil. He inspires

Their balmy odours, and imparts their hues,

And bathes their eyes with nectar, and includes,

In grains as countless as the sea-side sands,

The forms with which He sprinkles all the earth.

Happy who walks with him; whom what he finds

Of flavour or of scent in fruit or flower,

Or what he views of beautiful or grand

In Nature, from the broad majestic oak

To the green blade that twinkles in the sun,

Prompts with remembrance of a present God.

Cowper.

CREATION GLORIFIES.

Every created thing glorifies God in its place by fulfilling His will, and the great purposes of his providence; but man alone can give tongue to every creature, and pronounce for all a general orthodoxy.

Kirby

GLORY OF, THE.

The glory of Him who hung His masonry pendent on nought, when the world he created.

Longfellow.

HAND OF, THE.

The hand of God

Has written legibly that man may know

The glory of the Maker. *Henry Ware, Jr*

IMMUTABILITY OF.

Of old hast thou laid the foundation of the earth: and the heavens are the work of Thy hands. They shall perish, but thou shalt endure: yea all of them shall wax old like a garment: as a vesture shalt Thou change them, and they shall be changed but thou art the same, and thy years shall have no end.

Psalms cii, 25

INCOMPREHENSIBILITY OF.

A God alone can comprehend a God.

Young

In this wild maze their vain endeavors end

How can the less the greater comprehend

Or finite reason reach infinite?

For what could fathom God were more than

He.

Dryden.

'Tis hard to find God, but to comprehend Him, as He is, is labour without end.

Herrick.

INGRATITUDE TO.

We can be thankful to a friend for a few acres, or a little money: and yet ^{we have the} freedom and command of the whole earth and for the great benefits of our Being our life, health and reason, we look upon ourselves as under no obligation. *Seneca.*

JUSTICE OF.

Just are the ways of God,
And justifiable to men. *Milton.*

JUSTICE OF, MAJESTY AND.

With God is terrible majesty. Touching the Almighty we cannot find Him out. He is excellent in power and in judgment, and in plenty of justice. He will not afflict. Men do therefore fear Him.

Job xxxvii, 22.

THE CREATOR OF LIGHT.

And God said, Let there be light, and there was light. *Gen. i, 3.*

LOVE OF.

It is the nature of every artificer to tender and esteem his own work; and if God should not love His creature, it would reflect some disparagement upon His workmanship, that He should make anything that He could not own. God's power never produces what His goodness cannot embrace. *South.*

UNIVERSAL LOVE OF.

All things that are on earth shall wholly pass away.

Except the love of God, which shall live and last for aye. *Bryant.*

There is an Eye that never sleeps

Beneath the wing of night;

There is an Ear that never shuts

When sink the beams of light.

There is an Arm that never tires

When human strength gives way;

There is a Love that never fails

When earthly loves decay.

That Eye is fix'd on seraph throngs:

That Ear is fill'd with angel's songs;

That Arm upholds the worlds on high;

That Love is thron'd beyond the sky.

Heber.

The perfect love of God knoweth no difference between the poor and the rich.

Pacuvius.

MIGHTINESS OF.

Great God of might, that reigneth in the mind;

And all the body to thy hest dost frame

Victor of gods, subduer of mankind,

That dost the lion and the tiger tame,

Who can express the glory of Thy might?

Spenser

MYSTERY OF.

God moves in a mysterious way

His wonders to perform;

He plants His footsteps in the sea,

And rides upon the storm. *Cowper*

NAME OF, THE.

Thy great name

In all its awful brevity, hath nought

Unholy breeding in it, but doth bless

Rather the tongue that uses it; for me,

I ask no higher office than to fling

My spirit at thy feet, and cry thy name,

God! through eternity. *Bailey.*

NAME OF, BEAUTY OF THE.

There is a beauty in the name appropriated by the Saxon nations to the Deity, unequalled, except by His most venerated Hebrew appellation. They called Him "God," which is literally "THE GOOD." The same word thus signifying the Deity, and his most endearing quality. *Turner.*

NATURE, IN.

When God reveals His march through Nature's night

His steps are beauty, and His presence light.

Montgomery.

Spirit! whose life-sustaining presence fills
Air, ocean, central depths, by man untried,
Thou for thy worshippers hast sanctified
All place, all time! The silence of the hills
Breathes veneration;—founts and choral
rills

Of Thee are murmuring;—to its inmost
glade

The living forest with Thy whisper thrills,
And there is holiness in every shade.

Mrs. Hemans.

OMNIPOTENCE OF.

Who guides below, and rules above:

The great Disposer, and the mighty King.

Than He none greater, next Him none,

That can be, is, or was:

Supreme, He singly fills the throne.

Horace.

OMNIPRESENCE OF.

God, who oft descends to visit men

Unseen, and through their habitations
walks

To mark their doings,

Milton

Nor God alone in the still calm we find;
He mounts the storm, and walks upon the
wind.

Pope.

God is everywhere! the God who framed
Mankind to be one mighty family,
Himself our Father, and the world our
home.

Coleridge.

OMNISCIENCE OF.

What can 'scape the eye
Of God, all-seeing, or deceive His heart,
Omniscient!

Milton.

Though all the doors are sure, and all our
servants

As sure bound with their sleeps, yet there
is One

That wakes above, whose eye no sleep can
bind;

He sees through doors, and darkness, and
our thoughts;

And, therefore, as we should avoid with
fear,

To think amiss ourselves before his search,
So should we be as curious to shun

All cause, that others think not ill of us.

Chapman.

PRaise OF.

Praise to our Father-God,
High praise in solemn lay,
Alike for what his hand hath given,
And what it takes away.

Mrs. Sigourney.

One hymn more, O my lyre!

Praise to the God above,

Of joy and life and love,

Sweeping its strings of fire.

Whittier.

PRESENCE OF.

At whose sight all the stars
Hide their diminish'd heads.

Milton.

God is the light which, never seen itself
makes all things visible, and clothes itself
in colours. Thine eye feels not its ray, but
thine heart feels its warmth.

Richter.

PROTECTION OF.

The angel of the Lord encampeth round
about them that fear him.

Psalm xxxiv, 7.

SUPREMACY OF.

Thine, O Lord, is the greatness, and the
power, and the glory, and the victory, and
the majesty: for all that is in the heaven
and in the earth, is Thine; Thine is the
kingdom, O Lord, and thou art exalted as
head above all.

1 Chron. xxix, 11.

Thou, even Thou, art Lord alone; Thou
hast made heaven, the heaven of heavens

with all their host, the earth and all things
that are therein, the seas and all that is there-
in, and Thou preservest them all.

Nehemiah ix, 6.

WORKS OF, PERFECTION OF THE.

God never made His work for man to
mend.

Dryden.

What an immense workman is God! in
miniature as well as in the great. With
the one hand, perhaps, He is making a ring
of one hundred thousand miles in diameter,
to revolve round a planet like Saturn, and
with the other is forming a tooth in the
ray of the feather of a humming-bird, or a
point in the claw of the foot of a micro-
scopic insect. When He works in minia-
ture, everything is gilded, polished, and
perfect, but whatever is made by human
art, as a needle, &c., when viewed by a mi-
croscope, appears rough, and coarse, and
bungling.

Bishop Law.

WORSHIP OF.

God is the source and fountain of love,
and which may be divided into three
parts—the receiving from Him, the con-
forming to Him, and the reposing and trust-
ing to Him.

Burton.

It were better to have no opinion of God
at all, than such an opinion as is unworthy
of Him; for the one is unbelief, and the
other is contumely; and certainly super-
stition is the reproach of the Deity.

Bacon.

GODLINESS.

PROMISES OF.

Godliness is profitable unto all things,
having promise of the life that now is, and
of that which is to come.

1 Timothy iv, 8.

GOLD.

ABUSE OF.

Because its blessings are abused

Must gold be censured, cursed, accused?

Even virtue's self by knaves is made

A cloak to carry on their trade.

Gay.

ARGUMENT OF.

A man who is furnished with arguments
from the mint will convince his antagonist
much sooner than one who draws them
from reason and philosophy. Gold is a
wonderful clearer of the understanding; it
dissipates every doubt and scruple in an in-
stant, accommodates itself to the meanest
capacities, silences the loud and clamorous,
and brings over the most obstinate and in-

flexible. Philip of Macedon refuted by it all the wisdom of Athens, confounded their statesmen, struck their orators dumb, and at length argued them out of their liberties.

Addison.

THE CURSE OF.

Gold! gold! in all ages the curse of mankind,

Thy fetters are forged for the soul and the mind.

The limbs may be free as the wings of a bird,

And the mind be the slave of a look and a word.

To gain thee men barter eternity's crown,
Yield honour, affection, and lasting renown.

Park Benjamin.

DEFINITION OF.

—— The picklock,
That never fails.

Massinger.

INFLUENCE OF.

For gold the merchant ploughs the main,
The farmer ploughs the manor.

Burns.

INSUFFICIENCY OF.

Can gold calm passion, or make reason shine?

Can we dig peace or wisdom from the mine?
Wisdom to gold prefer: for 'tis much less
To make our fortune than our happiness.

Young.

LUST FOR.

The lust of gold succeeds the lust of conquests;

The lust of gold, unfeeling and remorseless,

The last corruption of degenerate man.

Johnson.

O cursed lust of gold! when for thy sake
The fool throws up his interest in both worlds

First starved in this, then damn'd in that
to come.

Blair.

THE PLAGUE OF.

The plague of gold strikes far and near,—
And deep and strong it enters;

Our thoughts grow blank, our words grow strange,

We cheer the pale gold diggers,—
Each soul is worth so much on 'change,
And mark'd, like sheep, with figures.

Mrs. Browning.

POISON OF.

There is thy gold; worse poison to men's souls,

Doing more murders in this loathsome world,

Than these poor compounds that thou may'st not sell:

I sell thee Poison, thou hast sold me none.

Shakespeare.

POWER OF.

O, what a world of vile ill favour'd faults
Look handsome in three hundred pounds a year.

Ibid.

There is no place invincible, wherein an ass loaden with gold may not enter.

Collett.

Stronger than thunder's winged force
All-powerful gold can speed its course;
Through watchful guards its passage make,
And loves through solid walls do break.

Francis (Horace.)

Plate sin with gold,
And the strong lance of justice hurtless breaks;

Arm it in rags, a pigmy's straw doth pierce it.

Shakespeare.

'Tis gold

Which makes the true man kill'd, and saves the thief

Nay, sometimes, hangs both thief and true man:

Can it not do and undo?

Ibid.

Gold is the strength, the sinews of the world;
The health, the soul, the beauty most divine;
A mask of gold hides all deformities;
Gold is heaven's physic, life's restorative.

Decker.

PURE.

'Tis gold so pure
It cannot bear the stamp without alloy.

Dryden.

GOLD AND IRON.

There are two metals, one of which is omnipotent in the cabinet, and the other in the camp. Gold and Iron. He that knows how to apply them both, may indeed attain the highest station, but he must know something *more* to keep it.

Colton.

GOOD.

WHEN TO BE DONE.

That which is good to be done, cannot be done too soon; and if it is neglected to be done early, it will frequently happen that it will not be done at all.

Bishop Mant.

(DOING.) ADVANTAGES OF.

Never did any soul do good, but it be came readier to do the same again, with more enjoyment. Never was love or grati-

tude or bounty practised but with increasing joy, which made the practiser still more in love with the fair act. *Shaftesbury.*

(DOING) LUXURY OF.

Hard was their lodging, homely was their food

For all their luxury was doing good.

Garth.

(DOING) REWARD OF.

He that does good to another man, does also good to himself; not only in consequence, but in the very act of doing it; for the conscience of well-doing is ample reward.

Seneca.

(DOING) SAFETY IN.

Happy were men if they but understood
There is no safety but in doing good.

John Fountain.

FOR EVIL.

A more glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on ours.

Tillotson.

FROM EVIL.

The strawberry grows underneath the nettle,

And wholesome berries thrive, and ripen best,

Neighbour'd by fruit of baser quality.

Shakespeare.

Open evil at all events does this good: It keeps good on the alert. Where there is no likelihood of an enemy's approaching, the garrison slumber on their post.

GROWTH OF.

Good, the more

Communicated, more abundant grows.

Milton.

PURSUIT OF.

Look round the habitable world, how few
Know their own good, or, knowing it, pursue.

Dryden.

GOOD AND EVIL.

CONNECTION IN.

Natural good is so intimately connected with moral good, and natural evil with moral evil, that I am as certain as if I heard a voice from heaven proclaim it, that God is on the side of virtue. He has learnt much, and has not lived in vain, who has practically discovered that most strict and necessary connection, that does and will ever exist between vice and misery, and virtue and happiness.

Colton.

DIFFERENCE IN.

It is a proof of our natural bias to evil, that gain is slower and harder than loss, in all things good; but in all things bad, getting is quicker and easier than getting rid of.

Hare.

OPERATION OF.

Health, beauty, vigour, riches, and all the other things called good, operate equally as evils to the vicious and unjust, as they do as benefits to the just.

Plato.

GOOD BREEDING.

ADVANTAGES OF.

We see a world of pains taken and the best years of life spent in collecting a set of thoughts in a college for the conduct of life, and after all the man so qualified shall hesitate in his speech to a good suit of clothes, and want common sense before an agreeable woman. Hence it is that wisdom, valour, justice and learning cannot keep a man in countenance that is possessed with these excellencies, if he wants that inferior art of life and behaviour called good breeding.

Steele.

MANIFESTATION OF.

Good breeding shows itself most where, to an ordinary eye, it appears the least.

Addison.

NECESSITY OF.

Good-breeding is as necessary a quality in conversation, to accomplish all the rest, as grace in motion and dancing.

Sir Wm. Temple.

Virtue itself often offends when coupled with bad manners.

Middleton.

OBJECTS OF.

One principal object of good-breeding is to suit our behaviour to the three several degrees of men,—our superiors, our equals, and those below us.

Swift.

A SECURITY.

A man's good-breeding is the best security against another's bad manners.

Chesterfield.

WANT OF.

The scholar without good-breeding is a pedant, the philosopher a cynic, the soldier a brute, and every man disagreeable.

Ibid.

GOOD-HUMOR.

EXCELLENCE OF.

Good-humor is the health of the soul, sadness its poison.

Stanislaus

INFLUENCE OF.

Good-humour will sometimes conquer ill-humour, but ill-humour will conquer it oftener; and for this plain reason, good-humour must operate on generosity, ill-humour on meanness.

Greville.

POWER OF.

Good-humour only teaches charms to last, Still makes new conquests, and maintains the past.

Pope.

GOOD-NATURE.

THE GIFT OF HEAVEN.

That inexhaustible good-nature, which is itself the most precious gift of Heaven, spreading itself like oil over the troubled sea of thought, and keeping the mind smooth and equable in the roughest weather.

Irving.

THE BEAUTY OF THE MIND.

Good-nature is the beauty of the mind, and like personal beauty, wins almost without anything else; sometimes, indeed, in spite of positive deficiencies.

Hanway.

QUALITIES OF.

'Tis good-nature only wins the heart;
It moulds the body to an easy grace
And brightens every feature of the face;
It smoothes th' unpolish'd tongue with eloquence
And add persuasion to the finest sense.

Stillington.

GOODNESS.

ACME OF.

To love the public, to study universal good, and to promote the interest of the whole world, as far as lies within our power, is the height of goodness, and makes that temper which we call divine.

Shaftesbury.

BRAVERY OF.

Virtue is bold and goodness never fearful.

Shakespeare.

CHARACTERISTICS OF.

Good,

On-y, is great, and generous, and fruitful.

Bailey.

Goodness I call the habit, and goodness of nature the inclination. This of all the virtues and dignities of the mind, is the greatest, being the character of the Deity; and without it man is a busy, mischievous, wretched thing.

Bacon.

DEFINITION OF.

Goodness is beauty in its best estate.

Marlowe.

KINDNESS OF.

A good man is kinder to his enemy, than bad men are to their friends.

Bishop Hall.

NOBILITY OF.

Howe'er it be, it seems to me
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood.

Tennyson.

POSSESSION OF.

He has more goodness in his little finger
Than you have in your whole body.

Swift.

PRINCIPLE OF.

He that is a good man is three-quarters of his way towards the being of a good christian, wheresoever he lives, and whatsoever he is called.

South.

REWARDS OF.

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love; pleasure bestowed upon a grateful mind was never sterile, but generally begets reward.

Basil.

TRUE.

True goodness is like the glow worm in this, that it shines most when no eyes, except those of Heaven, are upon it.

TRUST IN.

The soul

Is strong that trusts in goodness and shows clearly

It may be trusted.

Massinger.

GOOD-NIGHT.

To all, to each, a fair good-night,
And pleasing dreams, and slumbers light.

Scott.

GOSPEL.

GRACE OF THE.

The Gospel comes to the sinner at once, with nothing short of complete forgiveness as the starting-point of all his efforts to be holy. It does not say, "Go and sin no more, and I will not condemn thee;" it says at once, "Neither do I condemn thee: go and sin no more."

Bonar.

GLORIOUS HOPE OF THE.

The Gospel's glorious hope,
Its rule of purity, its eye of prayer,
Its feet of firmness on temptation's steep,
Its bark that fails not, mid the storm of death.

Mrs. Sigourney.

DIVINE POWER OF THE.

For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek.

Romans i, 16.

RADIANCY OF THE.

But oh! the mellow light that pours

From God's pure throne—the light that saves!

It warms the spirit as it soars

And sheds deep radiance round our graves. *Mellen.*

GOOD TIDINGS OF THE.

I bring you good tidings of great joy, which shall be to all people. *Luke ii, 10.*

GOSSIP.

BANE OF THE AGE.

Narrow minded and ignorant persons talk about people and not things, hence, gossip is the bane of the age.

CURE OF.

Gossip is always a personal confession either of malice or imbecility, and the young should not only shun it, but by the most thorough culture relieve themselves from all temptation to indulge in it. It is a low, frivolous, and too often a dirty business. There are country neighborhoods in which it rages like a pest. Churches are split in pieces by it. Neighbors are made enemies by it for life. In many persons it degenerates into a chronic disease, which is practically incurable. Let the young cure it while they may. *Dr. J. G. Holland.*

LEISURE OF A.

News hunters have great leisure, with little thought; much petty ambition to be thought intelligent, without any other pretension than being able to communicate what they have just learnt. *Zimmerman.*

RESTLESSNESS OF A.

For my part I can compare her to nothing but the sun; for, like him, she takes no rest, nor ever sets in one place but to rise in another. *Dryden.*

GOVERNING.

APTITUDE FOR.

Each petty hand
Can steer a ship becalm'd; but he that will
Govern and carry her to her ends, must
know
His tides, his currents, how to shift his
sails;

What she will bear in foul, what in fair
weathers;

Where her springs are, her leaks, and how
to stop them;

What strands, what shelves, what rocks do
threaten her;

The forces, and the natures of all winds,
Gusts, storms and tempests: when her kee-
ploughs hell,

And deck knocks heaven, then to manage
her,

Becomes the name and office of a pilot.

Jonson.

FITNESS FOR.

A man must first govern himself ere he be fit to govern a family, and his family ere he fit to bear the government in the commonwealth. *Sir Walter Raleigh.*

It is necessary for a Senator to be thoroughly acquainted with the constitution; and this is a knowledge of the most extensive nature; a matter of science, of diligence, of reflection, without which no Senator can possibly be fit for his office.

Cicero.

UNFITNESS FOR.

He who too much fears hatred, is unfit to reign. *Seneca.*

GOVERNMENT.

ABSENCE OF.

Few consider how much we are indebted to government, because few can represent how wretched mankind would be without it. *Addison.*

BEST OF ACTS.

The care of our national commerce redounds more to the riches and prosperity of the public, than any other act of government. *Ibid.*

ART OF.

Government is an art above the attainment of an ordinary genius. *South.*

THE BEST.

It is better for a city to be governed by a good man than by good laws. *Aristotle*

CALMNESS IN.

They that govern most make the least noise. You see, when they row in a barge, they that do drudgery work, slash and puff, and sweat, but he that governs sits quietly at the stern, and is scarce seen to stir.

Selden.

A CONSIDERATION OF CONVENIENCE.

The moment you abate anything from the full rights of men each to govern himself and suffer any artificial limitation upon those rights, from that moment the whole organization of government becomes a consideration of convenience. This it is that makes the constitution of a State, and the due distribution of its powers, a matter of the most delicate and complicated skill.

Burke.

RELIGIOUS ELEMENTS OF.

It seems to me a great truth, that human things cannot stand on selfishness, mechanical utilities, economies, and law courts; that if there be not a religious element in the relations of men, such relations are miserable, and doomed to ruin.

Carlyle.

BY FEAR.

Power is detested, and miserable is the life of him who wishes rather to be feared than to be loved.

Nepos.

FORM OF.

For forms of government let fools contest;
Whate'er is best administer'd is best.

Pope.

FOUNDATIONS OF.

That one human being will desire to render the person and property of another subservient to his pleasures, notwithstanding the pain or loss of pleasure which it may occasion to that other individual, is the foundation of government.

Mill.

All government, indeed every human benefit and enjoyment, every virtue, and every prudent act, is founded on compromise and barter.

Burke.

GUIDANCE OF.

In a commonwealth or realm

The government is called the helm;

With which like vessels under sail,

They're turn'd and winded by the tail.

Butler.

MAXIM OF.

It may pass for a maxim in State, that the administration cannot be placed in too few hands, nor the legislature in too many.

Swift.

NECESSITIES OF.

In all governments, there must of necessity be both the law and the sword; laws without arms would give us not liberty, but licentiousness; and arms without laws would produce not subjection but slavery.

Colton.

FOUR PILLARS OF.

When any of the four pillars of government are mainly shaken, or weakened (which are religion, justice, counsel, and treasure,) men had need to pray for fair weather.

Bacon.

DROPPING THE PREROGATIVE OF.

The surest way of governing, both in a private family and a kingdom, is for a husband and a prince sometimes to drop their prerogative.

Hughes.

A PYRAMID.

A government which takes in the consent of the greatest number of the people may justly be said to have the broadest bottom; and if it be terminated in the authority of one single person, it may be said to have the narrowest top; and so makes the finest pyramid.

Sir Wm. Temple.

SCIENCE OF.

The science of government is only a science of combinations, of applications, and of exceptions, according to times, places, and circumstances.

Rousseau.

TAXATION BY.

We are more heavily taxed by our idleness, pride and folly than we are taxed by government.

Franklin.

WISDOM IN.

Though a soldier in time of peace, is like a chimney in summer, yet what wise man would pluck down his chimney because his almanack tells him 'tis the middle of June?

Tom Brown.

GOVERNOR.

A GOOD.

He is next to the gods, whom reason, and not passion impels; and who after weighing the facts, can measure the punishment with discretion.

Claudian.

GRACE.

DAY OF.

This my long suffering and my day of grace,

Those who neglect and scorn shall never taste.

Milton.

AT MEALS.

A thankless feeder is a thief, his feast

A very robbery, and himself no guest.

Vaughan.

Some hae meat that canna eat,

And some would eat that want it;

But we hae meat, and we can eat,

Sae let the Lord be thankit.

Burns.

OF PERSON.

Grace is to the body what good sense is
to the mind. *La Rochefoucauld.*

GRACEFULNESS.

A SIMILE.

Graceful, when it pleased him, smooth and
still

As the mute swan that floats adown the
stream,

And on the waters of th' unruffled lake,
Anchors her quiet beauty. *Wordsworth.*

GRATITUDE.

A HEAVY DEBT.

To the generous mind
The heaviest debt is that of gratitude,
When 'tis not in our power to repay it.
Dr. Thomas Franklin.

ENDLESS.

The debt immense of endless gratitude.
Milton.

INCENSE TO HEAVEN.

When gratitude o'erflows the swelling here,
And breathes in free and uncorrupted praise
For benefits receiv'd: propitious heaven
Takes such acknowledgment as fragrant incense,

And doubles all its blessings. *Lillo.*

NECESSITY OF.

He who has a soul wholly devoid of gratitude
should set his soul to learn of his body,
for all the parts of that minister to one another.
South.

IN POVERTY.

Wherever I find a great deal of gratitude
in a poor man I take it for granted there
would be as much generosity if he were a
rich man. *Pope.*

TOO PROFUSE.

There is a selfishness even in gratitude,
when it is too profuse; to be overthankful
for one favour is in effect to lay out for another.
Cumberland.

AN AGREEABLE SERVITUDE.

It is a species of agreeable servitude to
be under an obligation to those we esteem.
Queen Christina.

SWEETNESS OF.

What is grandeur, what is power?
Heavier toil, superior pain!
What the bright reward we gain?
The grateful mem'ry of the good.
Sweet is the breath of vernal shower,
The bee's collected treasure sweet,
Sweet music's melting fall, but sweeter yet
The still small voice of gratitude. *Gray.*

TRUE.

He who receives a good turn should never
forget it; he who does one should never
remember it. *Charron.*

AN UNIVERSAL TIE.

Look over the whole creation, and you
shall see that the band, or cement, that
holds together all the parts of this great
and glorious fabric is gratitude. *South.*

AN EASY VIRTUE.

As gratitude is a necessary, and a glorious,
so also, is it an obvious, a cheap, and
an easy virtue; so obvious, that wherever
there is life there is place for it; so cheap,
that the covetous man may be gratified with-
out expense; and so easy that the sluggard
may be so without labour. *Seneca.*

GRAVE.

THE.

An angel's arm can't snatch me from the
grave,—
Legions of angels can't confine me there!
Young.

The most magnificently and costly dome,
Is but an upper chamber to a tomb;
No spot on earth but has supplied a grave,
And human skulls the spacious ocean pave.
Ibid.

COMPANIONS ALL IN THE.

One destin'd period men in common have,
The great, the base, the coward, and the
brave,
All good alike for worms, companions in the
grave. *Lansdowne.*

APPEARS DISTANT.

As a tract of country narrowed in the dis-
tance expands itself when we approach, thus
the way to our near grave appears to us as
long as it did formerly when we were far
off. *Richter.*

A LEVELLER OF DISTINCTIONS.

The reconciling grave
Swallows distinction first, that made us
foes:
There all lie down in peace together.
Southern.

A DREADFUL THING.

The grave, dread thing
Men shiver when thou'rt named; nature
appall'd
Shakes off her wonted firmness. *Blair.*

RECEPTACLE FOR ALL.

Our lives are rivers gliding free
 To that unfathom'd, boundless sea,
 The silent grave!
 Thither all earthly pomp and boast
 Roll, to be swallow'd up and lost
 In one dark wave. *Longfellow.*

AN EARTHLY RELEASE.

There the wicked cease from troubling;
 and the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master. *Job iii, 17, 18.*

A HAVEN OF REST.

Here may thy storme-bett vessell safely
 ryde

This is the port of rest from troublous toyle,
 The worlde's sweet inn from paine and wearisome turmoyle. *Spenser.*

A SERMON TO THE SOUL.

A grave, wherever found, preaches a short
 and pithy sermon to the soul. *Hawthorne.*

GRAVE-DIGGER.

THE.

The houses that he makes, last till doomsday. *Shakespeare.*

GRAVITY.

DECEPTION OF.

Gravity is the very essence of imposture; it does not only make us mistake other things, but is apt perpetually almost to mistake itself. *Shaftesbury.*

DEFINITION OF.

Gravity is a mystery of the body, invented to conceal the defects of the mind. *La Rochefoucauld.*

EXCESS OF.

Too much gravity argues a shallow mind. *Lavater.*

FALSE.

There is a false gravity that is a very ill symptom; and it may be said, that as rivers, which run very slowly, have always the most mud at the bottom: so a solid stiffness in the constant course of a man's life, is a sign of a thick bed of mud at the bottom of his brain. *Saville.*

JOINED WITH PLEASANTRY.

As in a man's life, so in his studies, I think it is the most beautiful and humane thing in the world, so to mingle gravity with pleasure, that the one may not sink into melancholy, nor the other rise up into wantonness. *Pliny.*

GREATNESS.

ANXIETIES OF.

'Tis meet
 The great should have the fame of happiness
 The consolation of a little envy.
 'Tis all their pay for those superior cares
 Those pangs of heart their vassals ne'er can feel. *Young*

ARROGANCE OF.

He doth bestride the narrow world,
 Like a Colossus; and we petty men
 Walk under his huge legs, and peep about
 To find ourselves dishonourable graves. *Shakespeare.*

ATTAINMENT OF.

In my stars I am above thee, but be not afraid of greatness; some are born great, some achieve greatness, and some have greatness thrust upon them. *Ibid.*

TO BE AVOIDED.

Avoid greatness; in a cottage there may be found more real happiness, than kings or their favorites enjoy in palaces. *Horace.*

A BUBBLE.

Oh! greatness! thou art a flattering dream,
 A wat'ry bubble, lighter than the air. *Tracy.*

COST OF.

What millions died that Cæsar might be great! *Campbell.*

A CURSE.

Greatness with private men,
 Esteem'd a blessing, is to me a curse;
 And we, whom from our high births they conclude,

The only freemen, are the only slaves.

Happy the golden mean. *Massinger.*

DUTIES OF.

Since, by your greatness, you
 Are nearer heaven in place, be nearer it
 In goodness; rich men should transcend
 the poor,
 As clouds the earth; rais'd by the comfort
 of
 The sun, to water dry and barren grounds. *Tourneur.*

NOT EGOTISTICAL.

He only is great who has the habits of greatness, who after performing what none in ten thousand could accomplish, passes on like Samson, and "tells neither father nor mother of it." *Lavater*

EXAMPLE OF.

Lives of great men all remind us
 We can make our lives sublime.
 And departing leave behind us
 Footsteps on the sands of time;
 Footsteps that perhaps another,
 Sailing o'er life's solemn main,
 A forlorn and shipwreck'd brother,
 Seeing, shall take heart again.

Longfellow.

FALSE.

O, place! O, form!

How often dost thou with thy case, thy
 habit,
 Wrench awe from fools, and tie the wiser
 fools
 To thy false seeming.

Shakespeare.

But grant that those can conquer, these can
 cheat;
 'Tis phrase absurd to call a villain great,
 Who wickedly is wise, or madly brave,
 Is but the more a fool, the more a knave.

Pope.

GOODNESS WITH.

Nothing can make a man truly great but
 being truly good, and partaking of God's
 holiness.

Matthew Henry.

A DIVINE INSPIRATION.

There never was a great man, unless
 through Divine inspiration.

Cicero.

MISFORTUNES OF.

It is the curse of greatness
 To be its own destruction. So we see
 That mountain cedars have the least defence
 'Gainst storms, when shrubs confront their
 violence.

Nabb.

PLEASURE OF.

If it is a pleasure to be envied and shot
 at, to be maligned standing, and to be de-
 spised falling, then it is a pleasure to be
 great and to be able to dispose of men's for-
 tunes.

South.

PREROGATIVE OF.

'Tis, alas! the poor prerogative
 Of greatness, to be wretched and unpitied.

Congreve.

SIMPLICITY OF.

The greatest truths are the simplest: so
 are the greatest men.

A TORMENT.

Greatness, thou gaudy torment of our souls,
 The wise man's fetter, and the rage of fools.

Otway.

TRUE.

He, who, in questions of right, virtue, or
 duty, sets himself above all ridicule, is
 truly great, and shall laugh in the end with
 truer mirth than ever he was laughed at.

Lavater.

The truly great consider first, how they
 may gain the approbation of God; and
 secondly, that of their own conscience; hav-
 ing done this, they would then willingly
 conciliate the good opinion of their fellow-
 men.

Colton.

UNHAPPINESS OF.

High stations tumult, but not bliss create:
 None think the great unhappy but the great.

Young.

WORTH OF.

The great high-road to human welfare
 lies along the old highway of steadfast well
 doing; and they who are the most persistent,
 and work in the truest spirit, will invari-
 ably be the most successful: success treads
 on the heels of every right effort.

Smiles.

GRIEF.

ANGUISH OF.

I felt no sorrows then: but now my grief,
 Like festering wounds, grown cold begins
 to smart

The raging anguish gnaws, and tears my
 heart.

Rochester.

No future hour can rend my heart like this,
 Save that which breaks it.

Maturin.

Her stiff'ning grief

Who saw her children slaughter'd all at
 once

Is dull to mine.

Dryden.

APPEARANCE OF.

By fits my swelling grief appears
 In rising sighs and falling tears.

Addison.

AVARICE OF.

We know

There oft is found an avarice in grief,
 And the wan eye of sorrow loves to gaze
 Upon its secret hoard of treasured woes
 And pine in solitude.

Mason.

CANKER OF.

And but he's something stain'd
 With grief, that's beauty's canker, thou
 might'st call him

A goodly person.

Shakespeare.

What a rich feast the canker grief has made;
 How has it suck'd the roses of thy cheeks!
 And drunk the liquid crystal of thy eyes.

Sewell

That eating canker grief, with wasteful spite,
Preys on the rosy bloom of youth and beauty.

Rowe.

CHANGE FROM.

Oh! grief hath chang'd me since you saw
me last;
And careful hours, with time's deform'd
hand,

Have written strange defeatures in my face.

Shakespeare.

FOR A CHILD.

Grief fills the room up of my absent child;
Lies in his bed, walks up and down with me;
Puts on his pretty looks, repeats his words,
Remembers me of all his gracious parts,
Stuffs out his vacant garments with his form;
Then, have I reason to be fond of grief.

Ibid.

EFFECTS OF.

No roses bloom upon my fading cheek,
Nor laughing graces wanton in my eyes;
But haggard Grief, lean-looking, sallow care
And pining discontent—a rueful train
Dwell on my brow, all hideous and forlorn.

Rowe.

These tidings nip me; and I hang the head
As flowers with frost, or grass beat down
with storms.

Shakespeare.

ELOQUENCE OF.

There is a kind of mournful eloquence
In thy dumb grief, which shames all clam-
'rous

Sorrow.

Lee.

EXAMPLE OF.

Her infant babe

Had from its mother caught the trick of
grief,
And sighed among its playthings.

Wordsworth.

EXCESS OF.

Excess of grief for the deceased is mad-
ness; for it is an injury to the living, and the
dead know it not.

Xenophon.

FOLLY OF.

To mourn a mischief that is past and gone
Is the next way to draw new mischief on.

Shakespeare.

What's gone, and what's past help
Should be past grief.

Ibid.

FURY OF.

Mine is grief of fury, not despair!
And if a manly drop or two fall down,
It scalds along my cheek, like the green
wood,
That sputtering in the flames, works out-
ward into tears.

Dryden.

BLEEDING OF THE HEART.

Weep I cannot;

But my heart bleeds.

Shakespeare.

HEAVINESS OF.

Trembling lips,

Tuned to such grief that they say right
words sadly.

Dobell.

IMPOTENCE OF.

'Tis impotent to grieve for what is past,
And unavailing to exclaim.

Havard.

INCURABLE.

A malady

Preys on my heart, that medicine cannot
reach

Invisible and cureless.

Maturin.

INDICATIONS OF.

The heavy sigh,

The tear in the half-opening eye,

The pallid cheek and brow, confess'd

That grief was busy in his breast.

Scott.

INTENSITY OF.

I felt a tightness grasp my throat,
As it would strangle me; such as I felt—
I knew it well—some twenty years ago,
When my good father shed his blessing on
me,

I hate to weep, and so I came away.

Joanna Baillie.

Alas! I have not words to tell my grief;
To vent my sorrow would be some relief;
Light sufferings give us leisure to complain;
We groan, but cannot speak, in greater
pain.

Dryden.

Tears from the depth of some divine de-
spair.

Tennyson.

INTERNAL.

If the internal griefs of every man could
be read, written on his forehead, how many
who now excite envy would appear to be
the objects of pity.

Metastasio.

The tempest in my mind
Doth from my senses take all feeling else,
Save what beats there.

Shakespeare.

Her big swollen grief surpass'd

The power of utterance.

Ovid.

PENSIVENESS OF JOY.

Grief, madam! 'Tis the pensiveness of joy,
Too deep for language—too serene for mirth.

Talfourd.

DIFFICULT TO MASTER.

Every one can master a grief but he that
has it.

Shakespeare

UNITING POWER.

Grief knits two hearts in closer bonds
than happiness ever can ; and common suf-
ferings are far stronger links than common
joys. *Lamartine.*

PRIDE OF.

I will instruct my sorrows to be proud ;
For grief is proud, and makes his owner
stout. *Shakespeare.*

RELIEF FROM.

'Tis long ere time can mitigate your grief ;
To wisdom fly, she quickly brings relief.
Grotius.

SECRET.

I have endured the rage of secret grief,
A malady that burns and rankles inward.
Rowe.

What equal torment to the grief of mind,
And pining anguish hid in gentle heart,
That inly feeds itself with thoughts unkind,
And nourisheth her own consuming smart ?
What medicine can any leech's art
Yield such a sore, that doth her grievance
hide
And will to none her malady impart.
Spenser.

My grief lies all within
And these external manners of laments
Are merely shadows to the unseen grief
That swells with silence to the tortur'd soul.
Shakespeare.

SIGHS OF.

He raised a sigh so piteous and profound,
As it did seem to shatter all his bulk,
And end his being. *Ibid.*

There's matter in these sighs ; these pro-
found heaves

You must translate : 'tis fit we understand
them. *Ibid.*

SILENT.

What, man ! ne'er pull your hat upon your
brows :

Give sorrow words : the grief, that does not
speak,

Whispers the o'er-fraught, and bids it break.
Ibid.

I am dumb as solemn sorrow ought to be ;
Could my griefs speak, the tale would have
no end, *Otway.*

SINCERITY OF.

She grieves sincerely who grieves when
alone. *Marthal.*

STORM OF.

The storm of grief bears hard upon his
youth,
And bends him like a drooping flower to
earth. *Rowe.*

SUPPRESSED.

Words will have way ' or grief, suppress'd
in vain,
Would burst its passage with th' out-rush-
ing soul. *Hill.*

UNNECESSARY.

He grieves more than is necessary, who
grieves before it is necessary. *Seneca.*

VOICE OF.

From them rose
A cry that shiver'd to the tingling stars,
And, as it were one voice, an agony
Of lamentation, like a wind that shrills
All night in a waste land, where no one
comes,
Or hath come since the making of the
world. *Tennyson.*

WASTING.

Thine is a grief that wastes the heart,
Like mildew on a tulip's dyes,—
When hope, deferr'd but to depart,
Loses its smiles, but keeps its sighs.
L. E. Landon.

WEIGHT OF.

Opress'd with grief, oppress'd with care,
A burden more than I can bear,
I sit me down and sigh ;
O, Life ! thou art a galling load,
Along a rough, a weary road,
To wretches such as I. *Burns.*

Raze out the written troubles of the brain,
Cleanse the foul bosom of the perilous stuff
That weighs upon the heart. *Shakespeare.*

GRIEVANCES.

BEARING OF.

Every man should bear his own griev-
ances and inconveniences, rather than de-
tract from or abridge the comforts of an
other. *Cicero.*

GRUDGE.

AN ANCIENT.

If I can catch him once upon the hip
I will feed fat the ancient grudge I bear a m.
Shakespeare.

GRUMBLING.

DISPOSITION FOR.

There is an unfortunate disposition in a
man to attend much more to the faults of his
companions which offend him, than to their
perfections which please him. *Greville.*

HABIT OF.

Every one must see daily, instances of
people who complain from a mere habit of
complaining. *Graves.*

GUARD.

ON

He is most free from danger who, even
when safe, is upon his guard.

It is better to be always upon your guard,
than to suffer once. *Latin Proverb.*

GUEST.

A WELCOME.

A pretty woman is a welcome guest.
Byron.

GUESTS.

UNBIDDEN.

Unbidden guests
Are often welcomest when they are gone.
Shakespeare.

GUIDE.

A FALSE.

For double shame he doth deserve,
Who being guide, doth soonest swerve.
Brandon.

GUIDED.

That man
May safely venture to go his way,
That is so guided, that he cannot stray.
Marmyon.

GUILT.

CONSCIOUSNESS OF.

He swears, but he is sick at heart;
He laughs, but he turns deadly pale;
His restless eye and sudden start—
These tell the dreadful tale

That will be told: it needs no words from
thee

Thou self-sold slave to guilt and misery.
Dana.

O conscious guilt!

How dumb thy voice unlook'd for, strikes
the bold. *J. Hill.*

I'll haunt thee like a wicked conscience
still. *Shakespeare.*

The worm of conscience still begnaw thy
soul. *Ibid.*

COWARDICE OF.

If one know them they are in the terrors
of the shadow of death. *Job xxiv, 17.*

DEBASEMENT OF.

The guilty mind
Debases the great image that it wears,
And levels us with brutes. *Havard*

EXCESS OF.

Thoughts cannot form themselves in words
so horrid
As can express my guilt. *Dryden.*

FATE OF.

Such is the fate of guilt to make slaves tools,
And then to make 'em masters—by our
secrets. *Havard.*

FEARS ARISING FROM.

The guilt being great, the fear doth still
exceed. *Shakespeare.*

From the body of one guilty deed

A thousand ghostly fears and haunting
thoughts proceed. *Wordsworth.*

AN AVENGING FIEND.

Guilt is the source of sorrow; 'tis the fiend,
The avenging fiend, that follows us behind
With whips and stings. *Rowe.*

CANNOT BE HIDDEN.

Guiltiness

Will speak though tongues were out of use.
Shakespeare.

INCITEMENT TO.

The greatest incitement to guilt is the
hope of sinning with impunity. *Cicero.*

JEALOUSY OF.

So full of artless jealousy is guilt
It spills itself in fearing to be spilt.
Shakespeare.

OPERATIONS OF.

How guilt once harbour'd in the conscious
breast
Intimidates the brave, degrades the great.
Johnson.

PANGS OF.

And oh! that pang where more than mad-
ness lies,
The worm that will not sleep, and never
dies. *Byron.*

PRESENCE OF.

Who has a breast so pure
But some uncleanly apprehensions
Keep leets and law-days, and in sessions sit
With meditations lawful? *Shakespeare.*

PUNISHMENT OF.

When haughty guilt, exults with impious
joy,
Mistake shall blast, or accident destroy;
Weak man with erring rage may throw the
dart,
But heaven shall guide it to the guilty
heart. *Johnson.*

REPROACH OF.

Too late I find
Nor faith, nor gratitude, nor friendly trust;
No force of obligations can subsist
Between the guilty. *Brooke.*

THE SHAME OF.

It is the guilt not the scaffold which constitutes the shame.

SHAMELESSNESS.

He who puts on guilt must cast off shame.
J. Hill.

FIRST STEPS IN.

Let no man trust the first false step
Of guilt; it hangs upon a precipice,
Whose steep descent in lost perdition ends.
Young.

SWIFTNESS OF.

Try to imprison the resistless wind,
So swift is guilt, so hard to be confined.
Dryden.

TERRORS OF.

O, what a state is guilt! how wild! how wretched!
When apprehension can form naught but fears,
And we distrust security herself.
Havard.

What a state is guilt

When ev'ry thing alarms it! like a sentinel
Who sleeps upon his watch, it wakes in dread,
E'en at a breath of wind. *Ibid.*

'Tis guilt alone,

Like brain-sick phrenzy in its feverish mood,
Fills the light air with visionary terrors,
And shapeless forms of fear. *Francis.*

TIMIDITY OF.

Guilt is a timorous thing; ere perpetration,
Despair alone makes guilty men be bold.
Coleridge.

THE TORMENTOR OF.

God hath yok'd to guilt
Her pale tormenter—misery. *Bryant.*

UNHAPPINESS OF.

Guilt, though it may attain temporal splendour, can never confer real happiness. The evident consequences of our crimes long survive their commission, and like ghosts of the murdered, forever haunt the steps of the malefactor. *Sir W. Scott.*

How a man can have a quiet and cheerful mind under a great burden and load of guilt, I know not, unless he be very ignorant. *Ray.*

HABIT.

ADVANTAGES OF.

To things which you bear with impatience you should accustom yourself, and, by habit you will bear them well. *Seneca.*

Habit gives endurance, and fatigue is the best night cap. *Kincaid.*

THE CHAIN OF.

The chain of habit coils itself around the heart like a serpent, to gnaw and stifle it.
Hazlitt.

THE FORCE OF.

It is almost as difficult to make a man unlearn his errors as his knowledge. *Colton.*

PERSISTENCE OF.

A new cask will long preserve the tincture of the liquor with which it was first impregnated. *Horace.*

A PLAGUE.

In the great majority of things, habit is a greater plague than ever afflicted Egypt; in religious character it is a grand felicity.
John Foster.

POWER.

Habit will reconcile us to everything but change, and even to change if it recur not too quickly. *Colton.*

RELIANCE UPON.

I trust everything, under God, to habit, upon which, in all ages, the lawgiver, as well as the school-master, has mainly placed his reliance: habit which makes everything easy, and casts all difficulties upon the deviation from a wonted course. Make sobriety a habit, and intemperance will be hateful; make prudence a habit, and reckless profligacy will be as contrary to the nature of a child, grown or adult, as the most atrocious crimes are to any of us.
Lord Brougham

SLAVERY OF.

To be perpetually longing and impatiently desirous of anything, so that a man cannot abstain from it, is to lose a man's liberty, and to become a servant of meat and drink, or smoke. *Jeremy Taylor.*

A TEST OF TRUTH.

Habit with him was all the test of truth, It must be right: I've done it from my youth. *Crabbe.*

HABITS.

MUST BE CONQUERED.

Those who are in the power of evil habits must conquer them as they can; and con-

juered they must be, or neither wisdom nor nappiness can be obtained; but those who are not yet subject to their influence, may, by timely caution, preserve their freedom; they may effectually resolve to escape the tyrant whom they will very vainly resolve to conquer.

Johnson.

CONTRACTION OF.

A.I. habits gather by unseen degrees

As brooks make rivers, rivers run to seas.

Dryden.

The diminutive chains of habit are seldom heavy enough to be felt until they are too strong to be broken.

Johnson.

Like flakes of snow, that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief which pernicious habits have brought together by imperceptible accumulation may overthrow the edifice of truth and virtue.

Bentham.

FORMATION OF.

The habit of virtue cannot be formed in a closet. Habits are formed by acts of reason in a persevering struggle through temptation.

Gilpin.

IMPORTANCE OF.

If we look back upon the usual course of our feelings, we shall find that we are more influenced by the frequent recurrence of objects than by their weight and importance; and that habit has more force in forming our characters than our opinions have. The mind naturally takes its tone and complexion from what it habitually contemplates.

Robert Hall.

RESULT OF.

Small habits well pursued, betimes,
May reach the dignity of crimes.

Hannah More.

VICIOUS.

Vicious habits are so great a stain to human nature, and so odious in themselves, that every person actuated by right reason would avoid them, though he were sure they would be always concealed both from God and man, and had no future punishment entailed upon them.

Cicero.

HAPPINESS.

ATTAINMENT OF.

The sweetest bird builds near the ground,
The loveliest flower springs low;
And we must stoop for happiness
If we its worth would know.

Swain.

CHARACTERISTICS OF.

It is a kind of happiness to know to what extent we may be unhappy.

La Rochefoucauld.

True happiness is of a retired nature, and an enemy to pomp and noise. It arises, in the first place, from the enjoyment of one's self, and, in the next, from the friendship and conversation of a few select friends.

Addison

That something still . . .
For which we bear to live or dare to die.

Pope

No happiness can be where there is no rest;
Th' unknown, untalk'd of man is only
blest.

Dryden.

CHEAPNESS OF.

How cheap

Is genuine happiness, and yet how dearly
Do we all pay for its base counterfeit!
We fancy wants, which to supply, we dare
Danger and death, enduring the privation
Of all free nature offers in her bounty,
To attain that which, in its full fruition,
Brings but satiety. The poorest man
May taste of nature in her element;
Pure, wholesome, never cloying; while the
richest,
From the same stores, does but elaborate
A pungent dish of well-concocted poison.

J. N. Barker.

CHEERFULNESS NECESSARY TO.

To be happy, the passion must be cheerful and gay, not gloomy and melancholy. A propensity to hope and joy is real riches; one to fear and sorrow, real poverty.

Hume.

COMMON.

Bliss is the same in subject or in king,
In who obtain defence, or who defend,
In him who is, or him who finds a friend;
Heaven breathes through every member of
the whole,
One common blessing, as one common soul.

Pope.

Fix'd to no spot is happiness sincere,
'Tis nowhere to be found, or everywhere.

Ibid

True happiness is to no spot confined,
If you preserve a firm and constant mind,
'Tis here, 'tis everywhere. *Wynne.*

CONTENTMENT, NECESSARY TO.

Alas! if the principles of contentment are
not within us—the height of station and
worldly grandeur will as soon add a cubit
to a man's stature as to his happiness.

Sterne.

You traverse the world in search of happi-
ness, which is within the reach of every
man; a contented mind confers it on all.

Horace.

CONTENTMENT, FROM.

I earn what I eat, get what I wear, owe
no man hate, envy no man's happiness, glad
of other men's good, content with my harm.

Shakespeare.

DANGER OF.

What thing so good, which not some harm
may bring?

E'en to be happy is a dangerous thing.

Earl of Stirling.

DEFINITIONS OF.

It is ever thus with happiness;

It is the gay to-morrow of the mind,

That never comes.

Proctor.

He who is good is happy. *Hubbington.*

Who that define it, say they more or less

Than this, that happiness is happiness.

Pope.

The inward complaisance we find in act-
ing reasonably and virtuously. *Atterbury.*

Happiness is no other than soundness and
perfection of mind. *Antoninus.*

Know then this truth, enough for man to
know

Virtue alone is happiness below. *Pope.*

DEPENDENCY OF.

Nature has granted to all to be happy, if
we did but know how to use her benefits.

Claudian.

It's no' in books, it's no' in lear,

To make us truly blest;

If happiness has not her seat.

And centre in the breast,

We may be wise, or rich, or great,

But never can be blest.

Burns.

Forget past misfortunes if you would be
happy.

To be happy is not only to be freed from
the pains or diseases of the body, but from
anxiety and vexation of spirit; not only to
enjoy the pleasures of sense, but peace of
conscience and tranquility of mind.

Tillotson.

Every moment we feel our dependence
upon God, and find that we can neither be
happy without him, nor think ourselves so.

Ibid.

Happiness depends on the prudent consti-
tution of the habits; and it is the business
of religion, not so much to extinguish our
desires, as to regulate and direct them to
valuable well chosen objects.

Paley.

Our happiness in this world depends on
the affections we are enabled to inspire.

Duchesse de Praslin.

The happiness of life consists, like the
day, not in single flashes (of light,) but in
one continuous mild serenity. The most
beautiful period of the heart's existence is
in this calm equable light, even although it
be only moonshine or twilight. Now the
mind alone can only obtain for us this heav-
enly cheerfulness and peace.

Richter.

EQUALLY DIVIDED.

Happiness is much more equally divided
than some of us imagine. One man shall
possess most of the materials, but little of
the thing; another may possess much of the
thing, but very few of the materials.

Colton.

OF DOING.

True happiness (if understood)

Consists alone in doing good. *Thomson.*

DOMESTIC.

Domestic happiness, thou only bliss

Of Paradise that hast survived the fall.

Cowper.

DURABILITY.

What nothing earthly gives, or can destroy
The soul's calm sunshine and the heartfelt
joy.

Pope.

EXCESS OF.

This ocean of felicity is so shoreless and
bottomless that all the saints and angels
cannot exhaust it.

Boyle.

A CELESTIAL EXOTIC.

True happiness is not the growth of earth,

The soil is fruitless if you seek it there;

'Tis an exotic of celestial birth,

And never blooms but in celestial air.

Sweet plant of paradise! its seeds are sown

In here and there a breast of heavenly
mould,

It rises slow, and buds, but ne'er was known

To blossom here—the climate is too cold.

Sheridan

FALSE.

False happiness is like false money; it passes for a time as well as the true, and serves some ordinary occasions; but when it is brought to the touch, we find the lightness and alloy, and feel the loss. *Pope.*

False happiness renders men stern and proud, and that happiness is never communicated. True happiness renders them kind and sensible, and that happiness is always shared. *Montesquieu.*

INDEPENDENT OF FORTUNE.

Every mind seems capable of entertaining a certain quantity of happiness, which no institutions can increase, no circumstances alter, and entirely independent of fortune. Let any man compare his present fortune with the past, and he will probably find himself, upon the whole neither better nor worse than formerly. *Goldsmith.*

MORAL INFLUENCE OF.

Every human soul has the germ of some flowers within; and they would open, if they could only find sunshine and free air to expand in. I always told you that not having enough of sunshine was what ailed the world. Make people happy, and there will not be half the quarrelling, or a tenth part of the wickedness there is.

Mrs. Child.

INLETS TO.

He that enlarges his curiosity after the works of nature, demonstrably multiplies the inlets to happiness; therefore we should cherish ardour in the pursuit of useful knowledge, and remember that a blighted spring makes a barren year, and that the vernal flowers, however beautiful and gay, are only intended by nature as preparatives to autumnal fruits. *Johnson.*

INTELLECTUAL.

In the soul, when the supreme faculties move regularly, the inferior passions and faculties following, there arises a serenity infinitely beyond the highest quintessence of worldly delight. *South.*

He that upon a true principle lives, without any disquiet of thought, may be said to be happy. *L'Estrange.*

PERFECTION OF.

Perfect happiness, I believe, was never intended by the Deity to be the lot of one of His creatures in this world; but that He has very much put in our power the nearness of our approaches to it, is what I have steadfastly believed. *Jefferson.*

OF POSSESSION.

Happiness is in the taste, and not in the things themselves; we are happy from possessing what we like, not from possessing what others like. *La Rochefoucauld.*

NOT TO BE PRESCRIBED.

Happiness is not to be prescribed, but enjoyed; and such is the benevolent arrangement of Divine Providence, that wherever there is a moral preparation for it, it follows, of course. *Robert Hall.*

THE PRICE OF.

No man is blest by accident or guess;
True wisdom is the price of happiness.

Young.

THE PURSUIT OF ALL.

Our aim is happiness; 'tis yours, 'tis mine.
He said, 'tis the pursuit of all that live;
Yet few attain it, if 'twas e'er attain'd,
But they, the widest, wander from the mark,
Who, through the flowery path of sauntering joy,
Seek this coy goddess, that from, stage to stage,
Invites us still, but shifts as we pursue.

Armstrong.

IS REFLECTIVE.

Surely happiness is reflective like the light of heaven; and every countenance, bright with smiles and glowing with innocent enjoyment, is a mirror, transmitting to others the rays of a supreme and ever-shining benevolence. *Washington Irving.*

RETURN OF.

After long storms and tempests over-blown,
The sun at length his joyous face doth clear;

So when fortune all her spight hath showne,
Some blissful houres at last must needs appear,

Else should afflicted wights oft-times despare. *Spenser.*

SECRET OF.

I have lived to know that the great secret of human happiness is this: Never suffer your energies to stagnate. The old adage of "too many irons in the fire," conveys an untruth—you cannot have too many—poker, tongs—and all, keep them going.

Adam Clark.

If solid happiness we prize,
Within our breast this jewel lies,
And they are fools who roam;
The world has nothing to bestow;
From our own selves our joys must flow
And that dear hut—our home. *Cotton.*

Go, fix some weighty truth ;
Chain down some passion ; do some gener-
ous deed ;
Teach ignorance to see, or grief to smile ;
Correct thy friend, befriend thy greatest foe ;
Or, with warm heart, and confidence divine,
Spring up, and lay strong hold on Him who
made thee. *Young.*

TRUE.
True happiness ne'er entered at an eye ;
True happiness resides in things unseen.
Young.

A TWIN.
All who joy would win
Must share it—happiness was born a twin.
Byron.

AN UNIVERSAL RULE.
The common course of things is in favour
of happiness ; happiness is the *rule*, misery
the exception. Were the order reversed,
our attention would be called to examples
of health and competency, instead of dis-
ease and want. *Paley.*

THE SUN OF THE UNIVERSE.
Happiness is that single glorious thing
which is the very light and sun of the
whole animated universe, and where she
is not it were better that nothing should be.
Without her wisdom is but a shadow, and
virtue a name ; she is their sovereign mis-
tress. *Colton.*

SYNONYMOUS WITH VIRTUE.
Praise is the sacred attribute of heaven.
'Tis ours alone, with humble, grateful
hearts,
To employ the gracious instinct it bestows,
To our own honour, happiness and virtue,
For happiness and virtue are the same.
Francis.

HAPPINESS AND DUTY.

Since happiness is necessarily the supreme
object of our desires, and duty the supreme
rule of our actions, there can be no harmony
in our being except our happiness coincides
with our duty. *Whewell.*

HAPPINESS AND MISERY.

Happiness and misery are the names of
two extremes, the utmost bounds whereof
we know not. *Locke.*

HAPPINESS AND WISDOM.

' There is this difference between happi-
ness and wisdom ; he that thinks himself
the happiest man really is so ; but he that
thinks himself the wisest, is generally the
greatest fool. *Colton.*

HARLOT.

DEADLY INFLUENCE OF THE.
She weaves the winding-sheets of souls, and
lays
Them in the urn of everlasting death.
Follok.

PUNISHMENT OF THE.
'Tis the strumpet's plague
To beguile many, and be beguiled by me.
Shaftsbury.

HARVEST.

THE.
Glowing scene !
Nature's long holiday ! luxuriant—rich,
In her proud progeny, she smiling marks
their graces, now mature, and wonder
fraught !
Hail ! season exquisite !—and hail ye sons
Of rural toil !—ye blooming daughters ! ye
Who, in the lap of hardy labour rear'd,
Enjoy the mind unspotted.
Mary Robinson

Now the air
Is rich in fragrance ! fragrance exquisite !
Of new-mown hay, of wild thyme dewy
wash'd,
And gales ambrosial, which with cooling
breath
Ruffle the lake's grey surface. *Ibid.*
The feast is such as earth, the general
mother,
Pours from her fairest bosom, when she
smiles,
In the embrace of autumn. *Shelly.*

The plump swain at even
Bringing home four months' sunshine
bound in sheaves. *Lowell.*

A SIMILE.
His chin new reaped,
Shew'd like a stubble field at harvest home.
Shakespeare.

HASTE.

ILL EFFECTS OF.
Running together all about,
The servants put each other out,
Till the grave master had decreed,
The more haste, ever the worst speed.
Churchill.

NECESSARY AT TIMES.
Haste is needful in a desperate case.
Shakespeare.

AND RASHNESS.
Haste and rashness are storms and tem-
pests, breaking and wrecking business ;
but nimbleness is a full, fair wind, blow-
ing it with speed to haven. *Fuller.*

HATE.

CHARACTERISTICS OF.

Hatred of all, and hating. *Milton.*

DEFINITION OF.

The madness of the mind. *Byron.*

POWER OF.

They did not know how hate can burn
In hearts once changed from soft to stern;
Nor all the false and fatal zeal
The convert of revenge can feel. *Ibid.*

HATRED.

TO BE AVOIDED.

A man should not allow himself to hate even his enemies, because if you indulge this passion on some occasions, it will rise of itself in others: if you hate your enemies, you will contract such a vicious habit of mind, as by degrees will break out upon those who are your friends, or those who are indifferent to you. *Plutarch.*

ONE CAUSE OF.

We are more inclined to hate one another for points on which we differ, than to love one another for points on which we agree. The reason perhaps is this: When we find others that agree with us, we seldom trouble ourselves to confirm that agreement; but when we chance on those that differ with us, we are zealous both to convince, and to convert them. Our pride is hurt by the failure, and disappointed pride, engenders hatred. *Colton.*

CRUELTY OF.

Cruelty is common-place; and hatred like the eagle, that carries up its prey to dash it down to more certain death, seems to elevate the object it is about to destroy. *Grattan.*

EFFECTS OF, ON THE MIND.

Malice and hatred are very fretting, and apt to make our minds sore and uneasy. *Tillotson.*

EXPRESSIONS OF.

Thou mayst hold a serpent by the tongue,
A chafed lion by the mortal paw,
A fasting tiger safer by the tooth,
Than keep in peace that hand which thou
dost hold. *Shakespeare.*

Had I the power, I should
Pour the sweet milk of concord into hell,
Uproar the universal peace, confound
All unity on earth. *Ibid.*

I had much rather see
A crested dragon, or a basilisk;
Both are less poison to my eyes and nature. *Dryden.*

If you come for our thanks, take them, and hence!

The dungeon gloom is deep enough without you,
And full of reptiles, not less loathsome, though
Their sting is honester. *Byron.*

IMPLACABILITY OF.

I see thou art implacable, more deaf
To prayers than winds and seas; yet winds and seas

Are reconcil'd at length, and sea to shore;
Thy anger, unappeasable, still rages,
Eternal tempest never to be calm. *Milton.*

TO THE INJURED.

It is the wit, the policy of sin,
To hate those men we have abused. *Davenant.*

It is the nature of the human disposition
to hate him whom you have injured. *Tacitus.*

MISERY OF.

To be deprived of the person we love, is a happiness in comparison to living with one we hate. *La Bruyere.*

ENDURING POWER OF.

Now hatred is by far the longest pleasure;
Men love in haste, but they detest at leisure. *Byron.*

The passion of hatred is so durable, and so inveterate, that the surest prognostic of death in a sick man is a wish for reconciliation. *La Bruyere.*

OF RELATIONS.

The hatred of those who are most nearly connected is the most inveterate. *Tacitus.*

VIOLENCE OF.

When our hatred is violent it sinks us even beneath those we hate. *La Rochefoucauld.*

HEALTH.

BLESSINGS OF

Auspicious Health appear'd on zephyr's wing;

She seemed a cherub most divine/v bright,
More soft than air, than blushing morning light.

Hail! blooming goddess! thou propitious power,

Whose blessings mortals next to life implore;

With so much lustre your bright looks endear,

That cottages are courts when these appear.
Mankind, as you vouchsafe to smile or frown,

Finds ease in chains, or anguish in a crown.
Garth.

OVER-CARE OF.

People who are always taking care of their health are like misers, who are hoarding a treasure which they have never spirit enough to enjoy.
Sterne.

THE SOUL OF ENJOYMENT.

Health is the soul that animates all enjoyments of life, which fade and are tasteless, if not dead, without it.
Sir W. Temple.

EXERCISE NECESSARY TO.

The only way for a rich man to be healthy is, by exercise and abstinence, to live as if he were poor.
Ibid.

NECESSARY TO HAPPINESS.

Ah! what avail the largest gifts of Heaven
When drooping health and spirits go amiss?

How tasteless then whatever can be given!
Health is the vital principle of bliss.
Thomson.

INGREDIENTS OF.

The common ingredients of health and long life are :

Great temp'rance, open air,
Easy labor, little care.
Sir P. Sidney.

OBJECT OF LIFE.

For life is not to live, but to be well.
Martial.

A JOY OF NATURE.

His are the joys of nature, his the smile,
The cherub smile of innocence and health.
Knox.

NEGLECT OF.

In these days, half our diseases come from the neglect of the body in the overwork of the brain. In this railway age, the wear and tear of labour and intellect go on without pause or self-pity. We live longer than our forefathers, but we suffer more from a thousand artificial anxieties and cares. They fatigued only the muscles, we exhaust the finer strength of the nerves.
Bulwer.

THE GREATEST OF POSSESSIONS.

Health is the greatest of all possessions, and 'tis a maxim with me, that a hale cobbler is a better man than a sick king.

Bickerstaff.

PRESERVATION OF.

Physic is of little use to a temperate person, for a man's own observation on what he finds does him good, and what hurts him is the best physic to preserve health.

Bacon.

Physic, for the most part, is nothing else but the substitute of exercise and temperance.

Addison.

FASTIDIOUS, PRESERVATION OF.

Preserving the health by too strict a regimen is a wearisome malady.

La Rochefoucauld.

EASILY PROCURED.

What health promotes, and gives unenvied peace,

Is all expenseless, and procured with ease.
Sir R. Blackmore.

REQUISITES FOR.

Be sober and temperate, and you will be healthy.

B. Franklin.

SUREST ROAD TO.

The surest road to health, say what they will,

Is never to suppose we shall be ill.

Churchill.

SOURCE OF.

But health consists with temperance alone.

Pope.

THANKFULNESS FOR.

Men that look no further than their out-sides, think health an appurtenance unto life, and quarrel with their constitutions for being sick; but I that have examined the parts of man, and know upon what tender filaments that fabric hangs, do wonder that we are not always so; and considering the thousand doors that lead to death, do thank my God that we can die but once.

Sir Thomas Brown.

SELDOM UNDERSTOOD.

Thou chiefest good,
Bestow'd by heaven, but seldom understood.

Lucan.

VALUE OF.

Health is certainly more valuable than money, because it is by health that money is procured; but thousands and millions are of small avail to alleviate the protracted tortures of the gout, to repair the broken organs of sense, or resuscitate the powers of digestion. Poverty is, indeed, an evil from which we naturally fly, but let us not run from one enemy to another, nor take shelter in the arms of sickness.

Johnson

O blessed health! thou art above all gold and treasure; 'tis thou who enlargest the soul,—and openest all its powers to receive instruction, and to relish virtue,—He that hath thee hath little more to wish for! and he that is so wretched as to want thee, wants everything with thee. *Sterne.*

He who has health has hope, and he who has hope has everything.

Arabian Proverb.

HEARING.

THE SENSE OF.

This is the slowest, yet the daintiest sense; For ev'n the ears of such as have no skill, Perceive a discord, and conceive offence; And knowing not what's good yet find the ill. *Sir John Davies.*

HEART.

THE SEAT OF THE AFFECTIONS.

The spirits of sense, in fantasy's high court Judge of the forms of objects, ill or well And so they sound a good or ill report Down to the heart, where all affections dwell. *Sir John Davies.*

THE BROKEN.

The day drags through though storms keep out the sun And thus the heart will break yet brokenly live on. *Byron.*

Never morning wore

To evening but some heart did break.

Tennyson.

DECEPTIVENESS OF THE.

Every man in this age has not a soul Of crystal, for all men to read their actions Through; men's hearts and faces are so far asunder That they hold no intelligence.

Beaumont and Fletcher.

A temple of the Holy Ghost, and yet Of lodging fiends.

Pollok.

DESIRE OF THE.

The heart of man is a short word—a small substance, scarce enough to give a kite a mea.; yet great in capacity—yea, so indefinite in desire, that the round globe of the world cannot fill the three corners of it. When it desires more, and cries "Give—Give," I will set it over to the infinite good, where the more it hath, it may desire more, and see more to be desired. *Bishop Hall.*

FALSEHOOD OF THE.

In many looks the false heart's history Is writ, in moods and frowns, and wrinkles strange. *Shakespeare.*

SEEN OF GOD.

My heart being virtuous, let my face be wan,

I am to God, I only seem to man. *Quarles.*

Heaven's Sovereign spares all beings but himself,

That hideous sight—a naked human heart.

Young.

AN HONEST.

The honest heart that's free frae a'

Intended fraud or guile,

However fortune kick the ba'

Has aye some cause to smile. *Burns.*

INFLUENCE OF THE.

The heart aye's the part aye

That makes us right or wrang. *Ibid.*

He hath a heart as sound as a bell, and his tongue is the clapper; for what his heart thinks his tongue speaks. *Shakespeare.*

A KIND.

How easy it is for one benevolent being to diffuse pleasure around him; and how truly is a kind heart a fountain of gladness, making everything in its vicinity to freshen into smiles. *W. Irving.*

KNOWLEDGE OF.

Who made the heart, 'tis He alone

Decidedly can try us,

He knows each chord—its various tone,

Each spring, its various bias:

Then at the balance let's be mute,

We never can adjust it;

What's done we partly may compute,

But know not what's resisted. *Burns.*

A MAIDEN'S.

A young maiden's heart

Is a rich soil, wherein lie many germs

Hid by the cunning hand of nature there

To put forth blossoms in their fittest season;

And though the love of home first breaks the soil,

With its embracing tendrils clasping it,

Other affections, strong and warm will grow

While that one fades, as summer's flush of bloom

Succeed the gentle budding of the spring.

Mrs. F. Kemble Butler.

OF A WISE MAN.

A wise man's heart is at his right hand; but a fool's heart is at his left. *Eccles. x, 2*

A MERRY.

I have ease and I have health,

And I have spirits light as air;

And more than wisdom, more than wealth—

A merry heart that laughs at care.

H. H. Milman.

NOBILITY OF THE.

A noble heart, like the sun, showeth its greatest countenance in its lowest estate.

Sir P. Sidney.

SENSATIONS OF THE.

The human heart is often the victim of the sensations of the moment; success intoxicates it to presumption, and disappointment dejects and terrifies it.

Volney.

A SIMILE.

The human heart is like a millstone in a mill; when you put wheat under it, it turns and grinds and bruises the wheat to flour. If you put no wheat, it still grinds on; but then 'tis itself it grinds and wears away.

Martin Luther.

SINCERITY OF.

To failings mild, but zealous for desert;
The clearest head and the sincerest heart.

Pope.

A recent moralist has affirmed that the human heart is like a jug. No mortal can look into its recesses, and you can only judge of its purity by what comes out of it.

Anon.

LIKE THE SKY.

The heart is like the sky, a part of heaven,
But changes, night and day, too, like the sky;

Now o'er it clouds and thunder must be driven,

And darkness and destruction as on high;
But when it hath been scorch'd and pierc'd
and riven,

Its storms expire in water-drops; the eye
Pours forth, at last, the heart's-blood turn'd
to tears.

Byron.

THE SOURCE OF ELOQUENCE.

Intellect alone however exalted, without strong feelings,—without even, irritable sensibility,—would be only like an immense magazine of powder, if there were no such element as fire in the natural world. It is the *heart* which is the spring and fountain of all eloquence.

Lord Erskine.

WONDERFUL STRUCTURE OF THE.

The wisdom of the Creator is in nothing seen more gloriously than the heart. It was necessary that it should be made capable of working forever without the cessation of a moment, without the least degree of weariness. It is so made; and the power of the Creator, in so constructing it, can in nothing be exceeded but by his wisdom.

Hope.

TRIAL OF THE.

In aught that tries the heart, how few withstand the proof.

Byron.

The hardest trial of the heart is, whether it can bear a rival's failure without triumph.

Aikin.

THE WAY TO THE.

Men, as well as women, are oftener led by their hearts than their understandings. The way to the heart is through the senses; please their eyes and ears, and the work is half done.

Chesterfield.

HEAVEN.

Think of heaven with hearty purposes and peremptory designs to get thither.

Jeremy Taylor.

ABOVE ALL.

Heaven is above all yet; there sits a judge
That no king can corrupt.

Shakespeare.

BRIGHTNESS OF.

There is a land where everlasting suns
Shed everlasting brightness; where the soul
Drinks from the living streams of love that roll

By God's high throne! myriads of glorious ones

Bring their accepted offering. Oh! how blest
To look from this dark prison to that shrine,
To inhale one breath of Paradise divine,
And enter into that eternal rest
Which waits the sons of God.

Bowring.

THE CELESTIAL CITY.

The appearance instantly disclosed,
Was of a mighty city—boldly say
A wilderness of building, sinking far,
And self withdrawn into a wondrous depth,
Far sinking into splendour without end!
Fabric it seemed of diamond and gold,
With alabaster domes and silver spires,
And blazing terrace upon terrace, high
Uplifted: here, serene pavilions bright
In avenues disposed; there towers begirt
With battlements, that on their restless
fronts

Bore stars—illumination of all gems.

Wordsworth.

THE GATES OF.

Heav'n open'd wide
Her ever-during gates—harmonious sound!
On golden hinges moving.

Milton.

Heaven's gates are not so highly arch'd
As princes' palaces; they that enter there
Must go upon their knees.

Webster

HAPPINESS OF.

To one firmly persuaded of the reality of heavenly happiness, and earnestly desirous of obtaining it, all earthly satisfactions must needs look little and grow flat and unsavory.

Atterbury.

There's a perpetual spring, perpetual youth
No joint benumbing cold, nor scorching heat,

Famine nor age have any being there.

Massinger and Decker.

Heaven, the perfection of all that can
Be said, of thought, riches, delight or harmony,

Health, beauty; and all those not subject to
The waste of time, but in their height eternal.

Shirley.

Thrice happy world, where gilded toys
No more disturb our thoughts, no more pollute our joy!

There light nor shade succeed no more by turns,

There reigns th' eternal sun with an unclouded ray,

There all is calm as night, yet all immortal day,

And truth forever shines, and love forever burns.

Watts.

What joy, what beauty must be there,
In soul and sense,—beyond whate'er

Beauty or joy we call;

Where in His glory shines the King,

Where flows of bliss th' unsullied spring,

Source, centre, end of all.

Grinfield.

By heaven we understand a state of happiness infinite in degree, and endless in duration.

Franklin.

HEALING INFLUENCE OF.

Earth has no sorrow that Heaven cannot heal.

Moore.

JOYS OF.

Our souls, piercing through the impurity of flesh, behold the highest heavens, and thence bring knowledge to contemplate the ever-during glory and termless joy.

Sir W. Raleigh.

The joys of heaven are like the stars, which, by reason of our remoteness, appear extremely little.

Boyle.

Perfect purity—fullness of joy—everlasting freedom—perfect rest—health and fruition—complete security—substantial and eternal good.

Hannah More.

Eye hath not seen it, my gentle boy;
Ear hath not heard its deep song of joy;
Dreams cannot picture a world so fair;
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom
For beyond the clouds, and beyond the tomb,

It is there, it is there, my child.

Mrs. Hemans.

KINDNESS OF.

How has kind heav'n adorn'd the happy land,

And scatter'd blessings with a wasteful hand.

Addison.

A PERSIAN.

A Persian's heaven is easily made,

'Tis but black eyes and lemonade.

Moore.

THE ROAD TO.

John Wesley quaintly observed, that the road to heaven was a narrow path, *not intended for wheels*, and that to ride in a coach *here*, and to go to heaven *hereafter*, was a happiness too much for man—yet honest John rode in his own coach before he died.

Colton.

RAPTURES OF.

If one could look a while through the chinks of heaven's door, and see the beauty and bliss of Paradise; if he could but lay his ear to heaven, and hear the ravishing music of those seraphic spirits, and the anthems of praise which they sing, how would his soul be exhilarated and transported with joy.

Watson.

SONG OF.

The song

Of Heaven is ever new; for daily thus,

And nightly, new discoveries are made

Of God's unbounded wisdom, power, and love,

Which give the understanding larger room,
And swell the hymn with ever-growing

praise.

Pollok.

TRUTH OF.

This world is all a fleeting show,

For man's illusion given;

The smiles of Joy, the tears of Woe

Deceitful shine, deceitful flow—

There's nothing true but Heaven

Moore.

HEAVENS.

NATURE'S SYSTEM OF DIVINITY.

This prospect vast, what is it? We gh'd aright,

'Tis nature's system of divinity,
And every student of the night inspires.
'Tis elder Scripture, writ by God's own
hand;

Scripture authentic! uncorrupt by man.

Young.

HEAVEN AND EARTH.

Heaven—it is God's throne. The earth—
it is his footstool. *Matthew v, 34.*

HELL.

DEFINITION OF.

It is full knowledge of the truth
When truth resisted long, is sworn our foe
And calls Eternity to do her right. *Young.*

Hell is truth seen too late. *H. G. Adams.*

THE ABODE OF DEMONS.

Hell, their fit habitation, fraught with fire
Unquenchable, the house of woe and pain.

Milton.

DESCRIPTION OF.

There is a place in a black and hollow vault,
Where day is never seen; there shines no
sun,

But flaming horror of consuming fires;
A lightless sulphur, chok'd with smoky
fogs

Of an infected darkness; in this place
Dwell many thousand thousand sundry
sorts

Of never dying deaths; there damn'd souls
Roar without pity; there are gluttons fed
With toads and adders; there is burning oil
Pour'd down the drunkard's throat; the
usurer

Is forc'd to sup whole draughts of molten
gold;

There is the murderer forever stabb'd,
Yet can he never die; there lies the wanton
On racks of burning steel, while in his soul
He feels the torment of his raging lust;
There stand those wretched things,
Who have dream'd out whole years in law-
less sheets,

And secret incests, cursing one another.

John Ford.

DESPAIR OF.

The place thou saw'st was hell, the groans
thou heard'st

The wailings of the damn'd, of those who
would

Not be redeem'd.

Pollok.

What do the damn'd endure but to despair;
But knowing heaven, to know it lost for-
ever?

Congreve.

IN THE HEART.

Divines and dying men may talk of Hell
But in my heart her several torments dwell.
Shakespeare.

HORRORS OF.

A universe of death

Where all life dies, death lives, and nature
breeds

Perverse, all monstrous, all prodigious
things

Abominable, unutterable, and worse
Than fables yet have feign'd, or fear con-
ceived. *Milton.*

LIMITS OF.

Hell has no limits, nor is circumscribed
In one self place; but where we are is hell
And where hell is, there must we ever be
And to be short, when all the world dis-
solves,

And every creature shall be purified,
All places shall be hell that are not heaven.

Marlowe.

PUNISHMENT IN.

Ev'n thus in hell, wander the restless
damn'd:

From scorching flames to chilling frosts
they run;

Then from their frosts to fires return again,
And only prove variety of pain. *Rowe.*

TORMENTS OF.

Eternal torments, baths of boiling sulphur,
Vicissitude of fires, and then of frosts.

Dryden.

HERO.

CHARACTER OF THE.

Up rose the hero,—on his piercing eye
Sat observation; on each glance of thought
Decision follow'd, as the thunderbolt
Pursues the flash. *Home.*

THE MASTER-SPIRIT.

Ev'n to the dullest peasant standing by
Who fasten'd still on him a wondering eye
He seem'd the master spirit of the land.

Joanna Baillie.

A TRUE.

Whoever, with an earnest soul,
Strives for some end from this low world
afar,

Still upward travels though he miss the
goal,

And strays—but towards a star. *Bulwer.*

All may be heroes;—

"The man who rules his spirit," saith the
voice

Which cannot err,—"is greater than the man

Who takes a city." Hence it surely follows, If each might have dominion of himself, And each would govern wisely, and thus show

Truth, courage, knowledge, power, benevolence

All, all the princely soul of private virtues, Then each would be a prince, a hero—greater—

He will be a man in likeness of his maker! *Mrs. Hale.*

HEROISM.

TO BE ADMIRER.

We cannot think too highly of our nature, nor too humbly of ourselves. When we see the martyr to virtue, subject as he is to the infirmities of a man, yet suffering the tortures of a demon, and bearing them with the magnanimity of a God, do we not behold a heroism that angels may indeed surpass, but which they cannot imitate, and must admire. *Colton.*

CHARACTERISTICS OF.

Heroism—the divine relation which in all times unites a great man to other men. *Carlyle.*

HIGHWAYMEN.

Gentlemen of the shade, minions of the moon. *Shakespeare.*

HIRELINGS.

No calling in life is more vile than that of those who, without any regard to the justice of the cause, hire themselves to fight for pay. *Grotius.*

HISTORIANS.

DUTIES OF.

Historians, only things of weight Results of persons, or affairs of State, Briefly, with truth and clearness should relate;

Laconic shortness memory feeds. *Heath.*

Where he cannot give patterns to imitate, He must give examples to deter. *Junius.*

MUST BE WISE.

Instructed by the antiquary times, He must, he is, he cannot but be wise. *Shakespeare.*

HISTORY.

ADVANTAGES OF.

History makes us some amends for the shortness of life. *Skelton.*

Her ample page

Rich with the spoils of time.

Gray.

DEFINITION OF.

I have read somewhere or other, in Dionysius of Halicarnassus, I think, that History is Philosophy teaching by examples.

Lord Bolingbroke.

History is the complement of poetry.

Sir J. Stephens.

KNOWLEDGE OF.

History maketh a young man to be old, without either wrinkles or grey hairs, privileging him with the experience of age, without either the infirmities or inconveniences thereof. *Fuller.*

NECESSARY TO.

History is necessary to divines.

Dr. J. Watts.

POLITICAL.

In histories composed by politicians, they are for drawing up a perpetual scheme of causes and events, and preserving a constant correspondence between the camp and the council table. *Addison.*

PROVINCE OF.

This is a great fault in a chronologer To turn parasite; an absolute history Should be in fear of none, neither should he

Write anything more than truth, for friendship

Or else for hate; but keep himself equal And constant in all his discourses.

Lingua.

SOME TO BE READ.

Some are to be read, some to be studied, and some may be neglected entirely, not only without detriment, but with advantage. *Bolingbroke.*

A REGISTER.

What is public history but a register of the successes and disappointments, the vices, the follies, and the quarrels of those who engage in contention for power?

Paley.

SPURIOUS.

Some write a narrative of wars and feats, Of heroes little known, and call the rant A history; describe the man of whom His own coevals took but little note, And paint his person, character, and views, As they had known him from his mother's womb. *Cowper.*

What are most of the histories of the world, but lies? Lies immortalized and consigned over as a perpetual abuse and a flaw upon prosperity. *South,*

VALUE AND USE OF.

There is no part of history so generally useful, as that which relates to the progress of the human mind, the gradual improvement of reason, the successive advances of science, the vicissitudes of learning and ignorance, which are the light and darkness of thinking beings, the extinction and resuscitation of arts, and the revolution of the intellectual world. If accounts of battles and invasions are peculiarly the business of princes, the useful or elegant arts are not to be neglected; those who have kingdoms to govern have understandings to cultivate.

Johnson.

HOLINESS.

BLESSINGS OF.

Blessed is the memory of those who have kept themselves unspotted *from* the world! Yet more blessed and more dear the memory of those who have kept themselves unspotted in the world.

Mrs. Jameson.

DEFINITIONS OF.

It is of things heavenly and universal declaration, working in them whose hearts God inspireth with the due consideration thereof, and habit or disposition of mind whereby they are made fit vessels both for the receipt and delivery of whatsoever spiritual perfection.

Hooker.

The symmetry of the soul. *Philip Henry.*

PLEASING TO GOD.

It must be a prospect pleasing to God himself to see his creation forever beautifying in his eyes, and drawing nearer him by greater degrees of resemblance.

Addison.

HOMAGE.

PAYING.

He who can pay homage to the truly despicable, is truly contemptible.

Lavater.

Bow to him who bows not to the flatterer.

Ibid.

HOME.

BLESSINGS OF.

Home is the resort

Of love, of joy, of peace and plenty, where, Supporting and supported, polish'd friends And dear relations mingle into bliss.

Thomson.

COMFORT NECESSARY TO.

Bare walls make a gadding housewife.

Fielding.

THE BEST COUNTRY.

Such is the patriot's boast, where'er we roam,

His first, best country ever is at home.

Goldsmith.

DEFINITION OF.

The paternal hearth, that rallying place of the affections.

Washington Irving.

HAPPINESS OF.

His warm but simple home where he enjoys

With her who shares his pleasure and his heart

Sweet converse.

Cowper.

To be happy at home is the ultimate result of all ambition; the end to which every enterprise and labour tends, and of which every desire prompts the prosecution.

Johnson.

Are you not surprised to find how independent of money peace of conscience is, and how rich happiness can be condensed in the humblest home? A cottage will not hold the bulky furniture and sumptuous accommodations of a mansion; but if God be there a cottage will hold as much happiness as might stock a palace.

Dr. James Hamilton.

INFLUENCE OF.

It was the policy of the good old gentleman to make his children feel that home was the happiest place in the world; and I value the delicious home-feeling as one of the choicest gifts a parent can bestow.

Washington Irving.

LOVE OF.

This fond attachment to the well known place

Where first we started into life's long race, Maintains its hold with such unflinching sway,

We feel it e'en in age, and at our latest day.

Cowper.

There's a strange something, which without a brain

Fools feel, and which e'en wise men can't explain,

Planted in man, to bind him to that earth

In dearest ties, from whence he drew his birth.

Churchill.

DEVOID OF LOVE.

He enter'd in his house—his home no more, For without hearts there is no home—and felt

The solitude of passing his own door

Without a welcome.

Byron.

THE BEST PLACE.

Mid pleasures and palaces though we may roam,

Be it ever so humble there's no place like home.

J. Howard Payne.

PLEASURES OF.

O'er hill, dale, and woodland, with rapture
we roam;
Yet returning, still find the dear pleasures
at home;
Where the cheerful good humour gives hon-
esty grace,
And the heart speaks content in the smiles
of the face. *Lloyd.*

There blend the ties that strengthen
Our hearts in hours of grief,
The silver links that lengthen
Joy's visits when most brief!
Then, dost thou sigh for pleasure?
O! do not widely roam!
But seek that hidden treasure
At home, dear home.

Bernard Barton.

The first sure symptoms of a mind in health,
Is rest of heart, and pleasure felt at home.

Young.

A REFUGE.

Home is the sacred refuge of our life,
Secured from all approaches but a wife;
If thence we fly, the cause admits no doubt,
None but an inmate foe could force us out.

Dryden.

RETURNING.

'Tis sweet to hear the watch dog's honest
bark,
Bay deep-mouth'd welcome as we draw near
home;
'Tis sweet to know there is an eye will mark
Our coming, and look brighter when we
come.

Byron.

SPHERE OF.

Home is the sphere of harmony and peace,
The spot where angels find a resting place,
When bearing blessings they descend to
earth.

Mrs. Hale.

WEALTH OF.

Nor need we power or splendour,
Wide hall or lordly dome;
The good, the true, the tender,
These form the wealth of home.

Ibid.

HONESTY.

Honesty!

A name scarce echo to a sound—honesty!
Attend the stately chambers of the great—
It dwells not there, nor in the trading world;
Speaks it in councils? No, the sophist
knows
To laugh it thence.

Harvard.

WITH BEAUTY.

Honesty coupled to beauty, is to have
honey a sauce to sugar. *Shakespeare.*

BECOMINGNESS OF.

What is becoming is honest, and what-
ever is honest must always be becoming.

Cicero.

CHARACTERISTICS OF.

Who is the honest man?

He that doth still and strongly good pursue,
To God, his neighbor, and himself most
true;

Whom neither force nor fawning can
Unpin, or wrench from giving all their due.

Herbert.

An honest soul is like a ship at sea,
That sleeps at anchor on the ocean's calm;
But when it rages, and the wind blows high,
She cuts her way with skill and majesty.

Baumont and Fletcher.

DOUBTFULNESS OF.

The man who pauses on his honesty,
Wants little of the villain.

Martyn.

EXCELLENCE OF.

Let honesty be as the breath of thy soul,
and never forget to have a penny, when all
thy expenses are enumerated and paid;
then shall thou reach the point of happi-
ness, and independence shall be thy shield
and buckler, thy helmet and crown; then
shall thy soul walk upright, nor stoop to
the silken wretch because he hath riches
nor pocket an abuse, because the hand which
offers it wears a ring set with diamonds.

Franklin.

GLORY OF.

The best kind of glory is that which is re-
flected from honesty, such as was the glory
of Cato and Aristides; but it was harmfu-
l to them both, and is seldom beneficial to
any man whilst he lives.

Cowley.

LOST.

Lands mortgag'd may return, and more es-
teem'd,

But honesty once pawn'd, is ne'er redeem'd.

Middleton.

MAXIM OF.

The maxim that "Honesty is the best
policy" is one which, perhaps, no one is
ever habitually guided by in practice. An
honest man is always before it, and a knave
is generally behind it.

Whately.

NOBILITY OF.

A wit's a feather, and a chief's a rod;
An honest man's the noblest work of God.

Pope.

Heav'n that made me honest, made me more

Than ever king did when he made a lord.

Rowe.

PRACTICE OF.

The shortest and surest way to live with honour in the world, is to be in reality what we would appear to be; and if we observe we shall find that all human virtues increase and strengthen themselves by the practice and experience of them. *Socrates.*

ALWAYS PREFERABLE.

It would seem that indolence itself would incline a person to be honest, as it requires infinitely greater pains and contrivance to be a knave.

Shenstone.

An honest death is better than a dishonest life.

Socrates.

Many delight more in giving of presents than in paying their debts. *Sir P. Sydney.*

The only disadvantage of an honest heart is credulity.

Ibid.

Prefer loss before unjust gain: for that brings grief but once, this forever. *Chilon.*

Hope of ill gain is the beginning of loss.

Democritus.

God only looks to pure, and not to full hands.

Labertius.

The most plain, short, and lawful way to any good end, is more eligible than one directly contrary, in some, or all of these qualities.

Swift.

RARITY OF.

To be honest, as this world goes,

Is to be one pick'd out of ten thousand.

Shakespeare.

A SIGN OF.

He who praises freely what he means to purchase, and he who enumerates the faults of what he means to sell, may set up a partnership with honesty.

Lavater.

STEADFASTNESS OF.

An honest man is still an unmov'd rock, Wash'd whiter, but not shaken with the shock,

Whose heart conceives no sinister device; Fearless he plays with flames, and treads on ice.

Davenport.

UNAFFECTED.

The more honesty a man has, the less he affects the air of a saint.

Lavater.

WANT OF.

All other knowledge is hurtful to him who has not honesty and good nature.

Montaigne.

HONOR.

Well, 'tis no matter; Honour pricks me on. Yea, but if honour prick me off when I come on, how then? Can honour set a leg?—No. Or an arm?—No. Or take away the grief of a wound?—No. Honour hath no skill in surgery then?—No. What is honour?—A word. What is that word? Honour. What is that honour? Air. A trim reckoning! Who hath it?—He that died o' Wednesday. Doth he feel it?—No. Doth he hear it?—No. Is it insensible then?—Yea, to the dead. But will it not live with the living?—No. Why?—Detraction will not suffer it:—therefore I'll none of it. Honour is a mere scutcheon, and so ends my catechism.

Shakespeare.

A GOOD BROOCH.

Honour's a good brooch to wear in a man's hat at all times.

Jonson.

A BUBBLE.

Honour is like that glassy bubble, That finds philosophers such trouble, Whose least part crack'd, the whole does fly And wits are crack'd to find out why.

Butler.

CHARACTERISTICS OF.

Honour and shame from no condition rise; Act well your part; there all the honour lies.

Pope.

He taught the honour, virtue's bashfulness; A fort so yieldless, that it scorns to treat; Like pow'r it grows to nothing, growing to less:

Honour, the moral conscience of the great.

Davenant.

DEFINITIONS OF.

Honour is

Virtue's allowed ascent: honour that clasps All perfect justice in her arms; that craves No more respect than that she gives; that does

Nothing but what she'll suffer. *Massinger.*

Say what is honour? 'Tis the finest sense Of justice which the human mind can frame;

Interest, each lurking frailty, to disclaim, And guard the way to life from all offense Suffer'd or done.

Wordsworth.

DIGNITY OF.

Base grov'ling souls ne'er know true honour's worth,

But weigh it out in mercenary scales; The secret pleasure of a generous act Is the great mind's great bribe. *Dryden.*

I've scanned the actions of his daily life
With all the industrious malice of a foe;
And nothing meets my eye but deeds of
honour.

Hannah More.

FAISE.

Honor w.th some is a sort of paper credit,
with which men are obliged to trade, who
are deficient in the sterling cash of mo-
rality and religion.

Zimmerman.

FLIMSINESS OF.

Honor's a fine imaginary notion,
That draws in raw and unexperienced men
To real mischiefs, while they hunt a shadow.

Addison.

THE HEIGHT OF.

1. Speak the height of honour.

2. No man to offend,

Ne'er to reveal the secrets of a friend ;

Rather to suffer than do a wrong ;

To make the heart no stranger to the tongue,

Provok'd not to betray an enemy,

Nor eat his meat, I choke with flattery ;

Blushless to tell wherefore I wear my scars,

Or for my conscience, or my country's wars ;

To aim at just things ; if we have wildly run

Into offences—wish them all undone.

'Tis poor in grief, for a wrong done to die,

Honour to dare to live, and satisfy.

Massinger.

INSTABILITY OF.

Honour is unstable, and seldom the same ;
for she feeds upon opinion, and is as fickle
as her food. She builds a lofty structure
on the sandy foundation of the esteem of
those who are of all beings the most sub-
ject to change. But virtue is uniform and
fixed, because she looks for approbation
only from Him who is the same yesterday,
to-day, and forever.

Colton.

LAW OF.

The law of honour is a system of rules con-
structed by people of fashion, and calcu-
lated to facilitate their intercourse with one
another.

Paley.

GLORY OF A LIFE OF.

A life of honor and of worth

Has no eternity on earth,—

'Tis but a name—

And yet its glory far exceeds

That base and sensual life which leads

To want and shame.

Longfellow.

LOSS OF.

My loss of honour's great enough,

Thou need'st not brand it with a scoff.

Butler.

OBLIGATIONS OF.

No man of honour, as that word is usu-
ally understood, did ever pretend that his
honour obliged him to be chaste and tem-
perate, to pay his creditors, to be useful to
his country, or to do good to mankind, to
endeavour to be wise or learned, to regard
his word, his promise, or his oath.

Swift.

Let honour be to us as strong an obliga-
tion, as necessity is to others.

Pliny.

OPENNESS OF.

He stands in daylight, and disdains to hide
An act to which by honour he is tied.

Dryden.

PERSONAL.

The owner ought to be more honourable
than his estate.

Xenophon.

THE PRINCIPLE OF.

Honour unchanged, a principle profess'd
Fix'd to one side, but mod'rate to the rest.

Pope.

SACREDNESS OF.

Honour's a sacred tie, the law of kings,
The noble mind's distinguishing perfection
That aids and strengthens virtue where it
meets her,

And imitates her actions where she is not :

It is not to be sported with.

Addison.

THE THIRST FOR.

The noblest spur unto the sons of fame,

Is thirst for honour.

John Hall.

TRUE.

Probity is true honour.

From the Latin.

Our own heart, and not other men's
opinions forms our true honor.

Coleridge.

VALUE OF.

Life every man holds dear ; but the dear
man

Holds honour far more precious dear than
life.

Shakespeare.

Better to die ten thousand deaths

Than wound my honour.

Addison.

Life's but a word, a shadow, a melting
dream

Compar'd to essential and eternal honour.

Fletcher.

WINNING OF.

One honour won is a surety for more.

La Rochefoucauld.

OF WOMAN.

Woman's honour

Is nice as ermine,—'twill not bear a soil.

Dryden.

WORSHIP OF.

Honour! thou spongy idol of man's mind,
Thou soak'st content away, thou hast confined

Ambitious man, and not his destiny
Within the bounds of form and ceremony.

Sir P. Sydney.

Honour, thou blood-stained god! at whose
red altar

Sit war and homicide; oh, to what madness
Will insult drive thy votaries.

Geo. Coleman, jr.

HONORS.

ACHIEVED.

Honours achieved far exceed those that
are created.

Solon.

HEREDITARY.

How vain are all hereditary honours,
Those poor possessions from another's
deeds,

Unless our own just virtues form our title,
And give a sanction to our fond assumptions.

Shirley.

MISAPPLICATION OF.

The giving riches and honours to a wicked
man is like giving strong wine to him that
hath a fever.

Plutarch.

HOPE.

WITHOUT ACTION.

It is best to hope only for things possible
and probable; he that hopes too much shall
deceive himself at last; especially if his
industry does not go along with his hopes;
for hope without action is a barren undoer.

Feltham.

ADVANTAGE OF.

Where there is no hope, there can be no
endeavour or caution.

Johnson.

LIKE THE WING OF AN ANGEL.

Hope is like the wing of an angel, soaring
up to heaven, and bearing our prayers to
the throne of God.

Jeremy Taylor.

AWAKENING OF.

Early they rise whom hope
Awakens, and they travel fast with whom
She goes companion of the way.

Roderick.

A BAIT.

Hope
Is such a bait, it covers any hook.

Jonson.

THE BALM OF.

Come then, oh care! oh grief! oh woe!

Oh troubles! mighty in your kind,

I have a balm ye ne'er can know,

A hopeful mind.

F. Vane.

BEAUTY OF.

There are hopes, the bloom of whose
beauty would be spoiled by the trammels
of description; too lovely, too delicate, too
sacred for words, they should only be
known through the sympathy of hearts.

Dickens.

THE CHIEF BLESSING.

Hope is the chief blessing of man; and
that hope only is rational of which we are
sensible that it cannot deceive us.

Johnson.

BLOSSOMS OF.

Your hopes are like happy blossoms fair,
And promise timely fruit, if you will stay
But the maturing.

Ben Jonson.

CHARACTERISTICS OF.

Auspicious.

Auspicious hope! in thy sweet garden grow
Wreaths for each toil, a charm for every
woe.

Campbell.

Charmer.

All, all forsook the friendless guilty mind
But hope, the charmer, linger'd still be-
hind.

Ibid.

Congenial.

Congenial hope! thy passion-kindling
power,
How bright, how strong in youth's un-
troubled hour!

Ibid.

Eager.

Hope, eager hope th' assassin of our joy.

Young.

Eternal.

Eternal hope! when yonder spheres sub-
lime

Peal'd their first notes to sound the march
of time,

Thy joyous youth began.

Campbell.

Flatterer.

O hope! sweet flatterer thy delusive touch
Sheds on afflicted minds the balm of com-
fort.

Glover.

Prophetic.

Oh, the prophetic hope! thy smile bestow
And chase the pangs that worth should
never know.

Campbell.

Propitious.

Propitious power! when rankling cares an-
noy.

Ibid.

Sweet.

Sweet hope! celestial influence round me
shed,

Waving thy silver pinions o'er my head.

Keats.

Unfading.

Unfading hope! when life's last embers
burn,
When soul to soul, and dust to dust return!
Heaven to thy charge resigns the awful
hour! *Campbell.*

Hope with a goodly prospect feeds the eye,
Shows from a rising ground possessions
nigh,
Shortens the distance or o'erlooks it quite,
So easy 'tis to travel with the sight.

Dryden.

CONFIDENCE IN.

From the lowest depth, there is a path to
the loftiest height. *Carlyle.*

DEFERRED.

I beheld his body half wasted away with
long expectation and confinement; and felt
what kind of sickness of heart it was which
arises from hope deferred. *Swift.*

Hope deferred maketh the heart sick.
Prov. xliii, 12.

The sickening pang of hope deferred.

Scott.

DEFINITIONS OF.

Hope is the pillar that holds up the world.
Hope is the dream of a waking man.

Pliny.

Hope is that pleasure of the mind which
every one finds in himself upon the thought
of a probable future enjoyment of a thing
which is apt to delight him. *Locke.*

DELUSIVENESS OF.

— Hopes that beckon with delusive gleams,
Till the eye dances in the void of dreams.

Holmes.

ENLARGEMENT OF.

Whatever enlarges hope, will also exalt
courage. *Johnson.*

ETERNITY.

Hope springs eternal in the human breast,
Man never is, but always to be blest.

Pope.

FAIRY.

And then, that hope that fairy hope,
Oh! she awaked such happy dreams,
And gave my soul such tempting scope
For all its dearest, fondest schemes.

Moore.

FALLACY OF.

Of light was form'd her bosom vest—
A silver cloud conceal'd the rest,
Which ever round the maid expands
To hide the spot on which she stands.

Byron.

Far greater number have been lost by hopes,
Than all the magazines of daggers, ropes,
And other ammunition of despair
Were ever able to despatch by fear.

Butler.

FLATTERY OF.

Even here I will put off my hope, and
keep it
No longer for my flatterer.

Shakespeare.

Hope is a flatterer, but the most upright
of parasites; for she frequents the poor
man's hut, as well as the palace of his su-
perior. *Shenstone.*

A FRIEND.

Hope, of all passions, most befriends us
here. *Young.*

OUR GREATEST GOOD.

Our greatest good, and what we least can
spare,
Is hope; the last of all our evils, fear.

Armstrong.

HEAVENLY.

Thus heavenly hope is all serene,
But earthly hope, how bright soe'er,
Still fluctuates o'er this changing scene,
As false and fleeting as 'tis fair.

Wordsworth.

INCLINATION OF.

Where an equal poise of hope and fear
Does arbitrate the event, my nature is
That I incline to hope, rather than fear.

Milton.

INSPIRING INFLUENCE OF.

When the heart is light
With hope, all pleases, nothing comes amiss.

Rogers.

Hope, the glad ray, glanc'd from eterna'
good,
That life enlivens, and exalts its powers
With views of fortune. *Thomson.*

Hope, like a cordial, innocent though strong,
Man's heart at once inspirits and serenest;
Nor makes him pay his wisdom for his joys;
'Tis all our present state can safely bear.

Young.

SUSTAINING INFLUENCE OF.

Human life hath not a surer friend, nor
many times a greater enemy, than hope.
'Tis the miserable man's god, which in the
hardest gripe of calamity, never fails to
yield him beams of comfort. 'Tis the pre-

sumptuous man's devil which leads him awhile in a smooth way, and then makes him break his neck on the sudden. Hope is to man as a bladder to a learning swimmer,—it keeps him from sinking in the bosom of the waves, and by that help he may attain the exercise; but yet it many times makes him venture beyond his height, and then if that breaks, or a storm rises, he drowns without recovery. How many would die, did not hope sustain them! How many have died by hoping too much! This wonder we may find in hope, that she is both a flatterer and a true friend.

Feltham.

Hope is like the cork to the net, which keeps the soul from sinking in despair; and fear is like the lead to the net, which keeps it from floating in presumption. *Watson.*

A LIVING.

A living hope, living in death itself. The world dares say no more for its device than *dum spiro spero* (whilst I breathe I hope;) but the children of God can add by virtue of this living hope *dum expro spero* (whilst I expire I hope.) *Leighton.*

LOSS OF.

The setting of a great hope is like the setting of the sun. The brightness of our life is gone, shadows of the evening fall around us, and the world seems but a dim reflection itself—a broader shadow. We look forward into the coming lonely night; the soul withdraws itself. Then stars arise, and the night is wholly. *Longfellow.*

He that loses hope may part with anything. *Congrave.*

Where no hope is left, is left no fear.

Milton.

A LOTTERY.

Hope! fortune's cheating lottery,
Where for one prize a thousand blanks there are. *Cowley.*

THE ONLY MEDICINE.

The miserable hath no other medicine
But only hope. *Shakespeare.*

WITHOUT AN OBJECT.

Work without hope draws nectar in a sieve,
And hope without an object cannot live.

Coleridge.

PEDIGREE OF.

Brother of fear, more gaily clad!
The merrier fool o' th' two, yet quite so mad
Sire of repentance! child of fond desire!

Cowley.

POWER OF.

What can we not endure
When pains are lessen'd by the hope of cure. *Nabb.*

Hope rules a land forever green,
All powers that serve the bright-eyed queen
And confident and gay;
Clouds at her bidding disappear,
Points she to aught?—the bliss draws near
And fancy smooths the way. *Wordsworth.*

The mighty hopes that make us men.

Tennyson.

Fair hope! our earlier heaven, by thee
Young time is taster to eternity. *Crashaw.*

EVER PRESENT.

However deceitful hope may be, yet she
carries us on pleasantly to the end of life.
La Rochefoucauld.

RADIANCE OF.

Be thou the rainbow to the storms of life,
The evening beam that smiles the clouds
away,
And tints to-morrow with prophetic ray.

Byron.

A JOYFUL RAY.

Hope is the ruddy morning ray of joy,
recollection is its golden tinge; but the latter is wont to sink amid the dews and dusky shades of twilight; and the bright blue day which the former promises, breaks indeed, but in another world, and with another sun.

Richter.

RELiance ON.

The wretch, condemn'd with life to part,
Still, still on hope relies;
And every pang that rends the heart,
Bids expectation rise.

Hope like the glimmering taper's light,
Adorns and cheers the way,

And still, the darker grows the night,
Emits a brighter ray.

Goldsmith.

RICHES OF.

A propensity to hope and joy is real
riches; one to fear and sorrow real poverty.

Hume.

SOLACE OF.

Hope, of all ills that men endure,
The only cheap and universal cure!
Thou captive's freedom, and thou sick man's
health,
Thou lover's victory, and thou beggar's
wealth.

Cowley.

A STAFF.

Hope is a lover's staff; walk hence with
that
And manage it against despairing thoughts.

Shakespeare

STRENGTH OF.

Hope exults

And though much bitter in our cup is thrown
Predominates, and gives the taste of heaven.

Young.

Hope leads from goal to goal,
And opens still, and opens on his soul;
Till lengthen'd on to faith, and unconfin'd,
It pours the bliss that fills up all the mind.

Pope.

SUBTLETY AND SURENESS OF.

Dear hope! earth's downy and heav'n's debt,
The entity of things that are not yet
Subtlest, but surest thing.

Crashaw.

SWIFTNESS OF.

True hope is swift and flies with swallow's
wings;

Kings it makes gods, and meaner creatures
kings.

Shakespeare.

TREACHERY OF.

Hope is the fawning traitor of the mind,
Which, while it cozens with a colour'd
friendship

Robs us of our best virtue—resolution.

Lee.

UNCERTAINTY OF.

Hope is a pleasant acquaintance, but an
unsafe friend. Hope is not the man for your
banker, though he may do for a travelling
companion.

Haliburton.

VAIN.

If we hope for what we are not likely to
possess, we act and think in vain, and make
life a greater dream and shadow than it
really is.

Addison.

WRECK OF.

It is when our budding hopes are nipped
beyond recovery by some rough wind, that
we are the most disposed to picture to our-
selves what flowers it might have borne, if
they had flourished.

Dickens.

HOPE AND FAITH.

Like love and friendship, these a comely
pair,

What's done by one, the other has a share:
When heat is felt, we judge that fire is near,
Hope's twilight comes—faith's day will soon
appear.

Thus, when the christian's contest doth be-
gin,

Hope fights with doubt, till faith's reserves
comes in.

Hope comes desiring and expects relief;

Faith follows, and peace springs from firm
belief.

Hope balances occurrences of time;

Faith will not stop till it hath reach'd the
prime.

Just like co-partners in joint stock of trade,
What one contracts is by the other paid.

Make use of hope thy labouring soul to cheer,
Faith shall be given, if thou wilt persevere.
We see all things alike with either eye,

So faith and hope the self-same object spy.
But what is hope? or where or how begun?

It comes from God, as light comes from the
sun.

Thomas Hogg.

HOSPITALITY.

ANCIENT.

Full in the midst the polish'd table shines,
And the bright goblets, rich with generous
wines;

Now each partakes the feast, the wine pre-
pares,

Portions the food, and each the portion
shares.

Horace.

DEFINITION OF.

Breaking through the chills of ceremony
and selfishness, and thawing every heart
into a flow.

Washington Irving.

DEGENERATION OF.

Hospitality sometimes degenerates into
profuseness, and ends in madness and folly.

Atterbury.

OF THE HEART.

There is an emanation from the heart in
genuine hospitality which cannot be de-
scribed, but is immediately felt, and puts
the stranger at once at his ease.

Washington Irving.

AND CHARITY.

Hospitality to the better sort, and charity
to the poor; two virtues that are never ex-
ercised so well as when they accompany
each other.

Atterbury.

HOURS.

DEFINITION OF.

Hours are golden links;—God's tokens
reaching heaven.

Dickens.

TRANSIENCY OF.

Catch, then oh! catch the transient hour,

Improve each moment as it flies;

Life's a short summer—man a flower;

He dies—alas! how soon he dies.

Johnson.

HOUSE.

FURNITURE OF A.

A house is never perfectly furnished for
enjoyment, unless there is a child in it ris-
ing three years old, and a kitten rising six
weeks.

Southey.

HAUNTED.

No human figure stirs, to go or come;

No face looks forth from shut or open casement.

No chimney smokes; there is no sign of home

From parapet to basement. *Hood.*

OWNER AN ORNAMENT TO THE.

My precept to all who build is, that the owner should be an ornament to the house, and not the house to the owner. *Cicero.*

HOUSEKEEPING.

THE STUDY OF WOMAN.

Nothing lovelier can be found

In woman, than to study household good,
And good works in her husband to promote. *Milton.*

HUMAN NATURE.

CORRUPTION OF.

If we did not take great pains, and were not at great expense to corrupt our nature, our nature would never corrupt us.

Lord Clarendon.

QUALITY OF.

It is the talent of human nature to run from one extreme to another. *Swift.*

RATIONAL.

A rational nature admits of nothing but what is serviceable to the rest of mankind.

Antoninus.

DEFINITION OF.

True humanity consists not in a squeamish ear; it consists in not starting or shrinking at tales of misery, but in a disposition of heart to relieve it. True humanity appertains rather to the mind than to the nerves, and prompts men to use real and active endeavors to execute the actions which it suggests. *Charles James Fox.*

DIVINITY OF.

Our humanity were a poor thing were it not for the divinity which stirs within us.

Bacon.

HUMILITY.

ADVANTAGES OF.

By humility, and the fear of the Lord, are riches, honour, and life. *Prov. xxii, 4.*

CHARACTERISTICS OF.

Humility does not make us servile or insensible, nor oblige us to be ridden at the pleasure of every coxcomb.

Jeremy Collier.

Highest when it stoops

Lowest before the holy throne; throws down

Its crown abased; forgets itself, admires,
And breathes adoring praise *Pollok.*

FREE FROM DANGER.

The noble find their

Lives and deaths still troublesome;
But humility doth sleep, whilst the storm
Grows hoarse with scolding. *Davenant.*

Lowliness is the base of every virtue
And he who goes the lowest builds the safest.

My God keeps all his pity for the proud.

Barley.

DEFINITION OF.

Humility is the eldest born of virtue,
And claims the birth-right at the throne of heav'n. *Murphy.*

Humility, that low sweet root,

From which all heavenly virtues shoot.

Moore.

FALSE.

Humility is often a feigned submission which we employ to supplant others. It is one of the devices of pride to lower us to raise; and truly pride transforms itself in a thousand ways, and is never so well disguised and more able to deceive than when it hides itself under the form of humility.

La Rochefoucauld.

HYPOCRISY OF.

This disguised humility is

Both the swift and safest way to pride.

Davenant.

There are some that use

Humility to serve their pride, and seem
Humble upon their way, to be prouder
At their wish'd journey's end. *Denham.*

IMPORTANCE OF.

It is in vain to gather virtues without humility; for the Spirit of God delighteth to dwell in the hearts of the humble.

Erasmus.

OUR FIRST LESSON.

Humility is the first lesson we learn from reflection, and self-distrust, the first proof we give of having obtained a knowledge of ourselves.

Zimmerman.

ASSOCIATED WITH LOVE.

Everything may be mimicked by hypocrisy but humility and love are united. The humblest star twinkles most in the darkest night. The more rare humility and love united, the more radiant when they meet.

Lavater.

MERIT.

The sufficiency of my merit is to know that my merit is not sufficient.

Augustine.

NECESSITY FOR.

All the world, all that we are, and all that we have, our bodies and our souls, our actions and our sufferings, our conditions at home, our accidents abroad, our many sins, and our seldom virtues, are as so many arguments to make our souls dwell low in the valley of humility.

Jeremy Taylor.

SELDOM PRACTICED.

Humility is a virtue all preach, none practice, and yet everybody is content to hear. The master thinks it good doctrine for his servant, the laity for the clergy, and the clergy for the laity.

Selden.

PRE-EMINENCE OF.

Among all other virtues, humility, though it be the lowest, yet is pre-eminent. It is the safest, because it is always at anchor; and that man may be truly said to live with most content in his calling, who strives to live within the compass of it.

Rehel.

ALWAYS SAFE.

To be humble to superiors, is duty; to equals, is courtesy; to inferiors, is nobleness; and to all, safety; it being a virtue, that, for all her lowliness, commandeth those souls it stoops to.

Sir Thomas More.

STRENGTH OF.

Humility is like a tree, whose root when it sets deepest in the earth rises higher, and spreads fairer and stands surer, and lasts longer, and every step of its descent is like a rib of iron.

Jeremy Taylor.

SUMMIT OF.

It is the summit of humility to bear the imputation of pride.

Lavater.

TRUE.

He that places himself neither higher nor lower than he ought to do exercises the truest humility.

Colton.

By humility I mean not the abjectness of a base mind; but a prudent care not to over-value ourselves upon any account.

Crew.

Humility in man consists not in denying any gift that is in him, but a just valuation of it; rather thinking too meanly than too highly.

Ray.

A PROOF OF VIRTUE.

Humility is the true proof of christian virtues; without it we retain all our faults, and they are only covered by pride to hide them from others, and often from ourselves.

La Rochefoucauld.

WISDOM OF.

Be wise,
Soar not too high to fall, but stoop to rise.

Massinger.

IN WORKS.

My endeavours
Have ever come too short of my desires.

Shakespeare.

HUMOR.

FALSE AND TRUE.

I shall set down at length the genealogical table of false humour, and at the same time place beside it the genealogy of true humour, that the reader may at one view behold their different pedigrees and relation.

Falsehood.	Truth.
Nonsense.	Good Sense.
Frenzy—Laughter.	Wit—Mirth.
False Humour.	True Humour.

Addison.

FAULTS OF.

There are more faults in the humour than in the mind.

La Rochefoucauld.

GOOD.

Let your humor always be good humor in both senses. If it comes of a bad humor, it is pretty sure not to belie its parentage.

The portable quality of good humor seasons all the parts and occurrences we meet with, in such a manner that there are no moments lost; but they all pass with so much satisfaction that the heaviest of loads, (when it is a load,) that of time, is never felt by us.

Steele.

PATHOS OF.

Some things are of that nature as to make One's fancy chuckle while his heart doth ache.

Bunyan.

HUMORIST.

THE.

The notion of a humorist is one that is greatly pleased, or greatly displeased, with little things; his actions seldom directed by the reason and nature of things.

Dr. J. Watts.

HUNGER.

EVIL EFFECT.

Hunger is the mother of impatience and anger.

Zimmerman.

MANAGEMENT OF.

Famish'd people must be slowly nursed,
And fed by spoonfuls, else they always
burst.

Byron.

THE BEST SAUCE.

Hunger is the best seasoning for meat,
and thirst for drink.

Cicero.

His thirst he slakes at some pure neigh-
bouring brook,

Nor seeks for sauce where appetite stands
cook.

Churchill.

HYPOCRISY.

CHARACTERISTICS OF.

Thereto when needed, she could weep and
pray;

And when she listed, she could fawne and
flatter.

Now smyling smoothly, like to sommer's
day,

Now glooming sadly, so to cloke her mat-
ter;

Yet were her words but wynd, and all her
tears but water.

Spenser.

CONTEMPT FOR.

No man's condition is so base as his;
None more accurs'd than he; for man es-
teems

Him hateful, 'cause he seems not what he
is:

God hates him, 'cause he is not what he
seems;

What grief is absent, or what mischief can
Be added to the hate of God and man?

Quarles.

You that would sell no man mustard to
his beef on the Sabbath, and yet sold hy-
pocrisy all your lifetime.

Beaumont and Fletcher.

To just contempt ye vain pretenders fall,
The people's fable, and the scorn of all.

Pope.

OF THE COUNTENANCE.

O serpent heart, hid with a flow'ring face!
Did ever dragon keep so fair a cave?

Shakespeare.

We'll mock the time with fairest show;
Fair face must hide what the false heart
does know.

Ibid.

Obey me, features, for one supple moment:
You shall not long be tortured. Here in
courts

We must not wear the soldier's honest face.

H. Thompson.

DANGER.

Trust not those cunning waters of his eyes,
For villany is not without much rheum;
And he long-traded in it, makes it seem
Like rivers of remorse and innocence.

Shakespeare.

Neither man nor angel can discern
Hypocrisy, the only evil that walks
Invisible, except to God alone,
By his permissive will, through heaven and
earth,

And oft though wisdom wakes, suspicion
sleeps

At wisdom's gate, and to simplicity
Resigns her charge, while goodness thinks
no ill

Where no ill seems.

Milton.

DEFINITION OF.

Hypocrisy is a mask to deceive the world,
not to impose on ourselves; for once detect
the delinquent in his knavery, and he
laughs in your face, or glories in his ini-
quity.

Hazlitt.

DIFFICULTY OF.

It is hard to personate and act a part long;
for where truth is not at the bottom, nature
will always be endeavouring to return, and
will pass out and betray herself one time
or other.

Tillotson.

INSINUATIONS OF.

Who by kindness and smooth attention
can insinuate a hearty welcome to an un-
welcome guest, is a hypocrite superior to a
thousand plain-dealers.

Lavater.

LOOKS OF.

Thy very looks are lies; eternal falsehood
Smiles in thy lips, and flatters in thine eyes.

Smith.

SAINT-LIKE.

They

Can pray upon occasion, talk of heaven,
Turn up their goggling eye-balls, rail at vice,
Dissemble, lie, and preach, like any priest.

Otway.

Trust him not that seems a saint.

Fuller.

THE SERPENT OF.

Think'st thou there are no serpents in the
world

But those who slide along the grassy sod,
And sting the luckless foot that presses
them?

There are who in the path of social life
Do bask their spotted skins in fortune's sun,
And sting the soul,—Ay, till its healthful
frame

Is chang'd to secret, fest'ring, sore disease,
So deadly is the wound.

Joanna Baillie.

SPECIOUSNESS OF.

Foul hypocrisy's so much the mode,
There is no knowing hearts from words and
looks :

Ev'n ruffianscant, and undermining knaves
Display a mimic openness of soul. *Shirley.*

Oft, beneath

The saintly veil, the votary of sin
May lurk unseen, and to that eye alone
Which penetrates the inmost heart, re-
vealed. *Bally.*

FIENDLIKE SPIRIT OF.

Next stood hypocrisy, with holy leer,
Soft smiling and demurely looking down,
But hid the dagger underneath the gown;
Th' assassinating wife, the household fiend,
And—far the blackest there—the traitor
fiend. *Dryden.*

The devil can cite Scripture for his purpose.
An evil soul, producing holy witness,
Is like a villain with a smiling cheek;
A goodly apple rotten at the heart;
Oh, what a goodly outside falsehood hath!
Shakespeare.

A WORN-OUT TRICK.

Your cold hypocrisy's a stale device,
A worn-out trick: wouldst thou be thought
in earnest
Clothe thy feign'd zeal in rage, in fire, in
fury? *Addison.*

UNIVERSALITY OF.

The world's all title page; there's not con-
tents;
The world's all face; the man that shows
his heart
Is hooted for his nudities and scorn'd.
Young.

OF VICE.

Hypocrisy is the homage which vice pays
to virtue. *La Rochefoucauld.*

VILLANY OF.

I sigh, and with a piece of Scripture,
Tell them—that God bids us do good for evil;
And thus I clothe my naked villany
With old odd ends, stol'n forth of Holy Writ,
And seem a saint, when most I play the
devil. *Shakespeare.*

Hypocrisy is the necessary burden of vil-
lany. *Johnson.*

HYPOCRITE.

INDIGNATION AGAINST.

Why do you let them stay?—
Thee I'll chase hence, thou wolf in sheep's
array.—
Out, tawny coats!—out scarlet hypocrites.
Shakespeare.

PLAUSIBILITY OF THE.

He hath put forth his hands against such
as be at peace with him; he hath broken
his covenant; the words of his mouth were
smoother than butter, but war was in his
heart; his words were softer than oil, yet
were they drawn swords.

Psalms lv, 20, 21.

DETESTABLE SPIRIT OF.

The fawning, sneaking, and flattering
hypocrite, that will do, or be anything, for
his own advantage. *Stillingtonfleet.*

VILLANY OF THE.

The hypocrite had left his mask and stood
In naked ugliness. He was a man
Who stole the livery of the court of heaven
To serve the devil in. *Pollok.*

The hypocrite would not put on the ap-
pearance of virtue, if it was not the most
proper means to gain love. *Addison.*

WORTHLESSNESS OF.

A hypocrite is good in nothing but sight.
Pericles.

HYPOCRITES.

CHARACTERISTICS OF.

Their friendship is a lurking snare,
Their honour but an idle breath,
Their smile the smile that traitor's wear,
Their love is hate, their life is death.
W. G. Simms.

THE DEVIL'S DRUDGES.

Hypocrites do the devil's drudgery in
Christ's livery. *Matthew Henry.*

THE DEVIL'S DUPES.

If the devil ever laughs it must be at
hypocrites; they are the greatest dupes he
has; they serve him better than any others,
and receive no wages; nay, what is still
more extraordinary, they submit to greater
mortifications to go to hell than the sincerest
Christian to go to heaven. *Colton.*

IDEA.

DEFINITION OF.

Whatsoever the mind perceives of itself,
or is the immediate object of perception,
thought, or understanding, that I call an
idea. *Locke.*

EVOKING AN.

An idea like a ghost, (according to the
common notion of ghost,) must be spoken
to a little before it will explain itself.

Dickens.

ONE.

Common speakers have only one set of ideas, and one set of words to clothe them in; and these are always ready at the mouth: so people come faster out of a church that is almost empty, than when a crowd is at the door. *Swift.*

He doth nothing but talk of his horse; and he makes it a great appropriation to his own good parts, that he can shoe him himself. *Shakespeare.*

A SUBLIME.

A sublime idea remains the same, from whatever brain, or in whatever region, it had its birth. *Menzel.*

IDEAS.

DEFINITION OF.

Our ideas are transformed sensations. *Condillac.*

A TRANSCRIPT OF THE WORLD.

Those ideas which are now in the mind of man are a transcript of the world; to this we may add, that words are the transcripts of those ideas which are in the mind of man, and that writing and printing are the transcript of words. *Addison.*

IDLENESS.

CANKER OF.

And loathful idleness he doth detest,
The canker-worm of every gentle breast. *Spenser.*

DECEIT OF.

Do not allow idleness to deceive you; for while you give him to-day, he steals to-morrow from you. *Crowquill.*

DEFINITION OF.

Idleness is the great slough into which the vices of the world drift and settle, to rise again in miasma.

DISTRESS OF.

Absence of occupation is not rest,
A mind quite vacant is a mind distress'd. *Cowper.*

EFFECTS OF.

It is no more possible for an idle man to keep together a certain stock of knowledge, than it is possible to keep together a stock of ice exposed to the meridian sun. Every day destroys a fact, a relation, or an influence; and the only method of preserving the bulk and value of the pile, is by constantly adding to it. *Sidney Smith.*

NO ENJOYMENT IN.

By nature's laws, immutable and just,
Enjoyment stops where indolence begins;

And purposeless, to-morrow, borrowing
sloth,

Itself heaps on its shoulders loads of woe
Too heavy to be borne. *Pollak.*

THE CAUSE OF EVIL.

From its very inaction, idleness ultimately becomes the most active cause of evil, as a palsy is more to be dreaded than a fever. The Turks have a proverb, which says, that "*The Devil tempts all other men, but that idle men tempt the Devil.*" *Colton.*

EVILS OF.

Evil thoughts intrude in an unemployed mind, as naturally as worms are generated in a stagnant pool. *From the Latin.*

Idleness is the badge of the gentry, the bane of body and mind, the nurse of naughtiness, the step-mother of discipline, the chief author of all mischief, one of the seven deadly sins, the cushion upon which the devil chiefly reposes, and a great cause not only of melancholy, but of many other diseases; for the mind is naturally active, and, if it is not occupied about some honest business, it rushes into mischief or sinks into melancholy. *Burton.*

Eschew the idle life!

Flee, flee from doing nought!

For never was there idle brain

But bred an idle thought. *Tubersville.*

A thousand evils do afflict that man,
which hath to himself an idle and unprofitable carcass. *Sallust.*

FOLLY OF.

The idle, who are neither wise for this world nor the next, are emphatically at large. *Tillotson.*

PAIN OF.

Leisure is pain; takes off our chariot wheels;

How heavily we drag the load of life!

Blest leisure is our curse; like that of Cain;
It makes us wander, wander earth around,
To fly that tyrant thought. As Atlas groan'd
The world beneath, we groan beneath an hour. *Young*

RESULTS OF.

See the issue of your sloth;
Of sloth comes pleasure, of pleasure comes riot,
Of riot comes disease, of disease comes spending,
Of spending comes want, of want comes theft,
And of theft comes hanging.

Chapman, Jonson and Marston.

SIN OF.

I look upon indolence as a sort of suicide; for the man is effectually destroyed, though the appetite of the brute may survive.

Chesterfield.

Idleness is a constant sin, and but the devil's home for temptation, and for unprofitable, distracting musings. *Baxter.*

THE NURSE OF SIN.

Sluggish idleness—the nurse of sin.

Spenser.

A SLEEP.

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

Prov. xix, 15.

TRAVELS SLOWLY.

Idleness travels very slowly, and poverty soon overtakes her.

Hunter.

TROUBLES OF.

Troubles spring from idleness, and grievous toils from needless causes. *Franklin.*

NO COMPANION FOR VICE.

Idleness is the grand *Pacific* ocean of life, and in that stagnant abyss, the most salutary things produce no good, the most noxious no evil. Vice, indeed, abstractly considered, may be, and is often, engendered in idleness, but the moment it becomes efficiently vice, it must quit its cradle and cease to be idle.

Colton.

IDLER.

A BUSY.

Idlers are the most busy, though the least active of men. Men of pleasure never have time for anything. No lawyer, no statesman, no bustling, hurrying, restless underlying of the counter, is so eternally occupied as a loungers about town. He is linked to labor by a series of indefinable nothings.

Bulwer.

USELESSNESS OF AN.

An idler is as a watch that wants both hands, as useless if it goes as when it stands.

Cowper.

IDOLATRY.

ABSURDITY OF.

Idolatry is certainly the first born of folly, the great and leading paradox; nay, the very abridgement and sum total of absurdities.

South.

OF SERVICE.

'Tis mad idolatry,

To make the service greater than the god.

Shakespeare.

IF.

Your If is the only peace-maker,—
Much virtue in If.

Ibid.

IGNORANCE.

ARROGANCE OF.

It is with narrow-souled people as with narrow-necked bottles—the less they have in them the more noise they make in pouring it out.

Pope.

BLISS OF.

Where ignorance is bliss

'Tis folly to be wise.

Gray.

From ignorance our comfort flows

The only wretched are the wise. *Prior.*

CHARACTERISTICS OF.

Dull, unfeeling, barren ignorance.

Shakespeare.

Short-arm'd ignorance.

Ibid.

The truest characters of ignorance

Are vanity, and pride, and arrogance;

As blind men use to bear their noses higher
Than those who have their eyes and sight
entire.

Butler.

CONFIRMED.

Few consider into what degree of sottishness and confirmed ignorance men may sink themselves.

South.

DANGER FROM.

There is no slight danger from general ignorance; and the only choice which Providence has graciously left to a vicious government, is either to fall by the people, if they are suffered to become enlightened, or with them, if they are kept enslaved and ignorant.

Coleridge.

A SPIRITUAL POISON.

Ignorance is a dangerous and spiritual poison, which all men ought warily to shun.

Gregory.

PITIED BY HEAVEN.

Heaven pities ignorance;

She's still the first that has her pardon sign'd;
All sin's else see their faults, she's only
blind.

Middleton.

PRIDE OF.

It is with nations as with individuals, those who know the least of others think the highest of themselves: for the whole family of pride and ignorance are incestuous, and mutually beget each other.

Colton.

INCREASES PRIDE.

By ignorance is pride increased;

They most assume, who know the least.

Gay.

RESULTS OF.

Ignorance gives a sort of eternity to prejudice, and perpetuity to error.

Robert Hall.

SIGN OF.

I hardly know so true a mark of a little mind as the servile imitation of another.

Greville.

SLAVERY OF.

Fools grant whate'er ambition craves,
And men, once ignorant, are slaves.

Pope.

SURPRISE AT.

A man is never astonished or ashamed that he don't know what another does, but he is surprised at the gross ignorance of the other in not knowing what he does.

Haliburton.

UNTEACHABLENESS OF.

It is impossible to make people understand their ignorance, for it requires knowledge to perceive it; and, therefore, he that can perceive it hath it not.

Jeremy Taylor.

ILLNESS.

EFFECTS OF.

— We're not ourselves,
When nature being oppress'd commands
the mind

To suffer with the body. *Shakespeare.*

RECOVERY FROM.

Some persons will tell you, with the air of the miraculous, that they have recovered although they were given over; whereas they might with more reason have said, they recovered because they were given over.

Colton.

ILLS.

ASCRIBING OF.

Common and vulgar people ascribe all ill that they feel, to others; people of little wisdom ascribe to themselves; people of much wisdom, to no one.

Epictetus.

BEARING OF.

Keep what you've got; the ills that we know are the best.

Plautus.

ILLUSION.

OF THE MIND.

Some there be that shadows kiss;
Some have but a shadow's bliss.

Shakespeare.

IMAGINATION.

ACTIVITY OF THE.

The faculty of imagination is the great spring of human activity, and the principle

source of human improvement. * * *

Destroy this faculty, and the condition of man will become as stationary as that of the brutes.

Dugald Stewart.

DIVINE ATTRIBUTE OF THE.

It is the divine attribute of the imagination, that it is irrepressible, unconfined; that when the real world is shut out, it can create a world for itself, and with a necromantic power can conjure up glorious shapes and forms, and brilliant visions to make solitude populous, and irradiate the gloom of a dungeon.

Washington Irving.

CHARACTERISTICS OF.

Imagination I understand to be the representation of an individual thought. Imagination is of three kinds: joined with belief of that which is to come; joined with memory of that which is past; and of things present.

Bacon.

CREATIONS OF THE.

The beings of the mind are not of clay;
Essentially immortal, they create
And multiply in us a brighter ray
And more beloved existence.

Byron.

EXERCISE OF THE.

My brain, methinks is like an hour-glass,
Wherein imaginations run like sands,
Filling up time; but then are turn'd and
turn'd,

So that I know not what to stay upon

And less to put in act.

Ben Jonson

I did wed

Myself to things of life from infancy.

Keats.

PROPER EXERCISE OF THE.

The sound and proper exercise of the imagination may be made to contribute to the cultivation of all that is virtuous and estimable in the human character.

Abercrombie.

NOT EXPRESSIBLE.

What I can fancy, but can ne'er express.

Juvenal.

OF EVIL.

If we will stand boggling at imaginary evils, let us never blame a horse for starting at a shadow.

L'Estrange.

FORCE OF.

Fancy can save or kill; it hath clos'd up
Wounds when the balsam could not, and
without

The aid of salves:—to think hath been a
cure.

For witchcraft then, that's all done by the
force

Of mere imagination.

Cartwright.

PLEASURES OF THE.

By the pleasures of the imagination or fancy I mean such as arise from visible objects when we call up ideas into our minds by paintings, statues, or descriptions.

Addison.

POWER OF THE.

By imagination a man in a dungeon is capable of entertaining himself with scenes and landscapes more beautiful than any that can be found in the whole compass of nature.

Ibid.

And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shape and gives to airy nothing

A local habitation and a name.

Such tricks has strong imagination
That if he would but apprehend some joy,
It comprehends some bringer of that joy;
Or in the night imagining some fear,
How easy is a bush supposed a bear?

Shakespeare.

NOT REALIZED.

Do what he will, he cannot realize
Half he conceives—the glorious vision flies;
Go where he may, he cannot hope to find
The truth, the beauty pictured in his mind.

Rogers.

SHADOWS OF THE.

The imagination has a shadow as well as the body, that keeps just a little ahead of you, or follows close behind your heels; it don't do to let it frighten you.

Haliburton.

IMITATION.

ADVANTAGES OF.

Imitation pleases, because it affords matter for inquiring into the truth or falsehood of imitation, by comparing its likeness or unlikeness with the original.

Dryden.

FLATTERY OF.

Imitation is the sincerest of flattery.

Colton.

A GOOD.

A good imitation is the most perfect originality.

Voltaire.

PROPENSITY TO.

Men are so constituted that everybody undertakes what he sees another successful in, whether he has aptitude for it or not.

Gœthe.

IMMODESTY.

A WANT OF SENSE.

Immodest words admit of no defence
For want of decency is want of sense.

Pope.

IMMORTALITY.

ASPIRATIONS TO.

There is none of us but would bethought,
throughout the whole course of his life, to
aspire after immortality.

Atterbury.

COMFORT OF.

'Tis immortality—'tis that alone
Amid life's pains, abasements, emptiness,
The soul can comfort, elevate and fill
That only, and that amply, this performs.

Young.

UNIVERSAL DESIRE FOR.

Hence springs that universal strong desire
Which all men have of immortality;
Not some few spirits unto this thought aspire,

But all men's minds in this united be.

Sir J. Davies.

KNOWING OUR.

How gloomy would be the mansions of
the dead to him, who did not know that he
should never die; that, what now acts shall
continue its agency, and what now thinks
shall think on forever.

Johnson.

Those are raised above sense, and aspire
after immortality, who believe the perpetual
duration of their souls.

Tillotson.

THE MIRACLE OF.

Still seems it strange that thou shouldst live
forever?

Is it less strange that thou shouldst live at
all?

This is a miracle; and that no more.

Young.

THOUGHTS ON.

Can it be?

Matter immortal? and shall spirit die?
Above the nobler, shall less nobler rise?
Shall man alone, from whom all else re-
vives,

No resurrection know? Shall man alone,
Imperial man! be sown in barren ground,
Less privileg'd than grain, on which he
feeds?

Ibid.

Doth this soul within me, this spirit of
thought, and love, and infinite desire, dis-
solve as well as the body? Has nature,
who quenches our bodily thirst, who rests
our weariness, and perpetually encourages
us to endeavour onwards, prepared no food
for this appetite of immortality?

Leigh Hunt.

TRUTH OF.

Immortality o'ersweeps
All pains, all tears, all time, all fears—and
peals,

Like the eternal thunders of the deep,
Into my ears this truth—Thou liv'st for ever.

Anon.

Love, which proclaims thee human bids
thee know

A truth more lofty in thy lowliest hour
Than shallow glory taught to human power,
"What's human is immortal!" *Bulwer.*

IMPATIENCE.

DRIES THE BLOOD.

Impatience dries the blood sooner than
age or sorrow. *Creon.*

GRASPS AT ALL.

Impatience is a quality sudden, eager and
insatiable, which grasps at all, and admits
of no delay; scorning to wait God's leisure,
and attend humbly and dutifully upon the
issues of his wise and just Providence.

South.

INFLUENCE OF.

Oh! how impatience gains upon the soul,
When the long promised hour of joy draws
near!

How slow the tardy moments seem to roll!

Mrs. Tighe.

IMPERFECTIONS.

Piece out your imperfections with your
thoughts. *Shakespeare.*

IMPERTINENCE.

IN CONVERSATION DESPISED.

That man is guilty of *impertinence*, who
considers not the circumstances of time, or
engrosses the conversation, or makes him-
self the subject of his discourse, or pays no
regard to the company he is in. *Tully.*

TREATMENT OF.

Receive not satisfaction for *premeditated*
impertinence; forget it,—forgive it,—but
keep him inexorably at a distance who
offered it. *Lavater.*

IMPLACABILITY.

CHARACTERISTIC OF.

Implacability is known only to the savage.
Julius Cæsar.

EXCESS OF.

There's no more mercy in him than there
is milk in a male tiger. *Shakespeare.*

IMPOLICY.

Neglecting an attempt of ease and gain
To wake, and wage, a danger profitless.

Ibid.

IMPOSSIBLE.

And what's impossible, can't be
And never, never comes to pass.

George Colman, Jr.

Impossible is a word only to be found in
the dictionary of fools. *Napoleon J.*

AN EXCUSE.

We have more strength than will; and it
is often merely for an excuse we say things
are impossible. *La Rochefoucauld.*

IMPRESSIONS.

NOT EASILY ERASED.

The mind unlearns with difficulty what
it has long learned. *Seneca.*

ART OF MAKING.

If you would be well with a great mind,
leave him with a favourable impression of
you; if with a little mind, leave him with
a favourable opinion of himself

Coleridge.

IMPRISONMENT

CONSOLATION IN.

Captivity

That comes with honour is true liberty.

Massinger and Field.

SUFFERINGS OF.

Your narrow souls,

If you have any, cannot comprehend

How insupportable the torments are,

Which a free and noble soul made captive,
suffers. *Ibid.*

IMPROVEMENT.

ADVANTAGES OF.

Where we cannot invent, we may at least
improve; we may give somewhat of novelty
to that which was old, condensation to that
which was diffuse, perspicuity to that which
was obscure, and currency to that which
was recondite. *Colton.*

ALTERATION AN AID TO.

If a better system's thine
Impart it frankly; or make use of mine.

Horace.

MORAL.

Infinite toil would not enable you to
sweep away a mist; but by ascending a
little, you may often look over it altogether.
So it is with our moral improvement: we
wrestle fiercely with a vicious habit, which
could have no hold upon us if we ascended
into a higher moral atmosphere. *Helps.*

IMPROVIDENCE.

CHARACTERISTICS OF.

It has always been more difficult for a
man to keep than to get; for in the one
case, fortune aids, which often assists injus-
tice; but in the other case, sense is required.

Therefore, we often see a person deficient in cleverness rise in wealth; and then, from want of sense, roll head-over-heels to the bottom.

Basil.

IMPUDENCE.

How to AVOID.

The way to avoid the imputation of impudence is not to be ashamed of what we do, but never to do what we ought to be ashamed of.

Tully.

HEIGHT OF.

What! canst thou say all this and never blush?

Shakespeare.

THE EFFECT OF IGNORANCE.

A true and genuine impudence is ever the effect of ignorance, without the least sense of it.

Steele.

POWER OF.

He that has but impudence,
To all things has a fair pretence;
And put among his wants but shame,
To all the world may lay his claim.

Butler.

DEAD TO SHAME.

With that dull, rooted, callous impudence,
Which, dead the shame, and ev'ry nicer sense,
Ne'er blush'd, unless, in spreading vice's snares,
He blunder'd on some virtue unawares.

Churchill.

IMPULSE.

THE CAUSE OF ACTIONS.

Since the generality of persons act from impulse much more than from principle, men are neither so good nor so bad as we are apt to think them.

Hare.

IMPULSES.

RELIGIOUS.

Act upon your impulses, but pray that they may be directed by God.

Emerson Tennent.

INACTION.

CHARACTERISTICS OF.

The frivolous work of polished idleness.

Mackintosh.

Or doing nothing with a deal of skill

Cowper.

With skilled negligence.

Vaughan.

CURSE OF.

Nature knows no pause in progress and development, and attaches her curse on all inaction.

Goethe.

EVIL.

It is better to have nothing to do, than to be doing nothing.

Attilus.

TORMENTS OF.

The keenest pangs the wretched find

Are rapture to the dreary void—

The leafless desert of the mind—

The waste of feelings unemployed.

Byron.

INCIVILITY.

WADE OF.

Incivility is the extreme of pride; it is built on the contempt of mankind.

Zimmerman.

RUDENESS OF.

A man has no more right to say an uncivil thing, than to act one; no more right to say a rude thing to another, than to knock him down.

Johnson.

INCLINATION.

TO BE FOLLOWED.

No profit grows where is no pleasure ta'en;
In brief, sir, study what you most affect.

Shakespeare.

POWER OF.

Almost every one has a predominant inclination, to which his other desires and affections submit, and which governs him, though perhaps with some intervals, through the whole course of his life.

Hume.

INCONSISTENCY.

A GREAT WEAKNESS.

Mutability of temper and inconsistency with ourselves is the greatest weakness of human nature.

Addison.

INCONSTANCY.

EMBLEM OF.

The dream on the pillow,

That flits with the day,

The leaf of the willow

A breath bears away;

The dust on the blossom,

The spray of the sea;

Ay,—ask thine own bosom—

Are emblems of thee.

L. E. Landon.

A GREAT ERROR.

O heaven! Were man

But constant, he were perfect: that one error
Fills him with faults; make him run
through sins;

Inconstancy falls off ere it begins.

Shakespeare.

LITTLENESSE OF.

Nothing that is not a real crime makes a man appear so contemptible and little in the eyes of the world as inconstancy.

Addison.

OF MAN.

Clocks will go as they are set; but man, Irregular man's never constant, never certain.

Otway.

Inconstancy's the plague that first or last Paints the whole sex.

Ibid.

BUT A NAME.

Inconstancy is but a name, To fright poor lovers from a better choice.

Joseph Rutter.

INDECISION.

CORRUPTING INFLUENCE OF.

Indecision is that slatternly housewife by whose fault chiefly the moth and rust are allowed to make such dull work of life; corrupting all the gleam and gloss of earth's perishable treasures.

Edith Clarel.

INDEPENDENCE.

GLORY OF.

Thy spirit, Independence! let me share;
Lord of the lion-heart and eagle-eye,
Thy steps I follow, with my bosom bare,
Nor heed the storm that howls along the sky.

Smollet.

HAPPINESS OF.

Hail! independence, hail! heaven's next best gift,

To that of life and an immortal soul!
The life of life, and to the banquet high
And sober meal gives taste; to the bow'd roof

Fair-dreams, repose, and to the cottage charms.

Thomson.

How happy is he born or taught,
That serveth not another's will;
Whose armor is his honest thought
And simple truth his utmost skill!

Sir Henry Wotton.

INCUCCATED.

Bow to no patron's insolence; rely
On no frail hopes, in freedom live and die.

Seneca.

THE RESULT OF INDUSTRY.

To be truly and really independent, is to support ourselves by our own exertions.

Porter.

RELIGIOUS.

Slave to no sect, who takes no private road
But looks through nature up to nature's God.

Pope.

SECRET OF.

The man who by his labour gets
His bread in independent state,
Who never begs, and seldom eats,
Himself can fix or change his fate.

Prior.

Ourselves are to ourselves the cause of ill,
We may be independent if we will.

Churchill.

INDEX.

LEARNING OF.

How index-learning turns no student pale
Yet holds the eel of science by the tail.

Pope.

VALUE OF AN.

Get a thorough insight into the index by which the whole book is governed and turned like fishes, by the tail.

Swift.

INDISCRETION.

EVILS OF.

The generality of men expend the early part of their lives in contributing to render the latter part miserable.

La Bruyere.

MISCHIEF OF.

An indiscreet man is more hurtful than an ill-natured one; for as the latter will only attack his enemies, and those he wishes ill to, the other injures indifferently both friends and foes.

Addison.

INDOLENCE.

EFFECT OF.

Lives spent in indolence, and therefore sad.

Couper.

INDUSTRY.

ADVANTAGES OF.

In every rank, or great or small,
'Tis industry supports us all.

Gay.

It sweeteneth our enjoyments, and seasoneth our attainments with a delightful relish.

Barrow.

An hour's industry will do more to produce cheerfulness, suppress evil humours, and retrieve your affairs, than a month's moaning.

Sloth makes all things difficult, but industry all easy; and he that riseth late, must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly, that poverty soon overtakes him.

Franklin.

BLESSINGS OF.

At the working-man's house hunger looks in, but dares not enter! nor will the bailiff or the constable enter; for industry pays debts, but despair increaseth them.

Franklin.

The very exercise of industry, immediately in itself, is delightful, and hath an innate satisfaction which tempereth all annoyance, and even ingratiateth the pains going with it.

Barrow.

BREAD OF.

The bread earned by the sweat of the brow is thrice blessed bread, and it is far sweeter than the tasteless loaf of idleness.

Crowquill.

FRUITS OF.

We mistake the gratuitous blessings of heaven for the fruits of our own industry.

L'Estrange.

HABITS OF.

A man who gives his children habits of industry provides for them better than by giving them a fortune.

Whately.

NECESSITY OF.

If little labor, little are our gains;
Man's fortunes are according to his pains.

Herrick.

REWARD OF.

Industry—

To meditate, to plan, resolve, perform,
Which in itself is good—as surely brings
Reward of good, no matter what be done.

Pollok.

Industry hath annexed thereto the fairest
fruits and the richest rewards.

Barrow.

TRUE.

Shortly his fortune shall be lifted higher;
True industry doth kindle honour's fire.

Shakespeare.

VIRTUES OF.

Virtue, though chained to earth, will still
live free,

And hell itself must yield to industry.

Ben Jonson.

INEXPERIENCE.

FOLLY OF.

He jests at scars who never felt a wound.

Shakespeare.

INFAMY.

ETERNITY OF.

What grief can be, but time doth make it
less?

But infamy, time never can suppress.

Drayton.

INFANCY.

Heaven lies about us in our infancy.

Wordsworth.

INFANT.

BEAUTY OF AN.

It lay upon its mother's breast, a thing
Bright as a dew-drop when it first descends

Or as the plumage of an angel's wing

Where every tint of rainbow beauty
blends.

Mrs. Welby.

A young star, who shone

O'er life, too sweet an image for such gloss,

A lovely being scarcely form'd or moulded

A rose with all its sweetest leaves yet folded.

Byron.

BIRTH OF AN.

The hour arrives, the moment wish'd and
fear'd,

The child is born by many a pang endear'd,

And now the mother's ear has caught his cry;

O grant the cherub to her asking eye!

He comes—she clasps him. To her bosom
press'd

He drinks the balm of life, and drops to
rest.

Rogers

A NEW BORN.

Of all the joys that brighten suffering earth,
What joy is welcom'd like a new-born
child?

Mrs. Norton.

DEATH OF AN.

Ere sin could blight, or sorrow fade,

Death came with friendly care;

The opening bud to heav'n convey'd,

And bade it blossom there.

Coleridge.

A lovely bud, so soft and fair

Call'd hence by early doom;

Just sent to show how sweet a flower

In Paradise could bloom.

Leigh Richmond.

Those who have lost an infant are never,
as it were, without an infant child. Their
other children grow up to manhood and
womanhood, and suffer all the changes of
mortality; but this one alone is rendered
an immortal child; for death has arrested
it with his kindly harshness and blessed it
into an eternal image of youth and inno-
cence.

Leigh Hunt.

FEELINGS ASSOCIATED WITH AN.

Joy thou bring'st, but mix'd with trem-
bling;

Anxious hopes and tender fears,

Pleasing hopes and mingled sorrows,

Smiles of transport dashed with tears.

Cottle.

A SLEEPING.

'Tis aye a solemn thing to me

To look upon a babe that sleeps—

Wearing in its spirit-deeps

The unrevealed mystery

Of its Adam's taint and woe,

Which, when they revealed lie,

Will not let it slumber so.

Mrs. Browning.

He smiles and sleeps! sleep on
And smile, thou little young inheritor
Of a world scarce less young: sleep on and
smile!

Thine are the hours and days when both are
cheering

And innocent.

Byron.

INFIDELITY.

CHARACTER OF.

To me it appears, and I think it material
to be remarked, that a disbelief of the es-
tablished religion of their country has no
tendency to dispose men for the reception
of another; but, that, on the contrary, it
generates a settled contempt of all religious
pretensions whatever. General infidelity
is the hardest soil which the propagators of
a new religion can have to work upon.

Paley.

DISSATISFACTION WITH.

Such who profess to disbelieve a future
state are not always equally satisfied with
their own reasonings.

Atterbury.

EFFECT OF.

When once infidelity can persuade men
that they shall *die like beasts*, they will
soon be brought to *live like beasts* also.

South.

WORTHLESSNESS OF.

Infidelity gives nothing in return for
what it takes away. What then is it
worth? Everything to be valued has a
compensating power. Not a blade of grass
that withers, or the ugliest weed that is
flung away to rot and die, but reproduces
something. Nothing in nature is barren.
Therefore everything that is or seems op-
posed to nature cannot be true; it can only
exist in the shape that a diseased mind im-
parts to one of its coinages. Infidelity is
one of the coinages,—a mass of base money
that wont pass current with any heart that
loves truly, or any head that thinks cor-
rectly, and infidels are poor sad creatures;
they carry about them a load of dejection
and desolation, not the less heavy that it is
invisible.

Chalmers.

INFINITY.

CHARACTERISTICS OF.

Infinity is the retirement in which perfect
love and wisdom only dwell with God. In
infinity and eternity the sceptic sees an
abyss in which all is lost. I see in them
the residence of Almighty power, in which
my reason and my wishes find equally a
firm support. Here, holding by the pillars
of heaven, I exist—I stand fast.

Miller.

COMPREHENSION OF.

Collect into one sum as great a number
as you please, this multitude, how great
soever, lessens not one jot of the power of
adding to it, or brings him any nearer the
end of the inexhaustible stock of number.

Locke.

INFLUENCE.

BAD.

Not one false man but does unaccountable
mischief.

Carlyle.

EXERCISE OF.

Every man, however humble his station
or feeble powers, exercises some influence
on those who are about him for good or evil.

Prof. A. Sedgwick.

EXPANSION OF.

As a little silvery circular ripple, set in
motion by the falling pebble, expands from
its inch of radius to the whole compass of
a pool, so there is not a child—not an in-
fant Moses—placed, however softly, in his
bulrush ark upon the sea of time, whose
existence does not stir a ripple, gyrating
outward and on, until it shall have moved
across and spanned the whole ocean of
God's eternity, stirring even the river of
life, and the fountains at which the angels
drink.

Elihu Burritt.

OF FEMALES.

The most brutal man cannot live in con-
stant association with a strong female in-
fluence and not be greatly controlled by it.

Mrs. Stowe.

HEREDITARY.

Race and temperament go for much in
influencing opinion.

Lady Morgan.

INGRATITUDE.

ABHORRENCE OF.

Ingratitude is abhorred by God and man.

L' Estrange.

BASENESS OF.

How black and base a vice ingratitude is
may be seen in those vices which it is al-
ways in combination with, pride, and hard-
heartedness, or want of compassion.

South.

BRUTISHNESS OF.

The wretch, whom gratitude once fails to
bind,

To truth or honour, let him lay no claim,
But stand confess'd the brute disguised in
man,

And when we would, with utmost detesta-
tion,

Single some monster from the traitor herd
'Tis but to say ingratitude's his crime.

Froude

CHARACTERISTICS OF.

Ingratitude, my lord, is a nail which driven into the tree of courtesy, causes it to wither; it is a broken channel, by which the foundations of the affections are undermined; and a lump of soot, which falling into the dish of friendship, destroys its scent and flavour. *Basil.*

THE WORST OF CRIMES.

If there be a crime
Of deeper dye than all the guilty train
Of human vices, 'tis ingratitude. *Brooke.*

DETESTATION OF.

There is not one vice incident to the mind of man against which the world has raised such a loud and universal outcry as against ingratitude. *South.*

Nothing more detestable does the earth produce than an ungrateful man. *Ausonius.*

If you say he is ungrateful, you can impute to him no more detestable act. *From the Latin.*

EXTENT OF.

We seldom find people ungrateful as long as we are in a condition to render them services. *La Rochefoucauld.*

FILIAL.

Filial ingratitude!
Is it not as this mouth should tear this hand
For lifting food to 't. *Shakespeare.*

GUILT OF.

He that's ungrateful, has no guilt but one;
All other crimes may pass for virtues in him. *Young.*

He that calls a man ungrateful sums up all the evil that a man can be guilty of. *Swift.*

HATRED OF.

I hate ingratitude more in a man,
Than lying, vainness, babbling, drunkenness
Or any taint of vice, whose strong corruption
Inhabits our frail blood. *Shakespeare.*

HIDEOUSNESS OF.

Ingratitude! thou marble-hearted fiend;
More hideous, when thou show'st thee in a child
Than the sea monster. *Ibid.*

INJURY IN.

One ungrateful man does an injury to all who stand in need of aid. *Publius Syrius.*

KEENNESS OF.

She has tied
Sharp-tooth'd unkindness, like a vulture
here;
Look'd black upon me; struck me with
her tongue,
More serpent-like, upon the very heart. *Shakespeare.*

A MONSTER.

Ingratitude is monstrous; and for the multitude to be ungrateful, were to make a monster of the multitude. *Ibid.*

Ingratitude is a monster
To be strangled in the birth; not to be cherished. *Massinger.*

CRUSHING POWER OF.

I could stand upright
Against the tyranny of age and fortune;
But the sad weight of such ingratitude
Will crush me into earth. *Denham.*

PUBLIC.

He that doth public good for multitudes,
Find few are truly grateful. *Marston.*

THE STING OF.

Both false and faithless!
Draw near, ye well-join'd wickedness, ye
serpents,
Whom I have in my kindly bosom warm'd
Till I am stung to death. *Dryden.*

TREASON OF.

All should unite to punish the ungrateful;
Ingratitude is treason to mankind. *Thomson.*

UNKINDNESS OF.

Blow, blow thou winter wind,
Thou art not so unkind
As man's ingratitude;
Thy tooth is not so keen,
Because thou art not seen,
Although thy breath is rude. *Shakespeare.*

THE WORST VICE.

Not t' have written, then, seems little less
Than worst of civil vices, thanklessness. *Donne.*

INJURIES.

FORGIVENESS OF.

Injuries accompanied by insults are never forgiven, all men on these occasions, are good haters, and lay out their revenge at compound interest. *Colton.*

PUNISHMENT OF.

The public has more interest in the punishment of an injury than he who receives it. *Cato.*

SLIGHTING OF.

Slight small injuries and they will become none at all.

Fuller.

THE PURPOSE OF AN.

The purpose of an injury; 'tis to vex
And trouble me; now nothing can do that
To him that's truly valiant. He that is af-
fected

With the least injury, is less than it.

Johnson.

(SELF) TO BE AVOIDED.

A man should be careful never to tell tales
of himself to his own disadvantage; people
may be amused, and laugh at the time, but
they will be remembered, and brought up
against him upon some subsequent occasion.

Johnson.

INJUSTICE.

CAUSES OF.

Injustice arises either from precipitation
or indolence, or from a mixture of both.
The rapid and the slow are seldom just;
the unjust wait either not at all, or wait
too long.

Lavater.

ENDURANCE OF.

With more patience men endure the
losses that befall them by mere casualty,
than the damages they sustain by injustice.

Sir W. Raleigh.

PUNISHMENT OF.

He that acts unjustly
Is the worst rebel to himself; and though
now

Ambition's trumpet and the drum of power
May drown the sound, yet conscience will
one day

Speak loudly to him.

Havard.

INN.

EXCELLENCE OF AN.

There is nothing which has yet been con-
trived by man, by which so much happi-
ness is produced, as by a good tavern or inn.

Boswell.

A HOME.

Where'er his fancy bids him roam,
In ev'ry inn he finds a home.
Will not an inn his cares beguile,
Where on each face he sees a smile.

Combe.

WELCOME AT.

Whoe'er has travel'd life's dull round,
Where'er his stages may have been,
May sigh to think he still has found,
The warmest welcome at an inn.

Shenstone.

INNOCENCE.

A SACRED AMULET.

O, innocence, the sacred amulet,
'Gainst all the poisons of infirmity,
Of all misfortunes, injury and death!

Chapman.

THE ARMOR OF.

I am arm'd with innocence,
Less penetrable than the steel-ribb'd coats
That harness round thy warrior.

Madden.

THE ASSOCIATE OF BEAUTY.

The noble sisters are immortal; their lofty
forms are unchangeable, and their counte-
nances are still radiant with the lights of
Paradise.

Novalis.

CONSCIOUS.

Against the head which innocence secures,
Insidious malice aims her dart in vain;
Turn'd backwards by the powerful breath
of heav'n.

Johnson.

I hope no other hope; who bears a spotless
breast,

Doth want no comfort else, howe'er distrest.

Danborne.

I thank the Gods, no secret thoughts re-
proach me.

No; I dare challenge Heaven to turn me
outward,

And shake my soul quite empty in their
sight,

A general fierceness dwells with innocence
And conscious virtue is allow'd some pride.

Dryden.

True, conscious honour, is to feel no sin;
He's armed without that's innocent within.
Be this thy screen, and this thy wall of
brass.

Horace.

COURAGE OF.

There is no courage, but in innocence,
No constancy, but in an honest cause.

Southern.

DEATH OF.

How the innocent,
As in a gentle slumber, pass away!
But to cut off the knotty thread of life
In guilty men, must force stern Atropos
To use her sharp knife often.

Massinger.

FEARLESSNESS OF.

Unstain'd thoughts do seldom dream on
evil,

Birds never limed, no secret bushes fear.

Shakespeare.

Misfortune may benight the wicked; she
Who knows no guilts, can sink beneath no
fear.

Habbington.

Innocence unmov'd

At a false accusation doth the more
Confirm itself; and guilt is best discover'd
By its own fears. *Nabb.*

HAPPINESS OF.

Happy the innocent whose equal thoughts
Are free from anguish as they are from
faults. *Waller.*

Thus wisely careless, innocently gay,
Cheerful he play'd. *Pope.*

LOSS OF.

O that I had my innocence again!
My untouch'd honour! But I wish in vain.
The fleece that has been by the dyer stain'd
Never again its native whiteness gain'd.
Waller.

PERSUASION OF.

The silence often of pure innocence
Persuades, when speaking fails.
Shakespeare.

POWER OF.

Innocence shall make
False accusation blush, and tyranny
Tremble at patience. *Ibid.*
Her graceful innocence, her ev'ry air
Of gesture, or least action, overawed
His malice. *Milton.*

What a power there is in innocence!
whose very helplessness is its safeguard;
in whose presence even passion himself
stands abashed, and turns worshipper
at the very altar he came to despoil. *Moore.*

UNSUSPECTING.

They that know no evil will suspect none.
Ben Jonson.
Innocence is always unsuspicious.
Haliburton.

INNOVATION.

SPIRIT OF.

A spirit of innovation is generally the re-
sult of a selfish temper and confined views.
People will not look forward to posterity
who never look backward to their ances-
tors. *Burke.*

INSTINCT.

DEFINITIONS OF.

An instinct is a propensity prior to expe-
rience and independent of instruction.
Paley.

An instinct is a blind tendency to some
mode of action, independent of any consid-
eration on the part of the agent, of the end
to which the action leads. *Whateley.*

An instinct is an agent which performs
blindly and ignorantly a work of intelli-
gence and knowledge. *Sir W. Hamilton.*

POWER OF.

In the nice bee what sense so subtly true
From pois'nous herbs extract the healing
dew? *Pope.*

By a divine instinct, men's minds distrust
Ensuing danger; as by proof we see
The waters swell before a boisterous storm.
Shakespeare.

GIVEN BY PROVIDENCE.

The instinct of brutes and insects can be
the effect of nothing else than the wisdom
and skill of a powerful ever-living agent.
Newton.

Every animal is providentially directed
to the use of its proper weapon. *Ray.*

INSTINCT AND REASON.

Reason raise o'er instinct as you can,
In this 'tis God directs, in that 'tis man.
Pope.

Improvable reason is the distinction be-
tween man and the animal. *Binney.*

INSULT.

BITTERNESS OF.

Of all the griefs that harass the distress'd,
Sure the most bitter is a scornful jest;
Fate never wounds more deep the generous
heart,
Than when a blockhead's insult points the
dart. *Dr. Johnson.*

INTEGRITY.

BAFFLING POWER OF.

Nothing more completely baffles one who
is full of trick and duplicity, than straight-
forward and simple integrity in another.
Colton.

INTELLECT.

THE.

The term intellect includes all those pow-
ers by which we acquire, retain and extend
our knowledge, as perception, memory, im-
agination, judgment, etc. *Fleming.*

DEVELOPMENT OF.

Times of general calamity and confusion
have ever been productive of the greatest
minds. The purest ore is produced from
the hottest furnace, and the brightest thun-
derbolt is elicited from the darkest storm.
Colton.

NO LIMIT TO.

God has placed no limits to the exercise
of the intellect he has given us, on this side
of the grave. *Bacon.*

MARCH OF.

The march of intellect is proceeding at quick time; and if its progress be not accompanied by a corresponding improvement in morals and religion, the faster it proceeds, with the more violence will you be hurried down the road to ruin.

Southey.

MEDIOCRITY OF.

It is a proof of mediocrity of intellect to be addicted to relating stories.

La Bruyere.

RADIANCY OF.

The intellect of the wise is like glass; it admits the light of heaven and reflects it.

Hare.

SUPERIORITY OF.

While the world lasts, the sun will gild the mountain tops before it shines upon the plain.

Bulwer.

INTENTIONS.

(BEST,) FORGETFULNESS OF.

A man who is always forgetting his best intentions, may be said to be a thoroughfare of good resolutions.

Mrs. Jameson.

INTERCOURSE.

THE BEST TEACHER.

Intercourse is after all man's best teacher. "Know thyself" is an excellent maxim; but even self-knowledge cannot be perfected in closets and cloisters—nor amid lake scenery, and on the sunny side of the mountains. Men who seldom mix with their fellow-creatures are almost sure to be one-sided—the victims of fixed ideas, that sometimes lead to insanity.

Wm. Matthews.

A BOND OF LOVE.

The kindly intercourse will ever prove
A bond of amity and social love.

Bloomfield.

INTERRUPTION.

You have displaced the mirth, broke the
good meeting
With most admired disorder.

Shakespeare.

VIOLENT.

And, like the tyrannous breathing of the
north,

Shakes all our buds from growing.

Shakespeare.

INTRUSIVENESS.

ANNOYANCE OF.

By my troth I'll go with thee to the lane's
end. I am a kind of burr—I shall stick.

Shakespeare.

TO BE AVOIDED.

The great secret of life is never to be in
the way of others.

Haliburton.

INVENTION.

ACTIVITY OF THE MIND.

Invention is activity of mind, as fire is air
in motion

A sharpening of the spiritual sight, to discern hidden aptitudes.

Tupper.

DEFINITION OF.

Invention is the talent of youth, and judgment of age.

Swift

FAILURE OF.

Be mindful, when invention fails,
To scratch your head and bite your nails.

Ibid.

IRONY.

TO BE RESTRAINED.

Clap an extinguisher upon your irony, if
you are unhappily blessed with a vein of it.

Lamb.

IRRESOLUTION.

I am a heavy stone,
Roll'd up a hill by a weak child: I move
A little up, and tumble back again.

W. Rider.

Like a man to double business bound,
I stand in pause where I shall first begin,
And both neglect.

Shakespeare.

EVILS OF.

Irresolution is a worse vice than rashness. He that shoots best may sometimes miss the mark; but he that shoots not at all can never hit it. Irresolution loosens all the joints of a state; like an ague, it shakes not this nor that limb, but all the body is at once in a fit. The irresolute man is lifted from one place to another; so hatcheth nothing, but addles all his actions.

Feltham.

RESISTANCE OF.

I hope when you know the worst you will at once leap into the river and swim through handsomely, and not, weather-beaten by the divers blasts of irresolution, stand shivering upon the brink.

Suckling.

IVY.

As creeping ivy clings to wood or stone
And hides the ruin that it feeds upon.

Cowper.

JARGON.

They have been at a great feast of languages and stolen the scraps.

Shakespeare.

JEALOUSY.

ANGUISH OF.

That anxious torture may I never feel,
Which doubtful, watches o'er a wandering
heart.

O, who that bitter torment can reveal,
Or tell the pining anguish of that smart!
Byron.

Ten thousand fears
Invented wild, ten thousand frantic views
Of horrid rivals, hanging on the charms
For which he melts in fondness, eat him up
With fervent anguish and consuming rage.
Thomson.

Foul Jealousy! thou turnest love divine,
To joyless dread, and mak'st the loving
heart
With hateful thoughts to languish and to
pine,
And feed itself with self-consuming smart;
Of all the passions in the mind thou vilest
art.
Spenser.

But through the heart
Should jealousy its venom once diffuse
'Tis then delightful misery no more
But agony unmix'd, incessant gall
Corroding every thought, and blasting all
Love's paradise.
Thomson.

EASILY AROUSED.

With groundless fear he thus his soul de-
ceives
What frenzy dictates jealousy believes.
Gay.

Trifles light as air
Are to the jealous, confirmations strong
As proofs of holy writ.
Shakespeare.

CAUTION AGAINST.

Beware of jealousy,
It is the green-eyed monster which doth
mock
The meat it feeds on.
Ibid.

From jealousy's tormenting strife
Forever be thy bosom freed.
Prior.

If you are wise, and prize your peace of
mind,

Believe me true, nor listen to your jealousy,
Let not that devil which undoes your sex,
That curs'd curiosity seduce you
To hunt for needless secrets, which, ne-
glected,

Shall never hurt your quiet, but once known
Shall sit upon your heart, pinch it with pain,
And banish sweet sleep forever from you.
Rowe.

CHARACTERISTICS OF.

Self-harming jealousy.
Shakespeare.

Jealousy, that floats but dooms, and mur-
ders, yet adores.
Sprague.

O jealousy! daughter of envy and of love
Most wayward issue of a gentle sire
Foster'd with fears, thy father's joy's t'im-
prove:

Mirth-marring monster, born a subtle liar;
Hateful unto thyself, flying thine own de-
sire;

Feeding upon suspect, that doth renew thee;
Happy were lovers, if they never knew
thee.
Daniel.

CRUELTY OF.

O jealousy! thou merciless destroyer,
More cruel than the grave! what ravages
Does thy wild war make in the noblest bo-
soms.
Mallet.

DANGERS OF.

All jealousy
Must be strangled in its birth, or time
Will soon conspire to make it strong enough
To overcome the truth.
Davenant.

DEFINITION OF.

Jealousy is the apprehension of superiority.
Shenstone.

LIVES ON DOUBTS.

Jealousy lives on doubts; it becomes mad-
ness or ceases entirely as soon as we pass
from doubt to certainty.
La Rochefoucauld.

EFFECTS OF.

The rage of jealousy then fired his soul,
And his face kindled like a burning coal;
Now cold despair succeeding in her stead
To livid paleness turns the glowing red.
Dryden.

FATAL EFFECTS OF.

Thou wond'rous yellow fiend!
Temper an antidote with antimony,
And 'tis infectious; mix jealousy with mari-
riage,
It poisons virtue.
Davenport.

Hence, jealousy; thou fatal lying fiend
Thou false seducer of our hearts begone.
C. Johnson.

Accurs'd jealousy
O merciless, wild, and unforgiving nend!
Blindfold it runs to undistinguish'd mis-
chief,
And murders all it meets. Cursed be its
rage,

For there is none so deadly. Doubly cursed
Be all those easy fools who give it harbour;
Who turn a monster loose among mankind
Fiercer than famine, war or spotted pesti-
lence,
Baneful as death, and horrible as hell.

Rowe.

O jealousy,

Thou ugliest fiend of hell! thy deadly
venom

Preys on my vitals, turns the healthy hue
Of my fresh cheek to haggard sallowness,
And drinks my spirit up. *Hannah More.*

THE BANE OF FRIENDSHIP.

Oh jealousy! thou bane of pleasing friend-
ship,

Thou worst invader of our tender bosoms;
How does thy rancour poison all our soft-
ness,

And turn our gentle natures into bitterness. *Rowe.*

AN EXTINGUISHER OF LOVE.

O jealousy,

Love's eclipse! thou art in thy disease,
A wild, mad patient; wond'rous hard to
please. *Davenport.*

It is said that jealousy is love, but I deny
it; for though jealousy be produced by love,
as ashes are by fire, yet jealousy extinguishes
love as ashes smother the flame.

La Reine de Navarre.

MISCHIEF OF.

— No greater mischief could be wrought
Than love united to a jealous thought.

Greene.

THE WORST OF PASSIONS.

Yet there is one more cursed than them all,
That canker-worm, that monster, jealousy,
Which eats the heart and feeds upon the
gall,

Turning all love's delight to misery,
Through fear of losing his felicity.
Ah, gods! that ever ye that monster placed
In gentle love, that all his joys defaced!

Spenser.

POWER OF.

Thou jealousy,

Almighty tyrant of the human mind,
Who can'st at will unsettle the calm brain,
O'erturn the scal'd heart, and shake the
man

Through all his frame with tempest and
distraction. *Mallet.*

SECRECY OF.

Yet he was jealous, though he did not show
it;

For jealousy dislikes the world to know it.
Byron.

THE SERVANTS OF.

How many fond fools serve man jealously.
Shakespeare.

THE SERVICE OF.

Of all the passions, jealousy is that which
exacts the hardest service and pays the bit-
terest wages. Its service is, to watch the
success of our enemy, to be sure of it.

Colton.

SLEEPLESSNESS OF.

A jealous man sleeps dog-sleep.

Sir T. Overbury.

UNNATURAL.

O jealousy! thou most unnatural offspring
Of a too tender parent! that in excess
Of fondness feeds thee, like the pelican,
But with her purest blood; and in return
Thou tear'st the bosom whence thy nurture
flows. *Frowde.*

UNREASONABLENESS OF.

All other passions have their hour of think-
ing,

And hear the voice of reason. This alone
Breaks at the first suspicion into frenzy,
And sweeps the soul in tempests.

Francis.

Jealous souls will not be answer'd so,
They are not jealous for a cause,
But jealous for they're jealous.

Shakespeare.

OF A WOMAN.

The venom clamours of a jealous woman
Poison more deadly than a mad dog's tooth.

Shakespeare.

JEERING.

NOT TO BE INDULGED IN.

Jeer not at others upon any occasion. If
they be foolish, God hath denied them un-
derstanding; if they be vicious, you ought
to pity, not revile them; if deformed, God
framed their bodies, and you will scorn His
workmanship. *South.*

Scoff not at the natural defects of any
which are not in their power to amend. Oh,
it is cruel to beat a cripple with his own
crutches. *Fuller.*

JEST.

HOW TO JUDGE A.

Judge of a jest when you have done
laughing. *Lloyd.*

A jest's prosperity lies in the ear
Of him that hears it, never in the tongue
Of him who makes it. *Shakespeare.*

A MISAPPLIED.

His jest will savour but of shallow wit,
When thousands weep more than did laugh
at it. *Ibid.*

PARTICIPATION IN A.

To smile at the jest which plants a thorn
In another's breast, is to become a principal
In the mischief. *Sheridan.*

A SCORNFUL.

A jest in scorn points out, and hits the
thing
More home than the morosest satire's sting.
Butler.

JESTER.

CHARACTER OF A.

Rare compound of oddity, frolic and fun,
To relish a joke, and rejoice at a pun.
Goldsmith.

He cannot try to speak with gravity,
But one perceives he wags an idle tongue;
He cannot try to look demure, but spite
Of all he does, he shows a laugh's cheek;
He cannot e'en essay to walk sedate,
But in his very gait one sees a jest,
That's ready to break out in spite of all
His seeming. *Knowles.*

INFLUENCE OF A.

That very oft,
When I am dull with care and melancholy,
Lightens my humour with his merry jests.
Shakespeare.

THE VICIOUS.

Yonder he drives—avoid that furious beast;
If he may have his jest, he never cares
At whose expense, nor friend nor patron
spares. *Hoare.*

JESTING.

DANGERS OF.

Take heed of jesting; many have been
ruined by it. It is hard to jest and not
sometimes jeer too; which oftentimes
sinks deeper than was intended or ex-
pected. *Fuller.*

FATAL INFLUENCE OF CONSTANTLY.

He who never relaxes into sportiveness
is a wearisome companion; but beware of
him who jests at everything! Such men
disparage by some ludicrous association,
all objects which are presented to their
thoughts, and thereby render themselves
incapable of any emotion which can either
elevate or soften them; they bring upon
their moral being an influence more wither-
ing than the blasts of the desert. *Southey.*

JESTS.

SEASONABLENESS OF.

Laughter should dimple the cheek, not
furrow the brow. A jest should be such,

that all shall be able to join in the laugh
which it occasions; but if it bear hard upon
one of the company, like the crack of a
string, it makes a stop in the music.

Fellham.

JOKING.

CAUTION NECESSARY IN.

Never risk a joke, even the least offensive
in its nature, and the most common, with a
person who is not well bred, and possessed
of sense to comprehend it. *La Bruyere.*

JOLLITY.

DISPOSITION TO.

Give me health and a day, and I will
make ridiculous the pomp of emperors.
Emerson.

JOURNALISM.

POWER OF.

A journalist is a grumbler, a censurer, a
giver of advice, a regent of sovereigns, a
tutor of nations. Four hostile newspapers
are more to be feared than a thousand bayo-
nets. *Napoleon I.*

JOY.

DEFINITIONS OF.

Joy is a delight of the mind, from the con-
sideration of the present or assured ap-
proaching possessions of a good. *Boyle.*

Joy?—a moon by fits reflected
In a swamp or watery bog.

Wordsworth.

EFFECTS OF.

A blithe heart makes a blooming visage.
Scotch Proverb.

Joy causeth a cheerfulness and vigour in
the eyes; singing, leaping, dancing, and
sometimes tears; all these are the effects of
the dilation and coming forth of the spirits
into the outward parts. *Bacon.*

DISPELLING EFFECT OF.

One hour of joy dispels the cares
And sufferings of a thousand years.

Baptiste.

EXCESS OF.

I cannot speak, tears so obstruct my words
And choke me with unutterable joy.

Otway.

Were my whole life to come one heap of
troubles

The pleasure of this moment would suffice
To sweeten al. my griefs with its remem-
brance. *Lee.*

GENTLENESS OF.

Joy descends gently upon us like the
evening dew, and does not patter down like
a hail-storm. *Richter.*

HEARTFELT.

What nothing earthly gives, nor can destroy
The soul's calm sunshine, and the heartfelt
joy. *Pope.*

INEXPRESSIONABLE.

A springing joy,
A pleasure, which no language can express,
An ecstasy, that mothers only feel,
Plays round my heart, and brightens up my
sorrow,
Like gleams of sunshine in a low'ring sky.
Philips.

AFTER PAIN.

Joy never feasts so high
As when the first course is of misery.
Suckling.
How exquisite is pleasure after pain!
Why throbs my heart so turbulently strong,
Pain'd at thy presence, this redundant joy
Like a poor miser, beggar'd by his store?
Young.

MUST BE SHARED.

Nature, in zeal for human amity,
Denies, or damps, an undivided joy.
Joy is an import; joy is an exchange;
Joy flies monopolists; it calls for two.
Rich fruit! Heav'n planted! never pluck'd
by one. *Ibid.*

SILENCE OF.

Indeed true gladness doth not always
speak:
Joy, bred and born but in the tongue, is
weak. *Jonson.*

SPRING OF.

Trouble is a thing that will come without
our call; but true joy will not spring up
without ourselves. *Bishop Patrick.*

TRUE.

True joy is only hope put out of fear;
And honour hideth error ev'rywhere.
Lord Brooke.
We show our present joking, giggling race,
True joy consist in gravity and grace.
Garrick.

UNEXPECTED.

'Tis with our souls
As with our eyes, that after a long darkness
Are dazzled at th' approach of sudden light;
When i' th' midst of fears we are surpris'd
With unexpected happiness; the first
Degrees of joy are mere astonishment.
Denham.

WEEPING FOR.

How much better it is to weep at joy than
joy a weeping. *Shakespeare.*

JOY AND GRIEF.

Then happy those, since each must drain
His share of pleasure, share of pain;
The happy those beloved of Heaven,
To whom the mingled cup is given,
Whose lenient sorrows find relief,
Whose joys are chasten'd by their grief.
Scott.

JOYS.

CLOYING, EFFECT OF.

Joys are not joys, that always stay;
And constant pleasures don't delight, but
cloy. *Brome.*

FADING.

How fading are the joys we dote upon!
Like apparitions seen and gone;
But those which soonest take their flight
Are the most exquisite and strong;
Like angels' visits, short and bright,
Mortality's too weak to bear them long.
Norris.

LITTLE.

Little joys refresh us constantly, like
house-bread, and never bring disgust; and
great ones, like sugar-bread, briefly, and
then bring it. *Richter.*

JOYS AND SORROWS.

Wise heaven doth see it fit
In all our joys to give us some alloys,
As in our sorrows, comforts; when our sails
Are fill'd with happiest winds, then we
most need
Some heaviness to ballast us. *Fountain.*
Joys are our wings, sorrows are our spurs.
Richter.

JUDGE.

A CORRUPT.

A corrupt judge is not qualified to in-
quire into the truth. *Horace.*

A JUST.

He softens the hard rigour of the laws,
Blunts their keen edge, and grinds their
harpy claws. *Garth.*

QUALITIES OF A.

He who the sword of heaven will bear,
Should be as holy as severe;
Pattern in himself to know,
Grace to stand, and virtue go;
More nor less to others paying
Than by self-offenses weighing.
Shakespeare.

REQUISITES OF A.

Four things belong to a judge: to hear
courteously, to answer wisely, to consider
soberly, and to decide impartially.
Socrates

RESPONSIBILITY OF A.

When a man's life is under debate,
The judge can ne'er too long deliberate.

Dryden.

A WISE.

Know'st with an equal hand to hold the
scale,

See'st where the reasons pinch and where
they fail,

And where exceptions o'er the general rule
prevail.

Ibid.

A wise judge, by the craft of the law, was
never seduced from its purpose.

Southey.

A WORTHY.

You are a worthy judge;

You know the law; your exposition

Hath been most sound.

Shakespeare.

JUDGES.

CORRUPTED.

What can innocence hope for,

When such as sit her judges are corrupted?

Massinger.

INCORRUPTIBILITY OF.

The miser's gold, the painted cloud

Of titles, that make vain men proud;

The courtiers pomp, or glorious scar,

Got by a soldier in the war,

Can hold no weight with his brave mind

That studies to preserve mankind.

Davenant.

SEVERITY OF.

Yet show some pity—

I show it most of all when I show justice,

For then I pity those I do not know,

Which a dismiss'd offence would after gall;

And do him right that, answering one foul
wrong,

Lives not to act another.

Shakespeare.

UNJUST.

It well becomes that judge to nod at crimes
That does commit greater himself, and lives.

Tourneur.

Who painted Justice blind, did not declare
What magistrates should be, but what they
are;

Not so much 'cause they rich and poor
should weigh

In their just scales alike; but because they,
Now blind with bribes, are grown so weak
of sight,

They'll sooner feel a cause, than see it right.

Heath.

JUDGING.

OF OTHERS.

How much we give to other hearts our tone,
And judge of other's feelings by our own.

L. E. Landon.

Forbear to judge, for we are sinners all.

Shakespeare.

JUDGMENT.

IN ALL.

If we look more closely, we shall find

Most have the seeds of judgment in their
mind.

Pope.

DEFINITION OF.

A judgment is the mental act by which
one thing is affirmed or denied of another.

Sir W. Hamilton.

Judging is balancing an account, and de-
termining on which side the odds lie.

Locke.

FALSE.

Against experience he believes,

He argues against demonstration,

Pleased when his reason he deceives,

And sets his judgment by his passion.

Prior.

FORMING THE.

Men are not to be judged by their looks,
habits, and appearances; but by the char-
acter of their lives and conversations, and
by their works. 'Tis better that a man's
own works, than that another man's words
should praise him.

L'Estrange.

FORMED BY FORTUNE.

I see men's judgments are

A parcel of their fortunes; and things out-
ward

Do draw the inward quality after them.

Shakespeare.

HASTY.

How little do they see what is, who frame

Their hasty judgment upon that which
seems.

Southey

INDEPENDENCE OF.

Let none direct thee what to do or say,

Till thee thy judgment of the matter say.

Let not the pleasing many thee delight,

First judge, if those whom thou dost please,
judge right.

Denham.

OF INDIVIDUALS.

Every one complains of the badness of
his memory, but nobody of his judgment.

La Rochefoucauld.

NECESSITY OF.

Ev'n not all these, in one rich lot combined,
Can make the happy man, without the
mind,

Where judgment sits clear-sighted, and
surveys

The chain of reason with unerring gaze.

Thomson.

IN CHANGING OPINIONS.

You think it is a want of judgment that he changes his opinion. Do you think it a proof that your scales are bad because they vibrate with every additional weight that is added to either side? *Edgeworth.*

A PAIR OF SCALES.

Judgment is but a curious pair of scales,
That turns with th' hundredth part of true
or false,

And still the more 'tis used 'tis wont t' abate
The subtlety and niceness of its weight,
Until 'tis false, and will not rise or fall,
Like those that are less artificial;
And therefore students, in their ways of
judging,

Are fain to swallow many a senseless
gudgeon,

And by their over-understanding lose
Its active faculty with too much use;
For reason, when too curiously 'tis spun
Is but the next of all removed from none.

Butler.

SOUND.

Sound judgment is the ground of writing
well. *Roscommon.*

SWIFTNESS OF.

In short, so swift your judgments turn and
wind,

You cast our fleetest wits a mile behind.

Dryden.

UNPREJUDICED.

In forming a judgment, lay your hearts
void of foretaken opinions; else, whatsoever
is done or said, will be measured by a wrong
rule; like them who have the jaundice, to
whom everything appeareth yellow.

Sir P. Sidney.

WRONG.

He that judges without informing him-
self to the utmost that he is capable, cannot
acquit himself of judging amiss. *Locke.*

JURIES.

Do not your juries give their verdict
As if they felt the cause, not heard it?

Butler.

JUSTICE.

THE AXE OF.

Yet shall the axe of justice hew him down,
And level with the root his lofty crown.

Sandys.

APPEARANCE OF.

Justice like lightning, ever should appear
To few men's ruin, but to all men's fear.

Swetnam.

BLINDNESS OF.

Justice, when equal scales she holds, is
blind

Nor cruelty, nor mercy, change her mind;
When some escape for that which others die,
Mercy to those, to these is cruelty.

Denham.

1. Do you not know me, Mr. Justice?

2. Justice is blind; he knows nobody.

Dryden

Justice is lame as well as blind among us.

Otway.

Justice discards party, friendship, kin-
dred, and is always therefore represented
as blind. *Addison.*

DEFINITION OF.

What is justice? To give every man his
own. *Aristotle.*

DEWS OF.

The dews of justice which did seldom fall,
And when it dropt, the drops were very
small. *Beaumont.*

NO ESCAPE FROM.

Ay, justice, who evades her?

Her scales reach every heart;

The action and the motive,

She weigheth each apart;

And none who swerve from right or truth

Can 'scape her penalty. *Mrs. Hale.*

Justice, though moving with a tardy
pace, has seldom failed of overtaking the
wicked in their flight. *Horace.*

Of mortal justice if thou scorn the rod,
Believe and tremble, thou art judged of God
Swetnam

GUIDANCE OF.

If strict justice be not the rudder of all
our other virtues, the faster we sail, the
farther we shall find ourselves from that
"haven where we should be." *Colton.*

IMPARTIALITY OF.

My secret wishes would my choice decide;
But open justice bends on neither side.

Dryden.

Impartial justice holds her equal scales,
Till stronger virtue does the weights in-
cline;

If over thee thy glorious foe prevails,

He now defends the cause that once was
thine. *Prior.*

INCULCATED.

Be just and fear not;

Let all the ends thou aim'st at be thy coun-
try's,

Thy God's, and truth's. *Shakespeare.*

Be just in all thy actions, and if join'd
With those that are not, never change thy
mind. *Denham.*

MERCILESS.

The rulers of the world
Unmercifully just, who punish all
To the severest rigours of the laws,
Are most unjust themselves, and violate
The laws they seem to guard; there is a
justice

Due to humanity. *Charles Johnson.*

MISTAKES.

Justice, while she winks at crimes,
Stumbles on innocence sometimes.

Butler.

Justice gives sentence many times,
On one man for another's crimes. *Ibid.*

SACREDNESS OF.

Nought is on earth more sacred or divine,
That gods and men do equally adore,
Than this same virtue, that doth right de-
fine;

For th' heavens themselves, whence mortal
men implore;
Right in their wrongs, are rul'd by righteous
lore,

Of highest Jove, who doth true justice deal
To his inferior gods; and evermore
Therewith contains his heavenly common-
weal;

The skill whereof to prince's hearts he doth
reveal. *Spenser.*

SCALES OF.

Poise the cause in justice's equal scales,
Whose beam stands sure, whose rightful
cause prevails. *Shakespeare.*

SURENESS OF.

Justice is passionless and therefore sure;
Guilt for a while may flourish; virtue sink
'Neath the shade of calumny and ill; justice
At last, like the bright sun, shall break ma-
jestic forth,

The shield of innocence, the guard of truth.

J. F. Smith.

TRIUMPH OF.

Man is unjust, but God is just; and finally
justice triumphs. *Longfellow.*

NO VIOLENCE IN.

Justice from violence must be exempt;
But fraud's her only object of contempt;
Fraud in the fox, force in the lion dwells;
But justice both from human hearts expels;
But he's the greatest monster, without
doubt,

Who is a wolf within, a sheep without.

Denham.

THE BEST VIRTUE.

Of all the virtues justice is the best;
Valour without it is a common pest;
Pirates and thieves, too oft with courage
graced,

Show us how ill the virtue may be placed,
'Tis our complexion makes us chaste or
brave:

Justice from reason and from heaven we
have;

All other virtues dwell but in the blood,
That's in the soul and gives the name of
good. *Waller.*

THE ORIGIN OF ALL VIRTUES.

Justice may be defined, that virtue which
impels us to give every person what is his
due. In this extended sense of the word,
it comprehends the practice of every virtue
which reason prescribes, or society should
expect. Our duty to our maker, to each
other, and to ourselves, are fully answered
if we give them what we owe them. Thus
justice, properly speaking, is the only vir-
tue; and all the rest have their origin in it.

Goldsmith.

JUSTICE AND DECENCY.

Justice consists in doing no injury to
men; decency in giving them no offence.

Tully.

KICK.

EFFECT OF A.

A kick, that scarce would move a horse
May kill a sound divine. *Cowper.*

KIN.

One touch of nature makes the whole
world kin. *Shakespeare.*

KINDNESS.

ACTS OF.

That best portion of a good man's life
His little nameless, unremembered acts of
kindness and of love. *Wordsworth.*

RESISTLESS CHARMS OF.

Kindness has resistless charms,
All things else but weakly move;
Fiercest anger it disarms,
And clips the wings of flying love.

Rocheater

CONSOLATION OF.

Thy words have darted hope into my soul
And comfort dawns upon me. *Southern.*

EFFECT OF.

How easy it is for one benevolent being
to diffuse pleasure around him; and how
truly is a kind heart a fountain of gladness
making everything in its vicinity to freshen
into smiles.

Washington Irving.

EXCESS OF.

Yet I do fear thy nature
Is too full of the milk of human kindness.

Shakespeare.

FAME OF.

The drying up a single tear has more
Of honest fame, than shedding seas of gore.

Byron.

OF THE HEART.

A willing heart adds feather to the heel,
And makes the clown a winged mercury.

Joanna Baillie.

NEVER LOST.

The kindness, which is bestowed on the
good, is never lost.

Plautus.

NOBILITY OF.

Howe'er it be, it seems to me,
'Tis only noble to be good.

Kind hearts are more than coronets
And simple faith than Norman blood.

Tennyson.

POWER OF.

What thou wilt,
Thou shalt rather enforce it with a smile,
Than hew to't with thy sword.

Shakespeare.

You may ride us

With one soft kiss a thousand furlongs, ere
With spur we heat an acre.

Ibid.

QUALITIES OF.

To rest the weary, and to soothe the sad,
Doth lesson happier men, and shames, at
least the bad.

Byron.

REFUSING A.

A man who refuses another the pleasure
of doing a kindness, is one-third fool and
two-thirds brute.

Ed. Garrett.

REQUITAL OF.

There will come a time when three words
uttered with charity and meekness, shall
receive a far more blessed reward than
three thousand volumes written with dis-
dainful sharpness of wit. But the manner
of men's writing must not alienate our
hearts from the truth, if it appear they
have the truth.

Hooker.

Heaven in sunshine will requite the kind.

Byron.

SECRET SYMPATHY OF.

Kindness by secret sympathy is tied;
For noble souls in nature are allied.

Dryden.

UNACKNOWLEDGED.

It should not discourage us if our kind-
ness is unacknowledged; it has its in-
fluence still.

VALUE OF.

Since trifles make the sum of human things,
And half our misery from our foibles
springs;

Since life's best joys consist in peace and
ease,

And few can save or serve, but all may
please;

Oh! let th' ungentle spirit learn from hence
A small unkindness is a great offense,
Large bounties to restore we wish in vain,
But all may shun the guilt of giving pain.

Hannah More.

KING.

APPEARANCE OF A.

His awful presence did the crowd surprise,
Nor durst the rash spectator meet his eyes;
Eyes that confess'd him born for kingly
sway

So fierce they flash'd intolerable day.

Dryden.

CROWN OF A.

A crown

Golden in show, is but a wreath of thorns;
Brings danger, troubles, cares, and sleepless
nights

To him who wears a regal diadem.

Milton.

A crown! what is it?

It is to bear the miseries of a people!

To hear the murmurs, feel their discontents,
And sink beneath a load of splendid care!
To have your best success ascribed to for-
tune,

And fortune's failures all ascribed to you!

It is to sit upon a joyless height,

To every blast of changing fate expos'd!

Too high for hope! too great for happiness.

Hannah More.

EXAMPLE OF A.

When a prince falls in honour and justice,
'tis enough to stagger his people in their
allegiance.

L'Estrange.

The example alone of a vicious prince will
corrupt an age; but that of a good one will
not reform it.

Swift.

AS A FATHER.

The king shall best govern his realm, that
reigneth over his people as a father doth
over his children.

Agisilaus.

GRACES OF A.

King-becoming graces

Are justice, verity, temperance, stableness,
Bounty, perseverance, mercy, lowliness,
Devotion, patience, courage, fortitude.

Shakespeare.

THE NAME OF.

The king's name is a tow'r of strength,
Which they upon the adverse faction want.

Ibid.

A RIGHTEOUS.

The king that faithfully judgeth the poor,
his throne shall be established forever.

Prov. xxix, 14.

RULETH RIGHTLY.

A king ruleth as he ought, a tyrant as he
lists; a king to the profit of all, a tyrant
only to please a few.

Aristotle.

A TRUE.

He's a king,

A right true king, that dares do aught, save
wrong:

Fears nothing mortal, but to be unjust;
Who is not blown up with the flatt'ring puffs
Of spongy sycophants; who stands unmov'd
Despite the justling of opinion.

Marston.

AN UNDESERVING.

The king, who delegates

His pow'r to others' hands, but ill deserves
The crown he wears.

Brooke.

USE OF A.

A king may be a tool, a thing of straw;
but if he serves to frighten our enemies,
and secure our property, it is well enough;
a scare crow is a thing of straw, but it pro-
tects the corn.

Pope.

KINGS.

BURTHENS OF.

What is a king? a man condemn'd to bear
The public burthen of the nation's care.

Prior.

CARES OF.

Then happy low, lie down!

Uneasy lies the head that wears a crown.

Shakespeare.

CONDUCT OF.

It is the misfortune of kings, that they
scarcely ever do that good that they have a
mind to do; and through surprise, and the
insinuations of flatterers, they often do that
mischief they never intended.

Telemachus.

CURSE OF.

It is the curse of kings to be attended

By slaves that take their humours for a
warrant.

Shakespeare.

DIADEMS OF.

O diadem thou centre of ambition!

Where all its different lines are reconciled,
As if thou wert the burning-glass of glory.

Dryden.

What's all the gaudy glitter of a crown?
What but the glaring meteor of ambition,
That leads the wretch benighted in his er-
rors,

Points to the gulf and shines upon ambi-
tion?

Brooke.

DUTIES OF.

A king that would not feel his crown too
heavy for him, must wear it every day,
but if he think it too light, he knoweth not
of what metal it is made.

Bacon.

EXAMPLE OF.

From the monarch's virtue subjects take
Th' ingredient which does public virtue
make;

At his bright beam they all their tapers light,
And by his dial set their motions right.

Davenant.

A sovereign's great example forms a people:
The public breast is noble or is vile,
As he inspires it.

Mallett and Thompson

HAPPINESS OF.

Oh, happy kings,

Whose thrones are raised in their subjects'
hearts.

Ford.

SUBJECT TO EVIL INFLUENCES.

Princes are never without flatterers to se-
duce them, ambition to deprave them, and
desires to corrupt them.

Plato.

LUXURIOUS.

Luxurious kings are to their people lost,
They live like drones, upon the public cost.

Dryden.

MISERIES OF.

Misery of princes,

That must of force be censured by their
slaves!

Not only blamed for doing things that's ill,
But for not doing all that all men will.

Webster.

They rise with fear, and lay with danger
down;

Huge are the cares that wait upon the
crown.

Earl of Stirling

BEST PRAISE OF.

If I boast of aught,

Be it to have been Heaven's happy instru-
ment,

The means of good to all my fellow crea-
tures:

This is a king's best praise.

Rowe.

QUALITIES OF.

That king stands surest, who by 's virtue
 rises
 More than by birth or blood; that prince is
 rare
 Who strives in youth to save his age from
 care. *Middleton.*

All precepts concerning kings are com-
 prehended in these: Remember thou art a
 man; remember thou art God's vicegerent.
Bacon.

RESPONSIBILITY OF.

Kings must be answerable to God, but
 the ministers to kings, whose eyes, ears,
 and hands they are, must be answerable to
 God and man. *Ibid.*

RIGHTS OF.

King's titles generally begin by force,
 Which time wears off, and mellows into
 right
 And power, which in one age is tyranny,
 Is ripen'd in the next to true succession.
Dryden.

STABILITY OF.

Who strikes at sov'reign power, had need
 strike home.
 For storms that fail to blow the cedar down
 May tear the branches, but they fix the
 roots. *Jeffrey.*

WISE.

Wise kings have generally wise council-
 lers, as
 He must be a wise man who is capable of
 distinguishing one. *Diogenes.*

KINGS AND TYRANTS.

DIFFERENCE BETWEEN.

'Twixt kings and tyrants there's this differ-
 ence known,—
 Kings seek their subjects' good, tyrants
 their own. *Herrick.*

KISS.

O kiss! which dost those ruddy gems impart
 Or gems, or fruits, of new found paradise;
 Breathing all bliss and sweet'ning to the
 heart;
 Teaching dumb lips a nobler exercise,
 O kiss! which soul, e'en souls, together ties
 By links of love, and only nature's art:
 How fain would I paint thee to all men's
 eyes,
 Or of thy gifts, at least, shade out some part.
Sir P. Sidney.

A COLD.

He scarce afforded one kinb parting word,
 But went away so cold, the kiss he gave me
 Seem'd the forc'd compliment of sated love.
Otway.

A DELICIOUS.

Soft child of love—thou balm, bliss,
 Inform me, O delicious kiss!
 Why thou so suddenly art gone
 Lost in the moment thou art won.
Dr. Wolcot.

A DEVOUT.

I came to feel how far above
 All fancy, pride, and fickle maidenhood
 All earthly pleasure, all imagined good
 Was the warm tremble of a devout kiss.
Keats.

AN INTENSE.

My lips pressed themselves involuntarily
 to hers—a long, long kiss, burning intense—
 concentrating emotion, heart, soul, all the
 rays of life's light, into a single focus.
Bulwer.

THE MEMORY OF A.

I felt the while a pleasing kind of smart,
 The kiss went tingling to my very heart;
 When it was gone the sense of it did stay,
 The sweetness cling'd upon my lips all day,
 Like drops of honey loth to fall away.
Dryden.

A MELTING.

Oh! could I give the world;
 One kiss of thine, but thus to touch thy lips,
 I were a gainer by the vast exchange;
 The fragrant infancy of opening flowers
 Flow'd to my senses in that melting kiss.
Southern.

SWEETNESS OF A.

Kiss the tear from her lip, you'll find the
 rose
 The sweeter for the dew. *Webster.*

KISSES.

HALF.

The poor half kisses kill me quite;
 Was ever man thus served?
 Amidst an ocean of delight
 For pleasure to be starved. *Drayton.*

PLAYING FOR.

My love and I for kisses played,
 She would hold stakes, I was content;
 But when she won she would be paid,
 This made me ask her what she meant;
 Nay then, quoth she, is this discussion vain?
 Give me my stakes, and take your own
 again. *Puget*

SWEETS OF.

Sweet were his kisses on my balmy lips,
As are the breezes breath'd amidst the
groves
Of ripening spices on the height of day.

Behn.

KISSING.

DELIGHTS OF.

Oh! let me live for ever on those lips!
The nectar of the gods to these is tasteless.

Dryden.

May I taste

The nectar of her lip? I do not give it
The praise it merits; antiquity is too poor
To help with a simile t' express it;
Let me drink often with this living spring
To nourish new invention.

Massinger.

Never man before

More blest; nor like this kiss hath been another,

Nor ever beauties like, met at such closes,
But in the kisses of two damask roses.

Brown.

Then kiss'd me hard;

As if he pluck'd up kisses by the roots,
That grew upon my lips.

Shakespeare.

ECSTASY OF.

A pleasing trembling thrills through all
my blood

Where'er you touch me with your melting
hand;

But when you kiss, oh! 'tis not to be spoke.

Gildon.

MUTUAL JOY OF.

The kiss you take is paid by that you give;
The joy is mutual, and I'm still in debt.

Lord Lansdowne.

PROPRIETY OF.

Some say that kissing's a sin;
But I think it's nane ava,
For kissing has wonn'd in this world
Since ever that there was twa.

Oh! if it wasna lawfu',
Lawyers wadna allow it;

If it wasna holy,
Ministers wadna do it;

If it wasna modest,
Maidens wadna tak' it;

If it wasna plenty,
Puir folk wadna get it.

Burns.

SWEETNESS OF.

Her kisses faster though unknown before
Than blossoms fall on parting spring, she
strew'd

Than blossoms sweeter, and in number
more.

Davenant.

KNAVE.

NOT BORN.

A man is not born a knave; there must
be time to make him so, nor is he presently
discovered after he becomes one.

Holt.

CHARACTERISTICS OF A.

A shrewd knave, and an unhappy.

Shakespeare.

What a pestilent knave is this same! *Ibid.*

A beetle-headed, flat-ear'd knave. *Ibid.*

A slippery and subtle knave; a finder out
of occasions; that has an eye can stamp and
counterfeit advantages, though true advantage
never presents itself; a devilish knave.

Ibid.

SMOOTHNESS OF A.

As thistles wear the softest down
To hide the prickles till they're grown
And then declare themselves, and tear
Whatever ventures to come near,
So a smooth knave does greater feats
Than one that idly rails and threats,
And all the mischief that he meant,
Does like the rattlesnake prevent.

Butler

KNAVES.

NOT QUARRELSOME.

A thorough-paced knave will rarely
quarrel with one whom he can cheat; his
revenge is plunder; therefore he is usually
the most forgiving of beings, upon the
principle that if he come to an open rupture,
he must defend himself; and this
does not suit a man whose vocation it is to
keep his hands in the pocket of another.

Colton.

SUCCESSFUL.

The most successful knaves are as smooth
as razors dipped in oil, and as sharp.

Ibid.

WORST OF.

The worst of all knaves are those who
can mimic their former honesty.

Lavater.

KNOWLEDGE.

ACQUISITION OF.

If you would be known and not know,
vegetate in a village; if you would know
though you be not known, live in a city.

Colton.

Knowledge will not be acquired without
pains and application. It is troublesome
and deep digging for pure waters; but
when once you come to the spring, they
rise up and meet you.

Felton.

The first step to knowledge is to know that we are ignorant.

Cecil.

ADVANTAGES OF.

Through knowledge we behold the world's creation,

How in his cradle first he fostered was;
And judge of nature's cunning operation,
How things she formed of a formless mass;
By knowledge we do learn ourselves to know;

And what to man, and what to God we owe.

Spenser.

Knowledge is that which, next to virtue, truly and essentially raises one man above another.

Addison.

DERIVED FROM ANTIQUITY.

Every generation enjoys the use of a vast hoard bequeathed to it by antiquity, and transmits that hoard, augmented by fresh acquisitions to future ages.

Macaulay.

BIAS TOWARD.

There are indeed but very few to whom nature has been so unkind, that they are not capable of shining in some science, or other. There is a certain bias towards knowledge in every mind, which may be strengthened and improved by proper application.

Budgell.

BOUNDS OF.

All kinds of knowledge have their certain bounds; each of them presupposeth many things learned in other sciences and known beforehand.

Hooker.

DEFINITIONS OF.

Knowledge is power.

Bacon.

The word knowledge strictly employed implies three things, viz.: Truth, proof and conviction.

Whateley.

DESIRE FOR.

The wish to know—that endless thirst,

Which ev'n by quenching is awak'd,
And which becomes or blest or curst,

As is the fount whereat 'tis slak'd

Still urg'd me onward, with desire

Insatiate, to explore, inquire.

Moore.

The desire of knowledge, like the thirst of riches, increases ever with the acquisition of it.

Sterne.

Knowledge always desires increase; it is like fire, which must be first kindled by some external agent, but which will afterwards propagate itself.

Jonson.

THE PARENT OF DOUBT.

Human knowledge is the parent of doubt.

Greville.

ENDS OF.

I would advise all in general, that they would take into serious consideration the true and genuine ends of knowledge; that they seek it not either for pleasure, or contention, or contempt for others, or for profit, or fame, or for honour and promotion, or such-like adulterate and inferior ends; but for merit and emolument of life, that they may regulate and perfect the same in charity.

Bacon.

Study rather to fill your mind than your coffers; knowing that gold and silver were originally mingled with dirt, until avarice and ambition parted them.

Seneca.

EXCESS OF.

The desire of knowledge in excess caused man to fall.

Bacon.

Too much to know is to know nought but fame.

Shakespeare.

FLUCTUATIONS OF.

As knowledge advances pleasure passes from the eye to the ear; but returns, as it declines from the ear to the eye.

Johnson.

FREEDOM OF.

Our needful knowledge, like our needful food,

Unhedged, lies open in life's common field,
And bids all welcome to the vital feast.

Young.

NOT HAPPINESS.

Knowledge is not happiness, and science But an exchange of ignorance for that Which is another kind of ignorance.

Byron.

OF HEAD AND HEART.

Head-knowledge is our own, and can polish only the outside; heart-knowledge is the Spirit's work, and makes all glorious within.

H. G. Adams.

BESTOWED BY HEAVEN.

To ask and to bestow
Knowledge, is much of Heaven's delight.

Pollok.

OF THE HUMAN SPECIES.

To despise our species, is the price we must too often pay for our knowledge of it.

Colton.

IMPARTING OF.

Seldom ever was any knowledge given to keep, but to impart; the grace of this rich jewel is lost in concealment.

Bishop Hall.

INFINITY OF.

A climbing height it is without a head,
 Depth without bottom, way without an end;
 A circle with no line environed,
 Not comprehended, all it comprehends,
 Worth infinite, yet satisfies no mind
 Till it that infinite of the Godhead find.

Lord Brooke.

LOVE OF.

Man loves knowledge, and the beams of
 truth
 More welcome touch his understanding's
 eye,
 Than all the blandishments of sound his
 ear,
 Than all of taste his tongue. *Akenside.*

MODESTY OF.

The profoundly wise do not declaim
 against superficial knowledge in others, as
 much as the profoundly ignorant. *Colton.*

BETTER THAN NOBILITY.

Learning is an addition beyond
 Nobility or birth; honour of blood,
 Without the ornament of knowledge, is
 A glorious ignorance. *James Shirley.*

POWER OF.

Our knowledge is our power, and God
 our strength. *South.*

Deep subtle wits,
 In truth are master spirits of the world,
 The brave man's courage, and the student's
 lore

Are but as tools his secret ends to work,
 Who hath the skill to use them.

Joanna Baillie.

PURSUIT OF.

In the pursuit of knowledge, follow it
 wherever it is to be found; like fern it is
 the produce of all climates, and like coin,
 its circulation is not restricted to any par-
 ticular class. *Colton.*

SEEDS OF.

The seeds of knowledge may be planted
 in solitude, but must be cultivated in pub-
 lic. *Johnson.*

SPIRITUAL.

'Tis the property of all true knowledge,
 especially spiritual, to enlarge the soul by
 filling it; to enlarge it without swelling it;
 to make it more capable and more earnest
 to know, the more it knows.

Bishop Sprat.

SUPERFICIALITY OF.

He that sips of many arts, drinks of none.
Fuller.

Pettifoggers in law and empirics in medi-
 cine have held from time immemorial the
 fee simple to a vast estate, subject to no
 alienation, diminution, revolution nor tax—
 the folly and ignorance of mankind.

Colton.

OF ALL THINGS.

Knowledge of all avails the human kind
 For all beyond the grave are joys of mind.

Hogg.

THIRST FOR.

For a spur of diligence, we have a natural
 thirst after knowledge ingrafted in us.

Hooker.

THE TREE OF.

The tree of knowledge, blasted by disputes,
 Produces sapless leaves instead of fruits.

Denham.

The tree of knowledge is grafted upon
 the tree of life; and that fruit which brought
 the fear of death into the world, budding
 on an immortal stock, becomes the fruit of
 the promise of immortality.

Sir Humphrey Davy.

TRUTH ATTENDANT UPON.

He that would make real progress in
 knowledge must dedicate his age as well as
 youth—the latter-growth as well as the first
 fruits—at the altar of truth.

Bishop Berkeley.

A TWOFOLD.

That is indeed a twofold knowledge
 which profits alike by the folly of the fool-
 ish and the wisdom of the wise. It is both
 a shield and a sword; it borrows its secu-
 rity from the darkness, and its confidence
 from the light. *Colton.*

UTILITY OF.

He that doth not know those things which
 are of use for him to know is but an igno-
 rant man, whatever he may know besides.

Tillotson.

Some men think that the gratification or
 curiosity is the end of knowledge; some
 the love of fame; some the pleasure of dis-
 pute; some the necessity of supporting
 themselves by their knowledge: but the
 real use of all knowledge is this, that we
 should dedicate that reason which was given
 us by God to the use and advantage of man.

Bacon.

THE WAY TO.

The shortest and surest way of arriving at
 real knowledge is to unlearn the lessons we
 have been taught, to remount first princi-
 ples, and to take nobody's word about
 them. *Bolingbroke.*

A CELESTIAL WING.

Ignorance is the curse of God ;
Knowledge the wing with which we fly to
heaven. *Shakespeare.*

WITHOUT WISDOM.

Knowledge, when wisdom is too weak to
guide her,
Is like a headstrong horse that throws the
rider. *Quarles.*

KNOWLEDGE OF SELF.

We find this great precept often repeated
in Plato, "*Do thine own work and know thy-
self*;" of which two parts, both the one and
the other generally comprehend our whole
duty, and consequently do each of them
complicate and involve the other; for he
who will do his own work aright, will find
that his first lesson is to know himself; and
he who rightly understands himself, will
never mistake another man's work for his
own. *Montaigne.*

DIFFICULT.

The most difficult thing in life is to know
yourself. *Thales.*

IMPORTANCE OF.

That man must daily wiser grow
Whose search is bent himself to know;
Impartially he weighs his scope,
And on firm reason founds his hope;
He tries his strength before the race,
And never seeks his own disgrace!
He knows the compass, sail, and oar,
Or never launches from the shore;
Before he builds, computes the cost,
And in no proud pursuit is lost.
He learns the bounds of human sense,
And safely walks within the fence,
Thus, conscious of his own defect,
Are pride and self-importance check'd.

Gay.

THE HEIGHT OF WISDOM.

Man, know thyself! all wisdom centres
there. *Young.*

KNOWLEDGE AND WISDOM.

Knowledge and wisdom, far from being one,
Have oftimes no connection. Knowledge
dwells
In heads replete with thoughts of other
men,
Wisdom in minds attentive to their own;
Knowledge, a rude unprofitable mass,
The mere materials with which wisdom
builds,
Till smoothed and squared, and fitted into
place,

Does but encumber what it seems t' enrich
Knowledge is proud that he has learn'd so
much,
Wisdom is humble that he knows no more.
Cowper.

LABOR.

ADVANTAGES OF.

The labour we delight in physics pain.
Shakespeare.

Labour rids us of three great evils: irk-
someness, vice and poverty. *Voltaire.*

From labour health, from health content-
ment springs;
Contentment apes the source of every joy.
Beattie.

It is only by labour that thought can be
made healthy, and only by thought that la-
bor can be made happy; and the two can-
not be separated with impunity. *Ruskin.*

DEFINITION OF.

'Tis the primal curse,
But soften'd into mercy, made the pledge
Of cheerful days, and nights without a
groan. *Cowper.*

EARNESTNESS OF.

Do what thou dost as if the earth were
heaven,
And that thy last day were the judgment
day;
When all's done, nothing's done.
Kingsley.

HAPPINESS FROM.

Bodily labour alleviates the pains of the
mind; and hence arises the happiness of
the poor. *La Rochefoucauld.*

PRESERVES HEALTH.

Moderate labour of the body conduces to
the preservation of health, and cures many
initial diseases. *Dr. W. Harvey.*

JOY FROM.

Anxious pains we all the day,
In search of what we like, employ;
Scorning at night the worthless prey,
We find the labour gave the joy.
Prior.

DIFFERENT KINDS OF.

Manufactures, trade, and agriculture,
naturally employ more than nineteen parts
of the species in twenty; and as for those
who are not obliged to labour, by the condi-
tion in which they are born, they are more

miserable than the rest of mankind, unless they indulge themselves in that voluntary labour which goes by the name of exercise.

Addison.

LIGHTENED BY LOVE.

Where love is there is no labour; and if there be labour, that labour is loved.

Austin.

NECESSITY FOR.

If little labour, little are our gains,
Man's fortunes are according to his pains.

Herrick.

Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labour and to wait.

Longfellow.

There is no rest from labour on earth. There are always duties to perform and functions to exercise, functions which are ever enlarging and extending, in proportion to the growth of our moral and mental station. Man is born to work, and he must work while it is day. "Have I not," said a great worker, "an eternity to rest in?"

Tynman.

NOBILITY OF.

Alexander the Great, reflecting on his friends degenerating into sloth and luxury, told them that it was a most slavish thing to luxuriate, and a most royal thing to labour.

Barrow.

RELAXATION FROM.

Some relaxation is necessary to people of every degree; the head that thinks and the hand that labours, must have some little time to recruit their diminished powers.

Gilpin.

REST FROM.

But after labors long, and sad delay,
Bring them to joyous rest, and endless bliss.

Spenser.

Ah! if thy fate with anguish fraught,
Should be to wet the dusty toil
With the hot, burning tears of toil,—
To struggle with imperious thought,
Until the overburthened brain,
Heavy with labour, faint with pain,
Like a jarred pendulum, retain,
Only its emotion, not its power;
Remember in that perilous hour
When most afflicted and opprest,
From labour there shall come forth rest.

Longfellow.

IN VAIN.

We are pouring our words into a pierced cask, we are losing our pains.

Plautus.

Numbering sands and drinking oceans dry.

Shakespeare.

You may as well go about to turn the sun to ice, by fanning in his face with a peacock's feather.

Ilid.

Letting down buckets into empty wells,
And growing old with drawing nothing up.

Couper.

LANGUAGE.

A GLORIOUS ART.

Language is an art, and a glorious one, whose influence extends over all others, and in which all science whatever must centre; but an art springing from necessity, and originally invented by artless men.

Tooke.

CHANGES IN.

Languages, like our bodies, are in a perpetual flux, and stand in need of recruits to supply those words that are continually falling through disuse.

Felton.

DEFINITION OF.

Languages are the pedigree of nations.

Johnson.

Language is fossil poetry.

Anon.

LEARNING A.

A language cannot be thoroughly learned by an adult without five years' residence in the country where it is spoken; and without habits of close observation, a residence of twenty years, is insufficient.

P. G. Hamerton.

Languages are to be learned only by reading and talking, and not by scraps of authors got by heart.

Locke.

LOVE OF OUR OWN.

And the love of our own language, what is it, in fact, but the love of our country, expressing itself in one particular direction?

Trench.

A SIGN TO EXPRESS THOUGHT.

In the beginning of speech there was an implicit compact, founded upon common consent that such words, voices and gestures, should be signs whereby they would express their thoughts.

South.

THE TREE OF.

Words are the leaves of the tree of language, of which, if some fall away, a new succession takes their place.

Trench.

A MARK OF UNION.

As the confusion of tongues was a mark of separation, so the being of one language is a mark of union.

Bacon.

USE OF.

When nature's end of language is declined,
And men talk only to conceal the mind.

Young.

USING OF.

Speak the language of the company you
are in; speak it purely, and unlarded with
any other.

Chesterfield.

LARK.

THE MESSENGER OF MORN.

Up springs the lark,
Shrill voic'd and loud, the messenger of
morn;

Ere yet the shadows fly, he mounted sings,
Amid the dawning clouds, and from their
haunts

Calls up the tuneful nations. *Thomson.*

SONG OF THE.

Hark! how with lone and fluttering start
The sky-lark soars above,
And with her full, melodious heart,
She pours her strains of love.

Mrs. Welby.

And now the herald lark
Left his ground-nest, high tow'ring to descry
The morn's approach, and greet her with
his song. *Milton.*

None but the lark so shrill and clear!
Now at heaven's gate she claps her wings,
The morn not waking till she sings.

John Lily.

LAUGH.

FULL OF LIFE.

While her laugh, full of life, without any
control,

But the sweet one of gracefulness, rung
from her soul;

And where it most sparkled, no glance could
discover

In lips, cheek or eyes, for it brightened all
over,—

Like any fair lake that the breeze was upon,
When it breaks into dimples, and laughs in
the sun.

Moore.

LAUGHTER.

ADVICE CONCERNING.

Laugh not too much; the witty man laughs
least;

For wit is news only to ignorance:

Less at thine own things laugh; lest in the
jest

Thy person share, and the conceit advance.

Geo. Herbert.

CHARACTERISTICS OF.

How much lies in laughter; the cipher-
key wherewith we decipher the whole man! some men wear an everlasting barren simp-
er; in the smile of others lies the cold glitter, as of ice; the fewest are able to laugh what can be called laughing, but only sniff and titter and sniggle from the throat outwards, or at least produce some whiffling, husky cachinnation, as if they were laughing through wool; of none such comes good. The man who cannot laugh is only fit for treasons, stratagems and spoils; but his own whole life is already a treason and a stratagem. *Carlyle.*

DIFFERENCES IN.

At all I laugh, he laughs no doubt;

The only difference is, I dare laugh out.

Pope.

EFFECT OF.

Laugh and be fat, sir. *Ben Jonson.*

FOOLISH.

Making that idiot, laughter, keep men's
eyes,

And strain their cheeks to idle merriment.

Shakespeare.

OF YOUNG GIRLS.

The laughter of girls is, and ever was,
among the delightful sounds of earth.

De Quincey.

PHYSICALLY HEALTHFUL.

Laughter is an external expression of joy; it is the most salutary of all bodily movements; for it agitates both the body and the soul at the same time, promotes digestion, circulation, and perspiration, and enlivens the vital power in every organ. *Hukeland.*

INDECENT.

That laughter costs too much, which is purchased by the sacrifice of decency and propriety.

Quintillian.

INDICATIONS OF.

Frequent and loud laughing is the characteristic of folly and ill-manners. True wit never made a man laugh. *Chesterfield.*

DIFFERENT KINDS OF.

We may range the several kinds of laugh-
ters under the following heads:—the dim-
plers, the smilers, the laughers, the grinners, the horse-laughers. The dimple is practised to give a grace to the features, and is frequently made a bait to entangle a gazing lover; this was called by the ancients the Chian laugh. The smile is for the most part confined to the fair sex, and their male ret-

me. It expresses our satisfaction in a silent sort of approbation, doth not too much disorder the features, and is practised by lovers of the most delicate address. This tender motion of the physiognomy the ancients called the Ionic laugh. The laugh among us is the common *risus* of the ancients. The grin, by writers of antiquity is called the Syncrusian; and was then, as it is at this time, made use of to display a beautiful set of teeth. The horse-laugh, or the Sardonic, is made use of with great success in all kinds of disputation. The proficient in this kind, by a well-timed laugh, will baffle the most solid argument. This upon all occasions supplies the want of reason; is always received with great applause in coffee-house disputes; and that side the laugh joins with is generally observed to gain the better of his antagonist. *Steele.*

LOUDNESS OF.

The loud laugh that spoke the vacant mind. *Goldsmith.*

A CHEAP LUXURY.

Then let us laugh. It is the cheapest luxury man enjoys, and, as Charles Lamb says, "is worth a hundred groans in any state of the market." It stirs up the blood, expands the chest, electrifies the nerves, clears away the cobwebs from the brain, and gives the whole system a shock to which the voltaic-pile is as nothing. Nay, its delicious alchemy converts even tears into the quintessence of merriment, and makes wrinkles themselves expressive of youth and frolic. *Wm. Matthews.*

OF MADNESS.

Madness, we fancy, gave an ill-timed birth To grinning laughter and to frantic mirth.

Prior.

MAN ENDOWED WITH.

Man is the only creature endowed with the power of laughter; is he not the only one that deserves to be laughed at?

Greville.

NECESSITY OF.

The most utterly lost of all days, is that in which you have not once laughed.

Chamfort.

TIME FOR.

When we shall have succeeded, then will be our time to rejoice and freely laugh.

Sophocles.

UNSEASONABLE.

He who always prefaces his tale with laughter, is poised between impertinence and folly.

Lavater.

VULGAR.

The horse-laugh indicates brutality of character. *Ibid.*

LAUGHTER AND DELIGHT.

Our comedians think there is no delight without laughter, which is very wrong; for though laughter may come with delight, yet cometh it not of delight, as though delight should be cause of laughter; but well may one thing breed two together.

Sir P. Sidney.

LAW.

ADVANTAGES OF.

Law does not the least restraint
Upon our freedom, but maintain 't;
Or if it does, 'tis for our good,
To give us freer latitude;
For wholesome laws preserve us free,
By stinting of our liberty. *Butler.*

UNJUST APPLICATION OF.

Alas! how many causes that can plead well for themselves in the courts of Westminster, and yet in the general court of the universe, and the free soul of man, have no word to utter. *Carlyle.*

CHARACTERISTICS OF.

The good needs fear no law,
It is his safety, and the bad man's awe.
Massinger, Middleton and Rowley.

Law is a bottomless pit; it is a cormorant—a harpy that devours everything.

Swift.

DEFINITION OF.

Law is the science in which the greatest powers of the understanding are applied to the greatest number of facts.

Dr. S. Johnson.

DIGNITY OF.

Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things do her homage, the very least as feeling her care; and the greatest as not exempted from her power; both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent admiring her as the mother of their peace and joy. *Hooker.*

ENGLISH AND CHINESE.

The English laws punish vice; the Chinese laws do more, they reward virtue.

Goldsmith.

FOLLY OF GOING TO.

He that with injury is griev'd,
And goes to law to be reliev'd,

Is sillier than a sottish chouse,
Who, when a thief has robbed his house,
Applies himself to cunning men,
To help him get his goods again. *Butler.*

To go to law, is for two persons to kindle
a fire at their own cost, to warm others, and
sing themselves to cinders; and because
they cannot agree, to what is truth and
equity, they will both agree to unplume
themselves, that others may be decorated
with their feathers. *Feltham.*

INEQUALITY OF.

Laws are like spider webs, small flies are
ta'en

While greater flies break in and out again.
Braithwaite.

NEEDLESS.

Needless was written law, where none op-
prest;

The law of man was written in his breast.
Dryden.

PRECEPTS OF.

The precepts of the law are these; to live
correctly, to do an injury to none, and to
render every man his own.

FOUNDED ON REASON.

However the law, to make it a mystery
and a trade, may be wrapped up in terms
of art, yet it is founded on reason, and ob-
vious to common sense. *Buckingham.*

UNEXECUTED.

A good law without execution is like an
unperformed promise. *Jeremy Taylor.*

UTILITY OF.

If we offend the law,
The law may punish us; which only strives
To take away excess, not the necessity
Or use of what's indifferent; and is made
Or good or bad by 'ts use. *Nabb.*

LAWS.

CORRUPT.

When the state is most corrupt, then the
laws are most multiplied. *Tacitus.*

OF GOD.

Laws, written, if not on stone tables, yet
on the azure of infinitude, in the inner
heart of God's creation, certain as life, cer-
tain as death! I say, the laws are there,
and thou shalt not disobey them. It were
better for thee not. Better a hundred deaths
than yea! Terrible "penalties" withal, if
thou still need *penalties*, are there for dis-
obeying! *Carlyle.*

RESTRAINING INFLUENCE OF.

Laws were made to restrain and punish
the wicked; the wise and good do not need
them as a guide, but only as a shield against
rapine and oppression; they can live civilly
and orderly, though there were no law in
the world. *Feltham.*

JUDICIOUS.

Laws ought to be fashioned unto the man-
ners and conditions of the people to whom
they are meant, and not to be imposed upon
them according to the simple rule of right.
Edmund Spencer.

LIMITATION OF.

Laws can discover sin, but not remove.

Milton.

UNIVERSALITY OF.

All beings have their laws; the deity has
his laws, the material world has its laws,
superior intelligences have their laws, the
beasts have their laws, and man his laws.

Montesquieu.

WISE AND FIXED.

Mark what unvary'd laws preserve each
state,

Laws wise as nature, and as fix'd as fate.

In vain thy reason finer webs shall draw,

Entangle justice in her net of law,

And right, too rigid, harden into wrong;

Still for the strong too weak, the weak too
strong. *Pope.*

LAW SUITS.

TO BE AVOIDED.

Avoid law suits beyond all things; they
influence your conscience, impair your
health, and dissipate your property.

La Bruyere.

LAW AND JUSTICE.

In civil jurisprudence it too often hap-
pens that there is so much law there is no
room for justice, and that the claimant ex-
pires of wrong in the midst of right, as
mariners die of thirst, in the midst of water.

Colton.

LAWYERS.

HONESTY OF.

A lawyer's dealings should be just and
fair,

Honesty shines with great advantage there.

Cowper.

PRACTICE OF.

Do as adversaries in law, strive mightily,
But eat and drink as friends.

Shakespeare.

SKILL OF.

I know you lawyers can with ease,
Twist your words and meanings as you
please;
That language, by your skill made pliant,
Will bend to favour every client;
That 'tis the fee directs the sense,
To make out either side's pretence. *Gay.*

LAWYERS AND PHYSICIANS.

QUALITIES OF.

Commonly, physicians, like beer, are best
when they are old, and lawyers, like bread,
when they are young and new. *Fuller.*

LEADERS.

NATURAL TO FOLLOW.

It is an instinct in our nature to follow
the track pointed out by a few leaders; we
are gregarious animals in a moral as well
as a physical sense, and we are addicted to
routine, because it is always easier to follow
the opinions of others, than to reason and
judge for ourselves. *Paris.*

LEARNING.

ACQUISITION OF.

A little learning is a dangerous thing!
Drink deep, or taste not the Pierian spring;
There shallow draughts intoxicate the brain,
And drinking largely sobers us again.
Fired at first sight with what the muse im-
parts,

In fearless youth we tempt the height of arts,
While from the bounded level of our mind
Short views we take, nor mind the lengths
behind;

But more advanced, behold with strange
surprise,

New distant scene of endless science rise. *Pope.*

ART OF.

The chief art of learning is to attempt but
little at a time. *Locke.*

BENEFITS OF.

Learning maketh young men temperate,
is the comfort of old age, standing for
wealth with poverty, and serving as an
ornament to riches. *Cicero.*

DEFICIENCY OF.

Your learning, like lunar beam, affords
Light, but not heart; it leaves you unde-
vout,

Frozen at heart, while speculation shines. *Young.*

EMPTINESS OF.

How empty learning, and how vain is art,
But as it mends the life, and guides the
heart. *Ibid.*

ILL EFFECTS.

Learning, that cobweb of the brain,
Profane, erroneous and vain;
A trade of knowledge as replete,
As others are with fraud and cheat;
An art t' incumber gifts and wit,
And render both for nothing fit. *Butler.*

END OF.

The end of learning is to know God, and
out of that knowledge to love him, and to
imitate him, as we may the nearest, by pos-
sessing our souls of true virtue. *Milton.*

NOTHING WITHOUT GOODNESS.

Many persons, after they become learned
cease to be good; all other knowledge is
hurtful to him who has not the science of
honesty and good nature. *Montaigne.*

LIMIT OF.

We say that learning's endless, and blame
fate

For not allowing life a longer date;
He did the utmost bounds of knowledge
find;

And found them not so large as was his
mind. *Cowley.*

LIKE MERCURY.

Learning is like mercury, one of the most
powerful and excellent things in the world
in skillful hands; in unskillful the most
mischievous. *Pope.*

LIKE MONEY.

Learning, like money, may be of so base
a coin, as to be utterly void of use; or if
sterling, may require good management to
make it serve the purposes of sense and
happiness. *Shenstone.*

ABSOLUTE NECESSITY OF.

He that knoweth not that which he ought
to know, is a brute beast among men; he
that knoweth no more than he hath need
of, is a man amongst brute beasts; and he
that knoweth all that may be known, is as
a god amongst men. *Pythagoras.*

PRIDE OF.

To be proud of learning is the greatest
ignorance. *Bishop Taylor.*

SCRAPS OF.

Some for renown on scraps of learning dote,
And think they grow immortal as they
quote. *Young.*

WITHOUT GOOD SENSE.

He that wants good sense is unhappy in
having learning, for he has thereby only

more ways of exposing himself; and he that hath sense knows that learning is not knowledge, but rather the art of using it.

Steele.

VALUE OF.

Learning is better worth than house or land.

Crabbe.

VORACIOUS.

Voracious learning, often overfed,
Digests not into sense her motley meal;
This bookcase, with dark booty almost
burst,

This forager on others' wisdom, leaves
Her native farm, her reason, quite untill'd.

Young.

LEARNING AND WISDOM.

He that would thoroughly accomplish himself for the government of human affairs, should have a wisdom that can look forward into things that are present, and a learning that can look back into things that are past. * * * * Wisdom, however, and learning, should go hand in hand, they are so beautifully qualified for mutual assistance. But it is better to have wisdom without learning, than learning without wisdom; just as it is better to be rich without being the possessor of a mine, than to be the possessor of a mine without being rich.

Colton.

LECTURE.

A CURTAIN.

And every married man is certain
To attend the lecture called the curtain.

Lloyd.

LEISURE.

TEDIUM OF.

You cannot find an instance of any man, who is permitted to lay out his own time, contriving not to have tedious hours.

Johnson.

WANT OF.

I am never less at leisure than when at leisure, nor less alone than when I am alone.

Scripto Africanus.

LEISURE AND SOLITUDE.

Leisure and solitude are the best effect of riches, because mother of thought. Both are avoided by most rich men, who seek company and business; which are signs of being weary of themselves.

Sir W. Temple.

LENDING.

FOLLY OF.

If you lend a person any money, it becomes lost for any purposes of your own.

When you ask for it back again, you find a friend made an enemy by your own kindness. If you begin to press still further—either you must part with that which you have intrusted, or else you must lose that friend.

Plautus.

LETTERS.

BENEFITS OF.

It is by the benefit of letters that absent friends are in a manner brought together.

Seneca.

HERALDS OF LOVE.

They are those winged messengers that can fly

From the Antarctic to the Arctic sky;
The heralds and swift harbingers that move
From east to west on embassies of love.

Howell.

KIND MESSAGES.

Kind messages that pass from land to land,
Kind letters that betray the heart's deep history,

In which we feel the pressure of a hand
One touch of fire, and all the rest is mystery.

Longfellow.

REGRETS CONCERNING.

Full oft have letters caused the writers
To curse the day they were inditers.

Butler.

TREATMENT OF.

Letters which are warmly sealed are often but coldly opened.

Richter.

USE OF.

Heaven first taught letters for some wretch's aid,

Some banish'd lover, or some captive maid:
They live, they speak, they breathe what love inspires,

Warm from the soul, and faithful to its fires;

The virgin's wish, without her fears, impart;

Excuse the blush, and pour out all the heart;

Speed the soft intercourse from soul to soul,
And waft a sigh from Indus to the pole.

Pope.

OF WOMEN.

Our thoughts, as expressed in our respective letters, are very much alike, but comparison will prove, what has been so often remarked, that female correspondence has a charm in it, of which that of my sex is always devoid.

Earl of Eldon.

LEVITY.

EVIL INFLUENCE OF.

Levity of behavior is the bane of all that is good and virtuous. *Seneca.*

LIAR.

A COWARD.

There is no vice that doth so cover a man with shame, as to be discovered in a lie; for as Montaigne saith—"A liar would be brave towards God, while he is a coward towards men; for a lie faces God, and shrinks from men." *Bacon.*

A GREAT.

Thou liar of the first magnitude. *Congreve.*

REWARD OF.

Thou canst not better reward a liar, than in not believing what he speaketh. *Aristippus.*

LIARS.

CHARACTER OF.

Past all shame—so past all truth. *Shakespeare.*

They begin with making falsehood appear like truth, and end with making truth itself appear like falsehood. *Shenstone.*

EVIL INFLUENCE OF.

Liars are the cause of all the sins and crimes in the world. *Epictetus.*

PUNISHMENT OF.

I am charmed with many points in the Turkish law, particularly the punishment of the convicted. They are burnt on the forehead with a hot iron when they are proved the authors of any notorious falsehood. *Lady M. W. Montague.*

This is the liar's lot: he is accounted a pest and a nuisance; a person marked out for infamy and scorn. *South.*

LIBERALITY.

TRUE.

Liberality does not consist so much in giving a great deal as in giving seasonably. *La Mierre.*

VANITY OF.

What we call liberality is often but the vanity of giving, which we more like than that we give away. *La Rochefoucauld.*

LIBERTY.

FALSE APPLICATION OF.

The word liberty has been falsely used by persons who, being degenerately profligate in private life and mischievous in public, had no hope left but in fomenting discord. *Tacitus.*

Liberty! Liberty! how many crimes are committed in thy name. *Madame Roland.*

ASPIRATIONS OF.

Give me the liberty to know, to think, to believe, and to utter freely according to conscience, above all other liberties. *Milton.*

ATTRIBUTES OF.

O liberty! heav'n's choice prerogative!

True bond of law! the social soul of propriety!

Thou breath of reason! life of life itself! *Brooke.*

BLESSINGS OF.

Oh! liberty, thou goddess, heavenly bright, Profuse of bliss, and pregnant with delight! Eternal pleasures in thy presence reign, And smiling plenty, leads thy wanton train;

Eas'd of her load, subjection grows more light

And poverty looks cheerful in the sight; Thou mak'st the gloomy face of nature gay, Giv'st beauty to the sun, and pleasure to the day. *Addison.*

DEFINITION OF.

Liberty is the parent of virtue and order.

MUST BE EARNED.

Liberty will not descend to a people, a people must raise themselves to liberty; it is a blessing that must be earned before it can be enjoyed. *Colton.*

FALSE.

The wish, which ages have not yet subdued In man, to have no master save his mood. *Byron.*

GENIUS OF.

O liberty, Parent of happiness, celestial born When the first man became a living soul; His sacred genius thou. *Dyer.*

THE GIFT OF HEAVEN.

Freedom is The brilliant gift of heav'n, 'tis reason's self, The kin of Deity. *Brooke.*

IN THE HEART.

Eternal spirit of the chainless mind! Brightest in dungeons, liberty! thou art! For there thy habitation is the heart. *Byron.*

JOY OF.

Liberty like day Breaks on the soul, and by a flash from heav'n Fires all the faculties with glorious joy. *Cowper.*

NOT LICENSE.

Though this be a state of liberty, yet it is not a state of license; though man in that state have an uncontrollable liberty to dispose of his person or possessions, yet he has not liberty to destroy himself. *Locke.*

LOSS OF.

When liberty is gone
Life grows insipid, and has lost its relish.
Addison.

LOVE OF.

I love my freedom; yet strong prisons can
Vex but the bad, and not the virtuous man.
Watkyns.

The love of liberty with life is given
And life itself the inferior gift of heaven.
Dryden.

Oh! give me liberty,
For were ev'n Paradise my prison,
Still I should long to leap the crystal walls.
Ibid

NECESSITY OF.

'Tis liberty alone that gives the flow'r
Of fleeting life its lustre and perfume,
And we are weeds without it. *Cowper.*

Our country cannot well subsist without
liberty, nor liberty without virtue.
Rousseau.

SWEETNESS OF.

Nothing can be so sad as confinement for
life, or so sweet, and please your honour,
as liberty. *Sterne.*

TRUE.

True liberty consists in the privilege of
enjoying our own rights, not in the destruc-
tion of the rights of others. *Pinchard.*

Liberty consists in the power of doing
that which is permitted by law. *Cicero.*

VALUE OF.

A day, an hour of virtuous liberty,
Is worth a whole eternity of bondage.
Addison.

LIBRARIES.

SHRINES.

Libraries are the shrines where all the
relics of the ancient saints, full of true virtue,
and that without delusion or imposture, are
preserved and reposed. *Bacon.*

USES OF.

Libraries are the wardrobes of literature,
whence men, properly informed, might
bring forth something for ornament, much
for curiosity, and more for use. *J. Dyer.*

LIE.

ADAPTABILITY OF A.
Sin has many tools, but a lie is the handle
which fits them all. *Holmes.*

BEGETS OTHERS.

A lie must be thatched with another, or
it will soon rain through. *Owen.*

He who tells a lie is not sensible how great
a task he undertakes; for he must be forced
to invent twenty more to maintain that one.
Pope.

SOURCE OF CRIME.

No villainy or flagitious action was ever
yet committed but, upon a due enquiry
into the causes of it, it will be found that a
lie was first or last the principal engine to
effect it. *South.*

DEFINITION OF A.

A lie has no legs and cannot stand; but
it has wings, and can fly far and wide.
Warburton.

A BREACH OF PROMISE.

A lie is a breach of promise: for whoever
seriously addresses his discourse to another
tacitly promises to speak the truth, because
he knows that truth is expected. *Paley*

TREATMENT OF A.

When first found in a lie, talk to him of
it as a strange, monstrous matter, and so
shame him out of it. *Locke.*

VIGOR OF A.

When once the world has got hold of a
lie it is astonishing how hard it is to get it
out of the world. You beat it about the
head, and it seems to have given up the
ghost; and lo! the next day—like Zachary
Taylor, who did not know when he was
whipped by Santa Anna—it is alive, and as
lusty as ever. *Wm. Matthews.*

LIFE.

Life is but a day at most. *Burns.*

O life! thou art a galling load
Along a rough, a weary road. *Ibid.*

Life is a journey;—on we go
Thro' many a scene of joy and woe.
Wm. Combe.

O life, thou nothing's younger brother!
So like, that we may take the one for t'other!
Dream of a shadow! a reflection made
From the false glories of the gay reflected
bow,

Is a more solid thing than thou! *Cowley.*

When I consider life, 'tis all a cheat;
Yet fool'd with hope men favour the deceit;
Trust on, and think to-morrow will repay;
To-morrow's falser than the former day;
Lies worse, and while it says, we shall be
blest

With some new joys, cuts off what we pos-
sest. *Dryden.*

Life's a short summer—man a flower—
He dies—alas! how soon he dies. *Johnson.*

What is life?

A gulf of troubled waters—where the soul,
Like a vex'd bark, is toss'd upon the waves
Of pain and pleasure by the wavering breath
Of passions. *L. E. Landon.*

Life is a tragedy. *Sir W. Raleigh.*

My life is but a wind

Which passeth by, and leaves no print behind. *Sandys.*

Life is a warfare. *Seneca.*

Life is a navigation. *Ibid.*

Life is as tedious as a twice told tale

Vexing the dull ear of a drowsy man.

Shakespeare.

Thy life's a miracle. *Ibid.*

Life is a shuttle. *Ibid.*

When all is done, human life is, at the
greatest and best, but like a froward child,
that must be played with, and humoured a
little to keep it quiet, till it falls asleep, and
then the care is over. *Sir W. Temple.*

ACCOMPANIMENTS OF.

Time flies, death urges, knells call, heaven
invites.

Hell threatens. *Young.*

AFFECTIONS OF.

Life is made up not of great sacrifices or
duties, but of little things, in which smiles
and kindness, and small obligations given
habitually, are what win and preserve the
heart and secure comfort. *Sir H. Davy.*

DIFFERENT AGES OF.

At twenty years of age the will reigns; at
thirty, the wit; and at forty, the judgment.
Grattan.

AIM OF.

Our care should not be so much to live
long, as to live well. *Seneca.*

ALBUM.

Our lives are albums, written through
With good or ill, with false or true;
And as the blessed angels turn
The pages of our years,
God grant they read the good with smiles
And blot the ill with tears. *Whittier.*

ANXIETIES OF.

If this life is unhappy it is a burden to us,
which it is difficult to bear; if it is in every
respect happy, it is dreadful to be deprived
of it; so that in either case the result is the
same, for we must exist in anxiety and ap-
prehension. *La Bruyere.*

AWFULNESS OF.

Off in my way have I
Stood still, though but a casual passenger,
So much I felt the awfulness of life.

Wordsworth.

THE BEST.

We live in deeds, not years—in thoughts,
not breaths—

In feeling, not in figures on a dial

We count time by heart-throbs. He most
lives

Who thinks most, feels the noblest, acts the
best. *Bailey.*

THE BEST PART OF.

The best part of one's life is the perform-
ance of his daily duties. All higher mo-
tives, ideals, conceptions, sentiments in a
man are of no account if they do not come
forward to strengthen him for the better
discharge of the duties which devolve upon
him in the ordinary affairs of life.

Henry Ward Beecher.

BLESSINGS OF.

The greatest pleasure of life is love; the
greatest treasure is contentment; the great-
est possession is health; the greatest ease is
sleep.

THE BRIDGE OF.

The bridge is human life; upon a leisurely
survey of it, I found that it consisted of
three-score and ten entire arches.

Addison.

BUSINESS OF.

Getting money is not all a man's business:
to cultivate kindness is a great part of the
business of life. *Johnson.*

A CARE.

I tell thee life is but one common care,
And was born to suffer and to fear. *Prior.*

OF CARE.

Whose life with care is overcast
That man's not said to live but last;
Nor is 't a life seven years to tell,
But for to live that half seven well.

Herrick.

CHARACTERISTICS OF.

Life like a dome of many-colour'd glass,
Stains the white radiance of eternity.

Shelley.

WHEN CHEERFUL.

The game of life
Looks cheerful when one carries in one's
heart

The unalienable treasure. *Coleridge.*

A CHRISTIAN.

Christian life consists in faith and charity.
Luther.

CLOSE OF.

Life's evening, we may rest assured, will take its character from the day which has preceded it; and if we could close our career in the comfort of religious hope, we must prepare for it by early and continuous religious habit. *Shuttleworth.*

DEALING WITH.

Men deal with life as children with their play,
Who first misuse, and then cast their toys away. *Cowper.*

DECLINE OF.

This tide of man's life after it once turn-eth and declineth ever runneth with a perpetual ebb and falling stream, but never floweth again. *Sir W. Raleigh.*

DEFINITION OF.

A man's life is an appendix to his heart. *South.*

A DISSOLUTE.

The end of a dissolute life is commonly a desperate death. *Bion.*

DURATION OF.

Live as long as you may, the first twenty years are the longest half of your life. *Southey.*

EARNESTNESS OF.

Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul. *Longfellow.*

EMBLEMS OF.

A flower that does with opening morn arise,
And, flourishing the day, at evening dies;
A wing'd Eastern blast, just skimming o'er
The ocean's brow, and sinking on the shore:
A fire, whose flames through crackling
stubble fly,
A meteor shooting down the summer sky;
A bowl adown the bending mountain roll'd;
A bubble breaking, and a fable told;
A noon-tide shadow, and a midnight dream,
Are emblems which, with semblance apt,
proclaim
Our earthly course. *Prior.*

EMPTINESS OF.

Ø frail estate of human things!
Now to our cost your emptiness we know. *Dryden.*

GRAND END OF.

The end of life is to be like unto God; and the soul following God, will be like unto him; He being the beginning, middle and end of all things *Socrates.*

ENJOYMENT OF.

The ready way to the right enjoyment of life is, by a prospect towards another, to have but a very mean opinion of it. *Addison.*

Like some fair hum'rists, life is most enjoy'd

When courted least; most worth, when disesteemed. *Young.*

ESTIMATE OF.

There appears to exist a greater desire to live long than to live well! Measure by man's desires, he cannot live long enough; measure by his good deeds, and he has not lived long enough; measure by his evil deeds, and he has lived too long. *Zimmerman.*

EVANESCENCE OF.

Even so luxurious men, unheeding pass
An idle summer-life in fortune's shine,
A season's glitter! Thus they flutter on
From toy to toy, from vanity to vice;
Till, blown away by death, oblivion comes
Behind, and strikes them from the book of life. *Thomson.*

Life's but a walking shadow—a poor player,
That struts and frets his hour upon the stage,
And then is heard no more. It is a tale
Told by idiot, full of sound and fury
Signifying nothing. *Shakespeare.*

EVILS OF.

As it is the chief concern of wise men to retrench the evils of life by the reasonings of philosophy, it is the employment of fools to multiply them by the sentiments of superstition. *Addison.*

FRAILTY OF.

What art thou, life, that we must court thy stay?
A breath one single gasp must puff away!
A short-lived flower, that with the day must fade!
A fleeting vapour, and an empty shade!
A stream that silently but swiftly glides
To meet eternity's immeasured tides!
A being, lost alike by pain or joy?
A fly can kill it, or a worm destroy!
Impair'd by labour, and by ease undone,
Commenced in tears, and ended in a groan. *Brome.*

A FRUITFUL.

Far more valued is the vine that bends
Beneath its swelling clusters, than the dark
And joyous ivy, round the cloister's wall
Wreathing its barren arms. *Southey.*

A GOOD.

Nor love thy life, nor hate; but whilst thou
liv'st

Live well; how long, how short, permit to
Heaven. *Milton.*

GUIDES IN.

Our senses, our appetites, and our passions, are our lawful and faithful guides in most things that relate solely to this life; and therefore, by the hourly necessity of consulting them, we gradually sink into an implicit submission and habitual confidence. *Johnson.*

BEARING THE ILLS OF.

There are three modes of bearing the ills of life; by indifference, which is most common; by philosophy, which is most ostentatious; and by religion, which is the most effectual. *Colton.*

AN INTERLUDE.

Life is a weary interlude
Which doth short joys long woes include;
The world the stage, the prologue tears;
The acts vain hopes and varied fears;
The scene shuts up with loss of breath,
And leaves no epilogue but death.

Bishop King.

LENGTH OF.

They only have lived long who have
lived virtuously. *Sheridan.*

Vain man! to be fond of breathing long,
And spinning out a thread of misery,
The longer life, the greater choice of evil.

Young.

LESSON OF.

Earnestly to practice that lesson of life which commands us to write our enmities in the sand, but to engrave our friendship on the granite.

A LONG.

That life is long which answers life's great end. *Young.*

LOVE OF.

So much are men enamoured of their miserable lives that there is no condition so wretched to which they are not willing to submit provided they may live.

Montaigne.

O excellent! I love long life better than
figs! *Shakespeare.*

MISSPENDING.

What a deal of cold business doth a man misspend the better part of life in! In scattering compliments, tendering visits, following feasts and plays. *Ben Jonson.*

ALL A MIST.

On what strange grounds we build our hopes
and fears;

Man's life is all a mist, and in the dark
Our fortunes meet us.

Whether we drive, or whether we are
driven,

If ill, 'tis ours; if good, the act of heaven.

Dryden.

MORNING OF.

Oh life! how pleasant is thy morning,
Young fancy's rays the hills adorning!

Cold-pausing caution's lesson scorning,

We frisk away,

Like school boys, at the expected warning,

To joy or play. *Burns.*

MAKING MOST OF.

No man can promise himself even fifty years of life, but any man may, if he please, live in the proportion of fifty years in forty: let him rise early, that he may have the day before him; and let him make the most of the day, by determining to spend it on two sorts of acquaintance only; those by whom something may be got, and those from whom something may be learnt. *Colton.*

BUT ONE.

Not many lives, but only one, have we—

Frail fleeting man!

How sacred should that one life ever be—

That narrow span

Day after day fill'd up with blessed toil,

Hour after hour still bringing in new spoil!

H. Bonar.

FIRST PART OF.

I highly approve the end and intent of Pythagoras' injunction, which is to dedicate the first part of life more to hear and learn, in order to collect materials out of which to form opinions founded on proper lights, and well examined, sound principles; than to be presuming, prompt and flippant in hazarding one's own slight crude notions of things; and then by exposing the nakedness and emptiness of the mind, like a house opened to company before it is fitted either with necessities or any ornament for their reception and entertainment. *Lord Chatham.*

PLEASURE OF.

Live while you live the epicure would say
And seize the pleasures of the present day
Live while you live the sacred preacher
cries,

And give to God each moment as it flies.
Lord in my views let both united be;
I live in pleasure when I live in thee.

Philip Doddridge.

MONITORY PRECEPTS OF.

Sink not beneath imaginary sorrows,
Call to your aid your courage and your wisdom;
Think not on sudden change of human scenes;
Think on the various accidents of war;
Think on the mighty power of awful virtue;
Think on the Providence that guards the good.

Johnson.

WITHIN THE PRESENT.

Every man's life lies within the present;
for the past is spent and done with, and the future is uncertain.

Antoninus.

PROTRACTED.

To live long, it is necessary to live slowly.

Cicero.

PURSUIITS OF.

On life's gay stage one inch above the grave,
The proud run up and down in quest of eyes;

The sensual, in pursuit of something worse;
The grave, of gold, the politic, of power;
And all, of other butterflies as vain.

Young.

A SOLEMN REALITY.

Think of "living!" Thy life, wert thou the "pitifullest of all the sons of earth," is no idle dream, but a solemn reality. It is thy own; *it is all thou hast to front eternity with.* Work, then, even as he has done, and does "like a star, unhasting, yet unresting."

Carlyle.

RECOLLECTION OF.

It is to live twice, when you can enjoy the recollection of your former life.

Martial.

A REPETITION.

If like a hundred years, or e'er so few,
'Tis repetition all, and nothing new;
A fair, where thousands meet, but none can stay,
An inn where travelers bait, then post away.

Fawkes.

REQUIREMENTS OF.

Unto life many implements are necessary; more if we seek such a life as hath in it joy, comfort, delight and pleasure.

Hooker.

REWARD OF.

God proves us in this life, that he may the more plenteously reward us in the next.

Wake.

He lives long that lives well, and time misspent is not lived, but lost. Besides, God is better than his promise, if he takes from him a long lease, and gives him a freehold of greater value.

Fuller.

A RULE OF.

Then let us fill
This little interval, this pause of life,
With all the virtues we can crowd into it.

Addison.

I take it to be a principal rule of life, not to be too much addicted to any one thing.

Terence.

SANDS OF.

The sands are number'd, that make up my life.

Here must I stay, and here my life must end.

Shakespeare.

SATISFACTION WITH.

The advantages of life will not hold out to the length of desire; and since they are not big enough to satisfy, they should not be big enough to dissatisfy.

Jeremy Collier

FOUR SEASONS OF.

Four seasons fill the measure of the year;
There are four seasons in the mind of man;
He has his lusty Spring, when fancy clear
Takes in all beauty with an easy span;
He has his Summer, when luxuriously
Spring's honey'd-cud of youthful thought
he loves

To ruminate, and by such dreaming high
Is nearest unto Heaven; quiet coves
His soul hath in its Autumn, when his wings
He furlth close; contented so to look
On mists in idleness—to let fair things
Pass by unheeded as a threshold brook
He has his Winter too of pale misfeature,
Or else he would forego his mortal nature.

Keats.

A SHORT.

In small proportion we just beauties see,
And in short measures life may perfect be.

Ben Jonson.

SHORTNESS OF.

The date of human life is too short to recompense the cares which attend the most private condition; therefore it is, that our souls are made, as it were, too big for it; and extend themselves in the prospect of a longer existence.

Steele.

How short is human life! the very breath
Which frames my words, accelerates my death.

Hannah More.

How brief the life of man
Runs his erring pilgrimage!
That the stretching of a span
Buckles in his sum of age.

Shakespeare.

The term of life is limited,
Nor may a man prolong, or shorten it.

Spenser.

The time of life is short:

To spend that shortness basely, were too long,

If life did ride upon a dial's point,
Still ending at the arrival of an hour.

Shakespeare.

Life, however short, is made still shorter
by waste of time.

Johnson.

Though we seem grieved at the shortness
of life in general, we are wishing every pe-
riod of it at an end. The minor longs to be
at age; then to be a man of business; then
to make up an estate; then to arrive at
honours; then to retire.

Addison.

SWIFTNESS OF.

Ah! what is human life?

How, like the dials tardy moving shade,
Day after day slides from us unperceiv'd!
The cunning fugitive is swift by stealth;
Too subtle is the movement to be seen;
Yet soon the hour is up—and we are gone.

Young.

Our life so fast away doth slide

As doth an hungry eagle through the
wind;

Or as a ship transported with the tide,

Which in their passage leave no print
behind.

Sir J. Davies.

A TRAGEDY.

For all man's life me seems a tragedy
Full of sad sights and sore catastrophes,
First coming to the world with weeping eye,
Where all his days, like dolorous trophies,
Are heap'd with spoils of fortune and of
fear,

And he at last forth on baleful bier.

Spenser.

UNCERTAINTY OF.

The youngest in the morning are not sure
That till the night their life they can secure.

Sir J. Denham.

We bring into the world with us a poor,
needy, uncertain life, short at the longest
and unquiet at the best.

Sir W. Temple.

VALUE OF.

The things for which I hold life valuable,
are the satisfactions which accrue from the
improvement of knowledge, and the exer-
cise of piety.

Boyle.

Reflect that life, like every other blessing,
Derives its value from its use alone;
Not for itself, but for a nobler end,
Th' Eternal gave it, and that end is virtue.

Johnson.

VANITY.

The vanity of human life is like a river,
constantly passing away, and yet constantly
coming on.

Pope.

VICISSITUDES OF.

For thousand perils lie in close await
That none, except a god, or God him guide,
May them avoid, or remedy provide.

Spenser.

Ah! in what perils is vain life engag'd!

What slight neglects, what trivial faults
destroy

The hardest frame! of indolence, of toil,
We die; of want, of superfluity.

Armstrong.

Like to the falling of a star,
Or as the flights of eagles are,
Or like the fresh spring's gaudy hue;
Or silver drops of morning dew;
Or like a wind that chases the flood;
Or bubbles which on water stood.

Ev'n such is man, whose borrow'd light
Is straight call'd in, and paid to night.
The wind blows out, the bubble dies,
The spring entomb'd in autumn lies,
The dew dries up, the star is shot,
The flight is past, and man forgot.

Bishop King.

As the rose-tree is composed of the
sweetest flowers and the sharpest thorns;
as the heavens are sometimes fair and some-
times overcast, alternately tempestuous
and serene; so is the life of man intermin-
gled with hopes and fear, with joys and
sorrows, with pleasures and with pains.

Burton.

VOYAGE OF.

We sail the sea of life; a calm one finds,
And one a tempest; and, the voyage o'er
Death is the quiet haven of us all.

Wordsworth.

WEARINESS OF.

They who are most weary of life, and yet
are most unwilling to die, are such who
have lived to no purpose,—who have rather
breathed than lived.

Lord Clarendon.

WALK OF.

We talk of human life as a journey, but
how variously is that journey performed!
There are those who come forth girt, and

shod, and mantled, to walk on velvet lawns and smooth terraces, where every gale is arrested, and every beam is tempered. There are others who walk on the Alpine paths of life, against driving misery, and through stormy sorrows, over sharp afflictions; walk with bare feet and naked breasts, jaded, mangled, and chilled.

Sidney Smith.

A WINTER'S DAY.

Our life is nothing but a winter' day;
Some only break their fast, and so away;
Others stay dinner, and depart full-fed;
The deepest age but sups and goes to bed;
He's most in debt, that lingers out the day,
Who dies betimes, has less and less to pay.

Quarles.

A MINGLED YARN.

The web of our life is of a mingled yarn,
good and ill together; our virtues would be proud if our faults whipped them not; and our crimes would despair, if they were not cherished by our virtues.

Shakespeare.

LIGHT.

COMMUNICATION OF.

There is that which one can communicate to another, and make himself the richer; as one who imparts light to another has not therefore less light, but walks henceforth by the light of two torches instead of one.

Dr. French.

THE FIRST CREATION.

The first creation of God in the works of the days was the light of the sense, the last was the light of the reason; and his Sabbath work ever since is the illumination of the spirit.

Bacon.

DEFINITION OF.

And God called the light day.

Genesis i, 5.

Light! Nature's resplendent robe;
Without whose vesting beauty all were wrapt

In gloom.

Thomson.

Prime cheerer light!

Of all material beings first and best!

Efflux divine.

Ibid.

ETHEREALITY OF.

Light

Ethereal, first of things, quintessence, pure.

Milton.

OFFSPRING OF HEAVEN.

Hail! holy light, offspring of Heaven first-born.

Or of th' Eternal co-eternal beam,

May I express thee, unblam'd? Since God is light?

MOTIVE POWER OF.

It is light bottled up in the earth for tens of thousands of years—light absorbed by plants and vegetables being necessary for the condensation of carbon, during the process of their growth; if it be not carbon in another form. And now, after being buried in the earth for long ages in fields of coal, that latent light, is again brought forth and liberated, and made to work as in the locomotive for great human purposes.

Stephenson.

PURITY OF.

Is not light grander than fire? It is the same element in a state of purity.

Carlyle.

THE BEST REFORMER.

Light, whether it be material or moral, is the best reformer; for it prevents those disorders which other remedies sometimes cure, but sometimes confirm.

Colton.

A DIM RELIGIOUS.

And storied windows richly dight,

Casting a dim religious light.

Milton.

SPREAD OF.

All human souls, never so bedarkened, love light; light once kindled, spreads till all is luminous.

Carlyle.

WALKING IN.

Walk

Boldly and wisely in that light thou hast;
There is a hand above will help thee on.

Bailey

WELCOME TO.

God said—"Let there be light!"

Grim darkness felt his might,

And fled away;

Then startled seas and mountains cold
Shone forth, all bright in blue and gold,

And cried—" 'Tis day! 'tis day!"

"Hail holy light!" exclaim'd

The thunderous cloud that flam'd

O'er daisies white;

And lo! the rose, in crimson dress'd

Lean'd sweetly on the lily's breast

And blushing murmur'd "Light."

Ebenezer Elliott.

LIGHT-FOOTEDNESS.

Pray you tread softly, that the blind mole may not

Hear a footfall.

Shakespeare.

LIGHT-HEARTEDNESS.

EXCELLENCE OF.

They pass best over the world who trip over it quickly; for it is but a bog—if we stop we sink.

Queen Elizabeth.

LONGEVITY OF.

A light heart lives long. *Shakespeare.*

LIGHTNING.

EFFECT OF.

As where the Almighty's lightning brand
does light,

It dims the dazed eyes, and daunts the
senses quite. *Spenser.*

RAPIDITY OF.

Like the lightning that doth cease to be
Ere one can say,—it lightens!

Shakespeare.

And ere a man can say,—Behold!

The jaws of darkness do devour it up.
Ibid.

LION.

AMONG LADIES.

A lion among ladies is a most dreadful
thing; for there is not a more fearful wild-
fowl than your lion living. *Shakespeare.*

LIPS.

Her lips are roses over-washed with dew.
Greene.

Her fair lips were as a sprout,
To tumble pearls and diamonds out.
Lloyd.

Her lips were red, and one was thin
Compared with that was next her chin,
Some bee had stung it newly.
Sir John Suckling.

LISTENING.

In listening mood she seem'd to stand
The guardian Naiad of the strand. *Scott.*

PLEASING INFLUENCE OF.

Were we as eloquent as angels, yet should
we please some men and some women much
more by listening than by talking. *Colton.*

LITERATURE.

BLESSINGS OF.

Experience enables me to depose to the
comfort and blessing that literature can
prove in seasons of sickness and sorrow;—
how powerfully intellectual pursuits can
help in keeping the head from crazing, and
the heart from breaking. *Thomas Hood.*

QUACKS IN.

Literature has her quacks no less than
medicine, and they are divided into two
classes; those who have erudition without
genius, and those who have volubility with-
out depth; we shall get second-hand sense
from the one, and original nonsense from
the other. *Colton.*

CLEVERNESS IN.

Cleverness is a sort of genius for instru-
mentality. It is the brain of the hand. In
literature, cleverness is more frequently ac-
companied by wit, genius, and sense, than
by humour. *Coleridge.*

DEFINITIONS OF.

Literature is the grindstone, to sharpen
the coulters, and to whet their natural fa-
culties. *Hammond.*

Literature is the immortality of speech.

Wilmott.

Literature is the thought of thinking souls.

Carlyle.

AS A PROFESSION.

Literature is a great staff, but a sorry
crutch. *Sir W. Scott.*

SUPERIORITY OF.

Such a superiority do the pursuits of lit-
erature possess above every other occupa-
tion, that even he who attains but a medi-
ocrity in them merits the pre-eminence
above those that excel the most in the com-
mon and vulgar professions. *Hume.*

LIVING.

ART OF

Our portion is not large, indeed,
But then how little do we need!
For nature's calls are few;
In this the art of living lies,
To want no more than may suffice,
And make that little do. *Cotton.*

IN WHAT IT CONSISTS.

In my opinion, he only may be truly
said to live, and enjoy his being, who is en-
gaged in some laudable pursuit, and ac-
quires a name by some illustrious action,
or useful art. *Sallust.*

TOO HIGH.

The man who will live above his present
circumstances is in great danger of living
in a little time much beneath them.

Addison.

AND LEARNING.

From the time we first begin to know,
We live and learn, but not the wiser grow.
Pomfret.

IN MODERATION.

I meddle with no man's business but my
own;
I rise in a morning early, study moderately,
Eat and drink cheerfully, live soberly,
Take my innocent pleasure freely. *Otway*

MODES OF.

If you live according to the dictates of nature, you will never be poor; if according to the world's caprice, you will never be rich.

Seneca.

FOR PLEASURE.

He that spends all his life in sport is like one who wears nothing but fringes and eats nothing but sauces.

Fuller.

SOULLESS.

Nor good, nor bad, nor fools, nor wise,
They would not learn, nor could advise;
Without love, hatred, joy or fear,
They led—a kind of—as it were,
Nor wish'd, nor cared, nor laughed, nor
cried;

And so they liv'd, and so they died. *Prior.*

LOGIC.

BENEFITS OF.

It was a saying of the ancients, "Truth lies in a well;" and to carry on this metaphor, we may justly say that logic does supply us with steps, whereby we may go down to reach the water.

Dr. I. Watts.

DEFINITIONS OF.

Logic is the science of the laws of thought, as thought,—that is of the necessary conditions to which thought considered in itself is a subject.

Sir W. Hamilton.

Logic is a large drawer containing some useful instruments, and many more that are superfluous. A wise man will look into it for two purposes; to avail himself of those instruments that are really useful, and to admire the ingenuity with which those that are not so, are assorted and arranged.

Colton.

LOGICIAN.

THE.

He was in logic a great critic,
Profoundly skilled in analytic;
He could distinguish and divide
A hair 'twixt south and southwest side;
On either which he would dispute
Confute, change hands, and still confute.

Butler.

LOGIC AND METAPHYSICS.

Logic and metaphysics make use of more tools than all the rest of the sciences put together, and do the least work.

Colton.

LOQUACITY.

CHARACTER OF.

A talkative fellow may be compared to an unbraced drum, which beats a wise man

out of his wits. Loquacity is the fistula of the mind—ever running, and almost incurable.

Feltham.

DANGER OF.

Learn to hold thy tongue. Five words cost Zacharias forty weeks' silence.

Fuller.

A SIGN OF VANITY.

Speaking much is a sign of vanity; for he that is lavish in words is a niggard in deed.

Sir W. Raleigh.

TEDIOUSNESS OF.

O! he's as tedious
As is a tired horse, a railing wife;
Worse than a smoky house;—I had rather
live

With cheese and garlic, in a windmill, far,
Than feed on cates, and have him talk to
me

In any summer house in christendom.

Shakespeare.

TORMENT OF.

But still his tongue ran on, the less
Of weight it bore, with greater ease;
And with its everlasting clack,
Set all men's ears upon the rack.

Butler.

WORTHLESSNESS OF.

Gratiano speaks an infinite deal of nothing, more than any man in Venice; but his reasons are as two grains of wheat hid in two bushels of chaff; you seek all day ere you find them; and when you have them, they are not worth the search.

Shakespeare.

LOVE.

Love is the salt of life; a higher taste
It gives to pleasure, and then makes it last.

Buckingham.

Love! who lightest on wealth, who makest
thy couch in the soft cheeks of the youthful
damsel, and roamest beyond the sea, and
'mid rural cots, thee shall neither any of
the immortals escape, nor men the creatures
of a day.

Sophocles.

Love is to the heart what summer is to the
year—it brings to maturity its choicest
fruits.

The sweetest joy, the wildest woe is love;
The taint of earth, the odor of the skies is
in it.

Bailey

A heart full of coldness, a sweet full of
Bitterness, a pain full of pleasantness,
Which maketh thoughts have eyes, and
hearts ears; bred

By desire nursed oy delight, weaned by jealousy

Kill'd by dissembling, buried by Ingratitude ;—and this is love. *Lilly.*

Love is not altogether a delirium, yet it has many points in common therewith. I call it rather a discerning of the infinite in the finite—of the ideal made real. *Carlyle.*

It is to be all made of fantasy,
Al. made of passion, and all of wishes,
All adoration, duty, and observance ;
All humbleness, all patience and impatience,
All purity, all trial. *Shakespeare.*

Love is a smoke raised with the fume of sighs
Being purged, a fire sparkling in lover's eyes ;
Being vexed, a sea nourish'd with lovers' tears.
What is it else ? a madness most discreet,
A choking gall, and a preserving sweet. *Ibid.*

ACTIVITY.

Love is ever busy with his shuttle ;
Is ever weaving into life's dull warp
Bright gorgeous flowers, and scenes Arcadian
Hanging our gloomy prison-house about
With tapestries, that make its walls dilate
In never-ending vistas of delight. *Longfellow.*

ADVANTAGES OF.

Love keeps the cold out better than a cloak. It serves for food and raiment. *Ibid.*

It is better to have loved and lost,
Than never to have loved at all. *Tennyson.*

Love is life's end ! an end, but never ending ;
All joys, all sweets, all happiness, awarding ;
Love is life's wealth, (ne'er spent, but ever spending,)
More rich by giving, taking by discarding ;
Love's life's reward, rewarding in rewarding ;
Then from thy wretched heart fond care remove ;
Ah ! shouldst thou live but once love's sweets to prove,
Thou wilt not love to live, unless thou live to love. *Spenser.*

ALL IN ALL.

'Tis the caress of ev'rything ;
The turtle dove ;
Both birds and beasts do off'rings bring
To mighty love.
'Tis th' angels' joy ; the gods' delight ;
man's bliss ;
'Tis all in all ; without love, nothing is. *Heath*

ANTIDOTES TO.

Diffidence and awkwardness are the two antidotes to love. *Hazlitt.*

ANXIETIES OF.

Love is the perpetual source of fears and anxieties. *Ovid*

ARBITRARINESS OF.

Love, sole lord and monarch of itself,
Allows no ties, no dictates but its own.
To that mysterious arbitrary power,
Reason points out, and duty pleads in vain. *Motley*

ATTRACTION OF.

Love goes toward love, as school boys from their books ;
But love from love, toward school with heavy looks. *Shakespeare.*

Thou demandest what is love ? It is that powerful attraction toward all that we conceive, fear, or hope beyond ourselves, when we find within our own thoughts the chasm of an insufficient void, and seek to awaken in all things that are, a community with what we experience within ourselves. *Shelley.*

Love is the loadstone of love. *Anon.*

AUDACITY.

Love, like a wren upon an eagle's wing
Shall perch superior on ambition's wing
And mock the lordly passion in its flight. *Darcey*

AN AVENGER.

Let none think to fly the danger
For soon or late love is his own avenger. *Byron.*

WITH BEAUTY.

Love that has nothing but beauty to keep
it in good health is short lived, and apt to have ague fits. *Erasmus.*

OF HEAVENLY BIRTH.

Love is of heavenly birth
But turns to death on touching earth. *L. E. Landon.*

BLINDNESS OF.

Love's of a strangely open simple kind,
And thinks none sees it 'cause itself is blind. *Cowley.*

But love is blind, and lovers cannot see
The pretty follies that themselves commit.

Shakespeare.

Love looks not with the eyes, but with the
mind,
And therefore is winged Cupid painted
blind.

Ibid.

THE GREATEST BLISS.

Love is, or ought to be, our greatest bliss;
Since every other joy, how dear soever,
Gives way to that, and we leave all for love.

Rowe.

CALMNESS IN.

Let us love temp'rately; things violent last
not;
And too much dotage rather argues folly,
Than true affection.

Massinger.

CANKER OF.

As in the sweetest bud

The eating canker dwells, so eating love
Inhabits in the finest wits of all.

Shakespeare.

CAPRICE OF.

Love's a capricious power: I've known it
hold
Out through a fever caused by its own
heat;

But be much puzzled by a cough or cold,
And find a quinsy very hard to treat.

Byron.

CAUTION AGAINST.

Love not! love not! the thing you love
may change,

The rosy lip may cease to smile on you,
The kindly beaming eye grow cold and
strange,

The heart still warmly beat, and not for
you.

Mrs. Norton.

CAUSES OF.

She loved me for the dangers I had pass'd,
And I lov'd her that she did pity them.

Shakespeare.

CHARACTERISTICS OF.

In the soul, love is a passion for reigning;
in minds it is a sympathy; in the body it is
a latent desire to possess the object loved.

La Rochefoucauld.

Men often proceed from love to ambition,
but seldom return from ambition to love.

Ibid.

The pleasure of love is in loving. We are
happier in the passion we feel than in that
we excite.

Ibid.

The more we love the nearer we are to
hate.

Ibid.

Love in all its tenderness, in all its kind
ness, its unsuspecting truth.

Bulwer.

Love, doubt, hope, ecstasy—the reverse,
terror, inanimate despondency, agonized
despair.

Ibid.

CHARITY OF.

Love is like a painter, who in drawing the
picture of a friend having a blemish in one
eye, would picture only the other side of the
face.

South.

CHARMS OF.

Thou sweetest thing

That e'er did fix its lightly-fibred sprays
To the rude rock, ah! wouldst thou cling
to me

Rough and storm-worn I am, yet love me as
Thou only dost, I will love thee again
With true and honest heart, though all un-
meet

To be the mate of such sweet gentleness.

Joanna Baillie.

I know a passion still more deeply charming
Than fever'd youth e'er felt; and that is
love,

By long experience mellow'd into friend-
ship.

Thomson.

COMFORT OF.

There is a comfort in the strength of love;
'Twill make a thing endurable, which else
Would overset the brain, or break the
heart.

Wordsworth.

CONCEALMENT OF.

She never told her love,

But let concealment, like a worm in the bud
Feed on her damask cheek: she pined in
thought;

And, with a green and yellow melancholy
She sat like patience on a monument,
Smiling at grief.

Shakespeare.

I find she loves him much because she
hides it,

Love teaches cunning even to innocence;
And where he gets possession, his first work
Is to dig deep within a heart, and there
Lie hid, and like a miser in the dark,
To feast alone.

Dryden.

CONCENTRATED.

Love! what a volume in a word! an ocean
in a tear!

A seventh heaven in a glance! a whirlwind
in a sigh!

The lightning in a touch—a millennium in
a moment!

What concentrated joy, or woe, in bless'd
or blighted love!

Tupper

CONNUBIAL.

She is so conjunctive to my life and soul
That as the star moves not but in his sphere,
I could not but by her. *Shakespeare.*

The true one of youth's love, proving a
faithful helpmate in those years when the
dream of life is over, and we live in its re-
alities. *Southey.*

She was his life,
The ocean to the river of his thoughts
Which terminated all. *Byron.*

FIRST CONSCIOUSNESS OF.

Oh! there is nothing holier in this life of
ours than the first consciousness of love—
the first flutterings of its silken wings—the
first rising sound and breath of that wind
which is so soon to sweep through the soul,
to purify or to destroy. *Longfellow.*

CONSTANCY OF.

There is nothing but death
Our affections can sever,
And till life's latest breath
Love shall bind us forever. *Percival.*

Oh, the heart that has truly loved never
forgets,

But as truly loves on to the close,
As the sunflower turns to her god when he
sets

The same look which she turned when
he rose. *Moore.*

Love me little, love me long. *Marlowe.*

I have a heart! but if it could be false
To my first vows, ever to love again,
These honest hands should tear it from my
breast,

And throw the traitor from me. *Southern.*

He is blest in love alone

Who loves for years, and loves but one.
Sir A. Hunt.

True love can no more be diminished by
showers of evil-hap, than flowers are
marred by timely rains. *Sir P. Sidney.*

Many waters cannot quench love, neither
can the floods drown it. *Herrick.*

CRAVINGS OF.

Give me but
Something whereunto I may bind my heart,
Something to love, to rest upon, to clasp
Affection's tendrils round. *Mrs. Hemans.*

WHAT CREATES.

There can but two things create love, per-
fection and usefulness; to which answer on
our part, 1, Admiration, and 2, Desire; and
both these are centred in love.

Jeremy Taylor.

CREDULITY OF.

Love is an affair of credulity. *Ovid.*

A SCARE-CROW.

Curse on this love, this little scare-crow,
love;

That frights fools, with his painted bow of
lath,

Out of their feeble senses. *Otway.*

CURE OF.

Ridicule is perhaps a better expedient
against love, than sober advice; and I am
of opinion, that Hudibras and Don Quixote
may be as effectual to cure the extravaganc-
ies of this passion, as any one of the old
philosophers. *Addison.*

DARING OF.

Love will find its way
Through paths where wolves would fear to
prey,

And if it dares enough 'twere hard
If passion met not some reward. *Byron.*

A DEBT.

It is a dangerous experiment to call in
gratitude as an ally to love. Love is a debt,
which inclination always pays; obligation,
never; and the moment it becomes luke-
warm and evanescent reminiscences on the
score of gratitude serve only to smother the
flame. *Colton.*

DIFFICULT TO DEFINE.

It is difficult to define love; all we can
say is that in the soul it is a desire to rule,
in the mind it is a sympathy, and in the
body it is a hidden and delicate wish to
possess what we love—*plus* many myste-
ries. *La Rochefoucauld.*

DEFINITIONS OF.

Love is the root of creation; God's es-
sence. *Longfellow.*

For love is heaven, and heaven is love.

Scott.

DELIGHTS OF.

Love's soft sympathy imparts
That tender transport of delight
That beats in undivided hearts.

Cartwright.

All thoughts, all passions, all delights,
Whatever stirs this mortal frame,

All are but ministers to Love,
And feed his sacred flame. *Coleridge.*

DEMANDS OF.

Friendship requires actions. Love re-
quires not so much proofs, as expressions
of Love. Love demands little else than the
power to feel and to requite love. *Richter.*

NOTHING DIFFICULT TO.

Nothing is difficult to love; it will make
a man cross his own inclinations, to pleasure
them whom he loves. *Tillotson.*

DISAPPOINTMENT IN.

A disappointment in love is more hard to
get over than any other; the passion itself
so softens and subdues the heart that it dis-
ables it from struggling or bearing up
against the woes and distresses which befall
it. The mind meets with other misfortunes
in her whole strength; she stands collected
within herself, and sustains the shock with
all the force which is natural to her; but a
heart in love has its foundation sapped, and
immediately sinks under the weight of ac-
cidents that are disagreeable to its favourite
passion. *Addison.*

DISSEMBLED.

I cannot love, to counterfeit is base,
And cruel too; dissembled love is like
The poison of perfumes, a killing sweetness.
Sewell.

OF THE DISOBLIGING.

It is the privilege of human nature above
brutes, to love those that disoblige us.
Antoninus.

DIVINITY OF.

What thing is love that naught can coun-
tervail?

Naught save itself, ev'n such a thing is love
And worldly wealth in worth as far doth
fall

As lowest earth doth yield to heav'n above,
Divine is love, and scorneth worldly pelf
And can be bought with nothing but with
self. *Sir W. Raleigh.*

Love is a god

Strong, free, unabounded, and as some de-
fine

Fears nothing, pitieth none. *Milton.*

ECONOMY IN.

Economy in love is peace to nature
Much like economy in worldly matter:
We should be prudent, never live too fast,
Profusion will not, cannot always last.

Dr. Wolcot.

EFFECTS OF.

Love is a passion whose effects are various;
It ever brings some change upon the soul;
Some virtue, or some vice, till then un-
known,

Degrades the hero, and makes cowards val-
iant. *Brooke.*

END OF.

The end is, to have two made one
In wil. and affection. *Ben. Jonson.*

FOUNDED ON ESTEEM.

For all true love is founded on esteem,
Plainness and truth gain more a generous
heart

Than all the crooked subtleties of art.

Duke of Buckingham.

As love without esteem is volatile and
capricious, esteem without love is languid
and cold. *Johnson.*

ETERNITY OF.

Love's reign is eternal,
The heart is his throne,
And he has all seasons
Of life for his own. *G. P. Morris.*

Love is old,
Old as eternity, but not outworn:
With each new being born, or to be born.
Byron.

EVANESCENCE OF.

O! love is like the rose,
And a month it may not see,
Ere it withers where it grows.
Bailey.

Oh! how this spring of love resembleth
Th' uncertain glory of an April day!
Which now shows all the beauty of the sun
And by-and-by a cloud takes all away.

Shakespeare.

It is not love that steals the heart from love;
'Tis the hard world and its perplexing cares,
Its petrifying selfishness, its pride,
Its low ambition, and its paltry aim.

Catharine Bowles.

EXCESS OF.

For oh! so wildly do I love him
That paradise itself were dim
And joyless, if not shared with him.

Moore.

A love that makes breath poor, and speech
unable

Beyond all manner of so much I love you.

Shakespeare.

Lookest thou at the stars? If I were heaven,
With all the eyes of heaven would I look
down on thee! *Addison.*

Art thou not dearer to my eyes than light?
Dost thou not circulate through all my
veins,

Mingle with life, and form my very soul?

Young

EXPANSIBILITY OF.

Love one human being purely and
warmly, and you will love all. The heart
in this heaven, like the wandering sun,
sees nothing, from the dew drop to the
ocean, but a mirror which it warms and
fills. *Richter.*

There is in man's nature a secret inclination and motion towards the love of others, which, if it be not spent upon one or a few, doth naturally spread itself towards many, and maketh men humane and charitable.

Bacon.

EXTREMES OF.

Who love too much, hate in the like extreme.

Homer.

FANTASTIC.

Love is full of unbefitting strains, Ali wanton as a child, skipping and vain; Form'd by the eye, and therefore like the eye;

Full of strange shapes, of habits, and of forms.

Shakespeare.

OUR FATE.

Love is not in our choice, but in our fate.

Dryden.

Love is not in our power, Nay, what seems stranger, is not in our choice;

We only love when fate ordains we should And, blindly fond, oft slight superior merit.

Frowde.

MUST BE FED.

Love's but the frailty of the mind, When 'tis not with ambition join'd; A sickly flame, which if not fed, expires, And feeding, wastes in self-consuming fires.

Congreve.

A FIRE.

Love is a fire, that burns and sparkles, In men as nat'rally as in charcoals, Which sooty chemists stop in holes When out of wood they extract coals; So lovers should their passion choke, That though they burn, they may not smoke.

Butler.

FLAME OF.

Affection lights a brighter flame, Than ever blazed by art.

Cowper.

CANNOT BE FORCED.

I cannot love him;

Yet I suppose him virtuous, know him noble,

Of great estate, of fresh and stainless youth In voices well divulged, free, learn'd and valiant,

And in dimensions, and the shape of nature, A gracious person; but yet I cannot love him!

He might have took his answer long ago.

Shakespeare.

FRENZY OF.

Who loves, raves—'tis youth's phrenzy; but the cure

Is bitterer still.

Byron.

Come, gentle night; come, loving black brow'd night, Give me my Romeo; and, when he shall die,

Take him and cut him out in little stars, And he will make the face of heaven so fine,

That all the world will be in love with night,

And pay no worship to the garish sun.

Shakespeare.

THE GIFT OF GOD.

True love's the gift which God has given To man alone beneath the heaven.

Scott.

HAPPINESS OF.

The supreme happiness of life is the conviction that we are loved.

Victor Hugo.

A CELESTIAL HARMONY.

Love is a celestial harmony Of likely hearts, compos'd of stars' consent, Which join together in sweet sympathy, To work each other's joy and true content, Which they have harbour'd since their first descent, Out of their heavenly bowers, where they did see And know each other here below'd to be.

Spenser.

HERALDS OF.

Love's heralds should be thoughts Which ten times faster glide than the sun's beams, Driving back shadows over low'ring hills: Therefore do nimble—pinion'd doves draw Love, And therefore hath the wind—swift Cupid wings.

Shakespeare

HOLINESS OF.

Holy and fervent love! had earth but rest For thee and thine, this world were all too fair!

How could we thence be wean'd to die without despair?

Mrs. Hemans.

HONOR IN.

Love is a passion Which kindles honour into noble acts.

Dryden.

HOPEFULNESS OF.

None without hope e'er loved the brightest fair

But love can hope where reason would'd despair.

Lord Lytleton.

Ah! love every hope can inspire;

It banishes wisdom the while;

And the lips of the nymph we admire

Seem forever adorn'd with a smile.

Shenstone

HUMILITY OF.

Love

Will creep in service where it cannot go.

Shakespeare.

IDEALITY OF.

He is in love with an ideal,
 A creature of his own imagination,
 A child of air, an echo of his heart;
 And like a lily on a river floating,
 She floats upon the river of his thoughts.

Longfellow.

ILLCIT.

Nuptial love maketh mankind, friendly
 love perfecteth it; but wanton love corrupteth
 and embaseth it.

Bacon.

The sacred love o' weel-placed love,
 Luxuriantly indulge it,
 But never tempt th' illicit rove
 Tho' nothing should divulge it;
 I waive the quantum of the sin
 The hazard o' concealing
 But, och! it hardens a' within,
 And petrifies the feeling!

Burns.

IMMORTALITY OF.

Solid love, whose root is virtue, can no
 more die than virtue itself.

Erasmus.

They sin who tell us love can die;
 With life all other passions fly,—
 All others are but vanity.
 In heaven ambition cannot dwell,
 Nor avarice in the vaults of hell;
 Earthly these passions of the earth,
 They perish where they had their birth;
 But love is indestructible,
 Its holy flame forever burneth,
 From heaven it came, to heaven returneth.
 Too oft on earth a troubled guest,
 At times deceived at times oppressed,
 It here is tried and purified,
 Then hath in heaven its perfect rest.
 It soweth here with toil and care,
 But the harvest time of love is there.

Southey.

IMPARTIALITY OF.

Love gives esteem, and then he gives desert;

He either finds equality or makes it;
 Like death, he knows no difference in degrees,

But flames and levels all.

Dryden.

INDICATIONS OF.

How to know a man in love—your hose
 should be ungartered, your bonnet un-
 banded, your sleeve unbuttoned, your shoe
 untied, and everything about you demon-
 strating a careless desolation.

Shakespeare.

In many ways does the full heart reveal
 The presence of the love it would conceal.

Coleridge.

If changing cheek, and scorching vein,
 Lips taught to writhe, but not complain
 If bursting heart, and maddening brain,
 And daring deed, and vengeful steel,
 And all that I have felt and feel,
 Betoken love—that love was mine.

Byron.

It is difficult to know at what moment
 love begins; it is less difficult to know it
 has begun. A thousand heralds proclaim
 it to the listening ear, a thousand messen-
 gers betray it to the eye. Tone, act, atti-
 tude, and look, the signals upon the coun-
 tenance, the electric telegraph of touch,—
 all these betray the yielding citadel before
 the word itself is uttered, which, like the
 key surrendered open every avenue and
 gate of entrance, and renders retreat im-
 possible.

Longfellow.

You pine, you languish, love to be alone,
 Think much, speak little, and in speaking
 sigh.

Dryden.

A slight blush, a soft tremor, a calm kind
 Of gentle feminine delight, and shown
 More in the eyelids than the eyes, resign'd
 Rather to hide what pleases most unknown,
 Are the best tokens (to a modest mind)
 Of love, when seated on his lowliest throne—
 A sincere woman's breast; for over-warm,
 Or over-cold annihilates the charm.

Byron.

INFLUENCE OF.

It warms me, it charms me,
 To mention but her name;
 It heats me, it beats me,
 And set me a' on flame.

Burns

All the passions make us commit faults,
 but love makes us commit the most ridic-
 ulous ones.

La Rochefoucauld.

Hate makes us vehement partisans, but
 love still more so.

Goethe.

DELIGHTFUL INFLUENCE OF.

By love's delightful influence the attack
 of ill-humour is resisted, the violence of our
 passions abated, the bitter cup of affliction
 sweetened, all the injuries of the world al-
 leviated, and the sweetest flowers plenti-
 fully strewed along the most thorny paths
 of life.

Zimmerman.

ENNOBLING INFLUENCE OF.

In loving, thou dost well; in passion not;
 Wherein true love consists not. Love re-
 fines

The thoughts and heart enlarges; hath its seat

In reason, and is judicious; is the scale
By which to heavenly love thou mayst ascend;—

Nor sunk in carnal pleasure; for which cause

Among the **beasts** no mate for thee was found. *Milton.*

Love is the purification of the heart from self; it strengthens and ennoble the character, gives higher motive and a nobler aim to every action of life, and makes both man and woman strong, noble, and courageous; and the power to love truly and devotedly is the noblest gift with which a human being can be endowed; but it is a sacred fire that must not be burnt to idols.

Miss Jewsbury.

TRANSFORMING INFLUENCE OF.

It is possible that a man can be so changed by love that one could not recognise him as the same person.

Ference.

Oh, how beautiful it is to love! Even thou that sneerest and laughest in cold indifference or scorn if others are near thee, thou, too, must acknowledge its truth when thou art alone, and confess that a foolish world is prone to laugh in public at what in private it reveres as one of the highest impulses of our nature; namely, love.

Longfellow.

INGREDIENTS OF.

True he it said, whatever man it said,
That love with gall and honey doth abound;
But if the one be with the other weighed
For every drachm of honey therein found
A pound of gall doth over it redound.

Spenser.

INSPIRATION OF.

Love various minds does variously inspire;
He stirs in gentle nature's gentle fire
Like that of incense on the altar laid;
But raging flames tempestuous souls invade,—

A fire, which every windy passion blows;
With pride it mounts, and with revenge it glows.

Dryden.

WITH JEALOUSY.

Love has no power to act when curbed by jealousy.

Hill.

WITHOUT JEALOUSY.

Love may exist without jealousy; although this is rare; but jealousy may exist without love, and this is common.

Colton.

JOYS OF.

The joys of love, if they should ever last
Without affliction or disquietness
That worldly chances do among them cast,
Would be on earth too great a blessedness,
Liker to heaven than mortal wretchedness.

Spenser.

Keen are the pangs
Of hapless love and passion unapproved;
But where consenting wishes meet, and vows
Reciprocally breathed confirm the tie,
Joy rolls on joy, an unexhausted stream,
And virtue crowns the sacred scene with peace.

Smollett.

Where strictest virtues softest love unite,
How fierce the rapture and the blaze how bright!

True joys proceed from innocence and love,
Th' unsteady, by this lesson may improve,
Disdain their vices, and forget to rove.

Havard.

DOES NOT KILL.

Men have died from time to time, and
worms have eaten them, but not for love.

Shakespeare.

KIND OFFICES OF.

"Love covers a multitude of sins."
When a scar cannot be taken away the
next kind office is to hide it. Love is never
so blind as when it is to spy faults.

South.

LANGUAGE OF.

Love is a child that talks in broken language,
Yet then he speaks most plain.

Dryden.

Flowers are love's truest language.

Park Benjamin.

LETTERS.

To write a good love-letter you ought to
begin without knowing what you mean to
say, and to finish without knowing what
you have written.

Rousseau.

LATE IN LIFE.

Love's like the measles—all the worse
when it comes late in life.

Terron.

IS LIFE.

Love! thou hast every bliss in store;
'Tis friendship, and 'tis something more;
Each other every wish they give:
Not to know love is not to live.

Gay.

Life without love's a load, and time stands still;

What we refuse to him, to death we give;
And then, then only when we love we live.

Congreve.

A SECOND LIFE.

Love is not to be reason'd down or lost
In high ambition, or a thirst of greatness;
'Tis second life; it grows into the soul
Warms ev'ry vein, and beats in ev'ry pulse.

Addison.

LOWLINESS OF.

It is not in the mountains
Nor the palaces of pride,
That love will fold his wings up
And rejoicingly abide;
But in meek and humble natures
His home is ever found
As the lark that sings in heaven,
Builds its nest upon the ground.

Blanchard.

A MADNESS.

Love is merely madness; and I tell you,
deserves as well a dark house and a whip,
as madmen do; and the reason why they
are not so punished and cured, is that the
lunacy is so ordinary, that the whippers are
in love too.

Shakespeare.

HOW TO MAKE.

If you cannot inspire a woman with love
of you, fill her above the brim with love
for herself;—all that runs over will be yours.

Colton.

MASTERY OF.

Love is your master, for he masters you.

Shakespeare.

Love never fails to master what he finds
But works in different ways in different
minds,

The fool enlightens and the wise he blinds.

Dryden.

MATERNAL.

A mother's love!

If there be one thing pure,
Where all beside is sullied,

That can endure,

When all else passes away;

If there be aught

Surpassing human deed or word, or thought,

It is a mother's love.

Marchioness de Spadara.

Earth held no symbol, had no living sign
To image forth the mother's deathless love.

Mrs. Hale.

What is a mother's love?

A noble, pure, and tender flame

Enkindled from above.

James Montgomery.

Maternal love! thou word that sums all
bliss,

Gives and receives all bliss,—fullest when
most

Thou givest! spring-head of all felicity,
Deepest when most is drawn! emblem of
God!

O'erflowing most when greatest numbers
drink.

Pollok.

There is none

In all this cold and hollow world, no fount
Of deep, strong, deathless love, save that
within

A mother's heart.

Mrs. Hemans.

The love of a mother is never exhausted,
it never changes, it never tires. A father
may turn his back on his child, brothers
and sisters may become inveterate enemies,
husbands may desert their wives, wives
their husbands. But a mother's love en-
dures through all; in good repute, in bad
repute, in the face of the world's condem-
nation, a mother still loves on, and still
hopes that her child may turn from his evil
ways, and repent; still she remembers the
infant smiles that once filled her bosom
with rapture, the merry laugh, the joyful
shout of his childhood, the opening promise
of his youth; and she can never be brought
to think him all unworthy.

Washington Irving.

MIRACLE OF.

The greatest miracle of love is the cure of
coquetry.

La Rochefoucauld.

A MISER.

Love, a penurious god, very niggardly of
his opportunities, must be watched like a
hardhearted treasurer.

Dryden.

True love's a miser; so tenacious grown,
He weighs to the least grain of what's his
OWN.

Dryden.

MODERATION IN.

Mod'rate delight is but a waking dream;
And of all pleasures love is the supreme;
And therefore love immod'rate love de-
serves;

Excess o'ercomes, but moderation starves.

Crouse.

Love moderately; long love doth so;

Too swift arrives as tardy as too slow.

Shakespeare

MUTABILITY OF.

There is no truth in love,
It alters with the smile of fortune's sun,
As flowers do change by culture.

Love cools, friendship falls off,

Brothers divide.

Shakespeare

MUTUALITY OF.

When love's well-timed, 'tis not a fault to love;

The strong, the brave, the virtuous, and the wise,

Sink in the soft captivity together.

Addison.

Love is an alliance of friendship and animalism; if the former predominate, it is a passion exalted and refined, but if the latter, gross and sensual.

Colton.

Love is an affection of union whereby we desire to enjoy perpetual union with the thing loved.

Luther.

It is vain that we would coldly gaze

On such as smile upon us; the heart must Leap kindly back to kindness.

Byron.

A NETTLE.

Such is the posie love composes,
A stinging nettle mixed with roses.

Brown.

NOBILITY OF.

Love did his reason blind,
And love's the noblest frailty of the mind.

Dryden.

They say, base men being in love, have then

A nobility in their natures more

Than is native to them.

Shakespeare.

OBJECTS OF.

Let thy love be at the best so long as they do well; but take heed that thou love God, thy country, thy prince, and thine own estate, before all others; for the fancies of men change, and he that loves to-day hateth to-morrow; but let reason be thy schoolmistress, which shall ever guide thee aright.

Sir Walter Raleigh.

OMNIPRESENCE OF.

Love is omnipresent in nature as motive and reward. Love is our highest word, and the synonym of God. Every promise of the soul has innumerable fulfillments; each of its joys ripens into a new want. Nature, uncontainable, flowing, forelooking, in the first sentiment of kindness, anticipates already a benevolence which shall lose all particular regards in its general light. The introduction of this felicity is in a private and tender relation of one to one, which is the enchantment of human life; which, like a certain divine rage and enthusiasm, seizes on man at one period, and works a revolution in his mind and body; unites him to his race, pledges him to the domestic and civil relations, carries

him with new sympathy into nature, enhances the power of the senses, opens the imagination, adds to his character heroic and sacred attributes, establishes marriage, and gives permanence to human society.

Emerson.

NOVELTY IN.

The beauty of novelty is to love as the flower to the fruit; it lends a lustre which is easily lost, but which never returns.

La Rochefoucauld.

PAIN OF.

O love! how hard a fate is thine
Obtain'd with trouble, and with pain pre-
serv'd,
Never at rest.

Lansdowne

A mighty pain to love it is

And 'tis a pain that pain to miss,

But of all pains the greatest pain

It is to love and love in vain.

Cowley.

A PARTING.

The consciousness of being loved softens the keenest pang, even at the moment of parting; yea, even the eternal farewell is robbed of half its bitterness, when uttered in accents that breathe love to the last sigh.

Addison.

THE BEST OF PASSIONS.

Why should we kill the best of passions,
love?

It aids the hero, bids ambition rise

To nobler heights, inspires immortal deeds,
Ev'n softens brutes, and adds a grace to

virtue.

Thomson

PATERNAL.

Certain it is that there is no kind of affection so purely angelic as that of a father to his daughter. He beholds her both with and without regard to her sex. In love to our wives there is desire; to our sons there is ambition; but in that to our daughters there is something which there are no words to express.

Addison.

In a father's love, like a well-drawn picture, he eyes all his children alike, (if there be a parity of deserts,) never parching one to drown another.

Fuller.

A PEARL.

Love is a pearl of purest hue,

But stormy waves are round it;

And dearly may a woman rue,

The hour that first she found it.

L. E. London.

PERMANENCY OF.

Love that cheers life's latest stage,
 Proof against sickness and old age,
 Preserved by virtue from declension,
 Becomes not weary of attention ;
 But lives, when that exterior grace,
 Which first inspired the flame decays.

'Tis gentle, delicate and kind,
 To faults compassionate or blind,
 And will, with sympathy endure,
 Those evils it would gladly cure ;
 But angry, coarse and harsh expression,
 Shows love to be a mere expression ;
 Proves that the heart is none of his,
 Or soon expels him if it is. *Cowper.*

PERSPICACITY OF.

Love sees what no eye sees. Love hears
 what no ear hears, and what never rose in
 the heart of man love prepares for its ob-
 ject. *Lavater.*

For lover's eyes more sharp-sighted be
 Than other men's, and in dear love's sight
 See more than any other eyes can see.

Spenser.

She knew—

For quickly comes such knowledge — that
 his heart

Was darkened with her shadow. *Byron.*
 WITH PITY.

Of all the paths to woman's love
 Pity's the straightest.

Beaumont and Fletcher.

AND POVERTY.

When poverty comes in at the door, love
 flies out at the window.

POWER OF.

The power of love,

In earth, and seas, and air, and heaven
 above,

Rules, unresisted, with an awful rod ;

By daily miracles declared a god :

He blinds the wise, gives eyesight to the
 blind ;

And moulds and stamps anew the lover's
 mind. *Dryden.*

The power of love in all ages creates angels.

Longfellow.

Almighty love ! what wonders are not thine !
 Soon as thy influence breathes upon the
 soul ;

By thee, the haughty bend the suppliant
 knee ;

By thee the hand of avarice is opened
 Into profusion ; by thy power the heart
 Of cruelty is melted into softness ;

The rude grow tender, and the fearful bold.

Patterson.

Nothing is so fierce but love will soften,
 nothing so sharp-sighted in other matters
 but it throws a mist before the eyes on't.

L'Estrange.

Love conquers all things, and let us yield
 to love. *Virgil.*

BINDING POWER OF.

No cord or cable can draw so forcibly, or
 bind so fast, as love can do with only a sin-
 gle thread. *Burton.*

CUNNING POWER OF.

The power of love consists mainly in the
 privilege that potentate possesses of coining,
 circulating, and making current those false-
 hoods between man and woman, that would
 not pass for one moment, either between
 woman and woman, or man and man.

Colton.

ENNOBLING POWER OF.

Such is the power of that sweet passion,

That it all sordid baseness doth expell,
 And the refined mind doth newly fashion
 Unto a fairer form, which now doth dwell
 In his high thought, and would itself ex-
 cell ;

Which he, beholding still with constant
 sight,

Admires the mirror of so heavenly light.

Spenser.

MAGICAL POWER OF.

O magic of love ! unembellish'd by you,
 Has the garden a bush, or the herbage a
 hue ?

Or blooms there a prospect in nature or art
 Like the vista that shines through the eye
 to the heart ? *Moore.*

O love ! thou bane of the most generous
 souls !

Thou doubtful pleasure, and thou certain
 pain !

What magic's thine that melts the hardest
 hearts

And fools the wisest minds. *Lansdowne.*

REDEEMING POWER OF.

Man while he loves, is never quite de-
 praved,

And woman's triumph is a lover saved.

Lamb.

REFINING POWER OF.

Love is that passion which refines the soul ;
 First made men heroes, and those heroes
 gods,

Its genial fires inform the sluggish mass ;
 The rugged soften, and the tim'rous warm ;
 Gives wit to fools, and manners to the clown.

Hoggon.

WINNING POWER OF.

Is there no way to bring home a wandering sheep, but by worrying him to death?

Fuller.

NO PRUDENCE IN.

To love and to be wise is scarcely granted to the highest.

Laberius.

PURITY OF.

O *Love!* thy essence is thy purity!
Breathe one unhallowed breath upon thy flame

And it is gone forever, and but leaves
A sullied vase—its pure light lost in shame.

L. E. Landon.

QUALITY OF.

The love which is nursed through shame
and sorrow, is of a deeper and holier nature
than that which is reared in pride and fostered
in joy.

Bulwer.

RAPTURE OF.

Strange that a love-lorn heart will beat
With rapture wild amid its folly!
No grief so soft, no pain so sweet
As love's delicious melancholy.

Mrs. Osgood.

RELIGION OF.

It makes us proud when our love of a mistress
is returned; it ought to make us prouder still,
when we can love her for herself alone,
without the aid of any such selfish reflection.
This is the religion of love.

Hazlitt.

NOT THE EFFECT OF REASON.

Love's not the effect of reason, or of will,
Few feel the passion's force because they
choose it,

And fewer yet, when it becomes their duty.

Elizabeth Haywood.

NO REMEDY FOR.

Love, the sole disease thou canst not cure.

Pope.

REQUIRED.

O love! requited love, how fine thy thrills
That shake the trembling frame with ecstasy
Ev'n every vein celestial pleasure fills;
An inexpressible bliss is in each sigh.

Sir S. E. Brydges.

REWARD OF.

Love's measure is the mean; sweet his annoy-
noys;

His pleasures life; and his reward all joys.

John Ford.

ALLOWS NO RIVAL.

O love! thou sternly dost thy power maintain,

And wilt not bear a rival in thy reign,
Tyrants and thee all fellowship disdain.

Dryden.

Love, well thou know'st, no partnership
allows,

Cupid averse rejects divided vows. *Prior.*

SCIENCE OF.

The science of love is the philosophy of
the heart.

Cicero.

SENSITIVENESS OF.

Love is a plant of the most tender kind,
That shrinks and shakes with every ruffling
wind.

Granville.

LIKE A SHADOW.

Love like a shadow flies, when substance
love pursues;

Pursuing that which flies, and flying what
pursues.

Shakespeare.

A SICKNESS.

Love is a sickness full of woes,

All remedies refusing;

A plant that with most cutting grows,

Most barren with best using. *Daniel.*

AT FIRST SIGHT.

Who ever loved that loved not at first
sight?

Marlowe.

SLIGHTED.

Didst thou but know as I do,

The pangs and tortures of a slighted love,

Thou wouldst not wonder at his sudden
change;

For when ill-treated, it turns all to hate,—

And the then darling of our soul's revenge.

Powell.

The adoration of his heart had been to
her only as the perfume of a wild flower,
which she had carelessly crushed with her
foot in passing.

Longfellow.

SONG OF.

The first sound in the song of love,
Scarce more than silence is, and yet a sound.
Hands of invisible spirits touch the strings
Of that mysterious instrument the soul,
And play the prelude of our fate. *Ibid.*

BORN OF SORROW.

Love, nursed among pleasures, is faithless
as they,

But the love born of sorrow, like sorrow is
true.

Moore.

SOUL OF.

O artless love, where the soul moves the
tongue

And only nature speaks what nature thinks.

Dryden.

OF TWO SORTS.

Love is of two sorts, of friendship and of
desire; the one betwixt friends, and the

other betwixt lovers; the one a rational,
the other a sensitive love; so our love of
God consists of two parts, as esteeming God,
and desiring of him. *Hammond.*

DISTURBING SPIRIT OF.

We paint love as a child,
When he should sit a giant on his clouds,
The great disturbing spirit of the world.

Croly.

STRENGTH OF.

Love is strong as death. Many waters
cannot quench love, neither can the floods
drown it; if a man would give all the sub-
stance of his house for love, it would utterly
be contemned. *Solomon's Song viii, 6, 7.*

SUPREMACY OF.

To her love was like the air of heaven,—
invisible, intangible; it yet encircled her
soul, and she knew it; for in it was her life.

Miss M'Intosh.

All thoughts, all passions, all delights,
Whatever stirs this mortal frame,
All are but ministers of love,
And feed his sacred frame. *Coleridge.*

Love was to his impassion'd soul
Not as with others, a mere part
Of its existence, but the whole:
The very life-breath of the heart.

Moore.

O, the soft commerce! O the tender ties,
Close twisted with the fibres of the heart!
Which broken, break them, and drain off
the soul
Of human joy, and make it pain to live.

Young.

SUSPICIOUSNESS OF.

Love will suspect where is no cause for fear;
And there not fear where it should most
distrust.

Shakespeare.

SYMPATHY OF.

It is the secret sympathy,
The silver link, the silken tie
Which heart to heart, and mind to mind
In body and in soul can bind. *Scott.*

Let me but bear your love, I'll bear your
care. *Shakespeare.*

SYMPTOMS OF.

The most powerful symptom of love is a
tenderness which becomes at times almost
insupportable.

Victor Hugo.

The first symptom of love in a young man
is timidity, in a girl it is boldness. The two
sexes have a tendency to approach, and each
assumes the qualities of the other.

Ibid.

TIMIDITY OF.

No lesse was she in secret heart affected,
But that she masked it in modestie,
For feare she should of lightnesse be de-
tected. *Spenser.*

A TYRANT.

Fantastic tyrant of the amorous heart,
How hard thy yoke! how cruel is thy dart,
Those 'scape thy anger who refuse thy
sway,
And those are punished most who most
obey. *Prior.*

Love reigns a very tyrant in my heart,
Attended on his throne by all his guard
Of furious wishes, fears, and nice suspi-
cions. *Otway.*

UNALTERABLE.

Love is not love

Which alters when it alteration finds—
Love alters not with his brief hours and
weeks,
But bears it out even to the edge of doom.
If this be error, and upon me prov'd,
I never writ, nor no man ever lov'd.
Shakespeare.

UNCONQUERABLE.

Oh, love! unconquerable in the fight.
Sophocles.

UNIVERSALITY OF.

Love's force is shown in countries cased in
ice,
Where the pale polestar in the north of
heaven
Sits high, and on the frozy winter broods,
Ev'n there love reigns.
There the proud god, disdaining winter's
bounds,
O'erleaps the fences of eternal snow,
And with his warmth supplies the distant
sun. *Dryden.*
Heaven's harmony is universal love.
Cowper.

SPIRIT OF THE UNIVERSE.

Love is the great instrument of nature
the bond and cement of society, the spirit
and spring of the universe. Love is such
an affection as cannot so properly be said to
be in the soul, as the soul to be in that: it
is the whole nature wrapped up into one
desire. *South.*

UNPURCHASABLE.

Like Diana's kiss, unask'd, unsought,
Love gives itself, but is not bought.
Longfellow

UNREQUITED.

Why have I been born with all these warm affections, these ardent longings after what is good, if they lead only to sorrow and disappointment? I would love some one, love him once and forever—devote myself to him alone—live for him—die for him—exist alone in him! But, alas! in all this world there is none to love me as I would be loved—none whom I may love as I am capable of loving! How empty, how desolate the world seems about me! Why has heaven given me these affections, only to fall and fade?
Longfellow.

SUM OF THE VIRTUES.

Why love among the virtues is not known? It is, that love contracts them all in one.
Donne.

VIRTUOUS.

No more can impure man retain and move In that pure region of a worthy love Than earthly substance can unforced aspire To leave his nature to converse with fire.
Ibid.

'Tis love combined with guilt alone that melts

The soften'd soul to cowardice and sloth,
But virtuous passions prompt the great resolve,

And fan the slumbering spark of heavenly fire.
Johnson.

Without love no virtue can be perfect.

Hermes.

NEVER WASTED.

Talk not of wasted affection! Affection never was wasted.

If it enrich not the heart of another, its waters returning

Back to their springs like the rain, shall fill them full of refreshing.

That which the fountain sends forth returns again to the fountain.
Longfellow.

GIVES NO WARNING.

Love seizes on us suddenly, without giving warning, and our disposition, or our weakness, favours the surprise; one look, one glance from the fair fixes and determines us. Friendship on the contrary, is a long time in forming, it is of slow growth, through many trials and months of familiarity.
La Bruyere.

THE WAY TO WIN.

That you may be loved be amiable. *Ovid.*

LIKE WINE.

All love at first, like gen'rous wine,
Ferments and frets until 'tis fine,

But when 'tis settled on the lee,
And from the impurer matter free;
Becomes the richer still the older,
And proves the pleasanter the colder.

Butler.

Love, like wine, gives a tumultuous bliss.
Heighten'd indeed beyond all mortal pleasures,

But mingles pangs and madness in the bowl.
Young.

WISDOM IN.

The proverb holds, that to be wise and love,
Is hardly granted to the gods above.

Dryden.

WOMAN'S.

Lightly thou say'st that woman's love is false,

The thought is falser far—

For some of them are true as martyrs' legends,

As full of suffering faith, of burning love,
Of high devotion—worthier of heaven than earth,

O, I do know a tale!
Maturin

Pure as the snow the summer sun

Never at noon hath look'd upon—

Deep, as is the diamond wave,

Hidden in the desert cave—

Changeless, as the greenest leaves

Of the wreath the cypress weaves—

Hopeless, often, when most fond—

Without hope or fear beyond

Its own pale fidelity—

And this woman's love can be.

L. E. Landon.

Alas! the love of women! it is known
To be a lovely and a fearful thing;
For all of theirs upon that die is thrown,
And if 'tis lost, life has no more to bring
To them but mockeries of the past alone.
Byron.

The soul of women lives in love.

Mrs. Sigourney.

There is in the heart of woman such a deep
well of love that no age can freeze it.

Bulwer.

Oh, the love of woman—the love of woman! How high will it not rise? and to what lowly depths will it not stoop? How many injuries will it not forgive? What obstacles will it not overcome, and what sacrifices will it not make, rather than give up the being upon which it has been once wholly and truthfully fixed? Perennial of life which grows up under every climate,

how small would be the sum of happiness without thee? No coldness, no neglect, no harshness, no cruelty, can extinguish thee! Like the fabled lamp in the sepulchre, thou sheddest thy pure light in the human heart, when everything around thee there is dead forever.

Carleton.

THE WORD IN LATIN.

Hear me exemplify love's *Latin* word;
As thus: hearts join'd *amore*; take *a* from
thence,

Then *more* is the perfect moral sense;
Plural in manners, which in thee do shine
Saint-like, immortal, spotless and divine:
Take *m* away, *ore* in beauty's name,
Craves an eternal trophy to thy fame.

Middleton.

THE WOUND OF.

The wound's invisible
That love's keen arrows make.

Shakespeare.

LOVE AND FRIENDSHIP.

Friendship often ends in love; but love
in friendship never.

Colton.

Love weakens as it grows older, while
friendship strengthens with years.

Stanislaus.

LOVE AND UNDERSTANDING.

We can sometimes love what we do not
understand, but it is impossible completely
to understand what we do not love.

Mrs. Jameson.

LOVER.

ADVICE TO A.

A man is in no danger so long as he talks
his love; but to write it is to impale himself
on his own pot-hooks.

Jerrold.

ANXIETY OF A.

The gnawing envy, the heart fretting fear,
The vain surmises, the distrustful shows,
The false reports that flying tales do bear,
The doubts, the dangers, the delays, the
woes,

The feigned friends, the unassured foes,
With thousands more than any tongue can
tell,

Do make a lover's life a witch's hell.

Spenser.

BEST ADVISER OF A.

An old, a grave discreet man, is fittest to
discourse of love matters; because he hath
likely more experience, observed more,
hath a more staid judgment, can better discern,
resolve, discuss, advise, give better

cautions and more solid precepts, better in-
form his auditors in such a subject, and by
reason of his riper years, sooner divert.

Burton.

CHOICE OF A.

If I freely may discover
What should please me in my lover,
I would have her fair and witty,
Savouring more of court than city;
A little proud, but full of pity;
Light and humorous in her toying,
Oft building hopes, and soon destroying,
Long, but sweet in the enjoying;
Neither too easy nor too hard;
All extremes I would have barr'd.

Ben. Jonson.

DEFINITION OF A.

A lover is a man who, in his anxiety to
possess another, has lost possession of him-
self.

Bulwer.

DESCRIPTION OF A.

O, thou didst then ne'er love so heartily:
If thou remember'st not the slightest folly
That ever love did make thee run into,
Thou hast not loved:

Or if thou hast not sat, as I do now,
Wearying thy hearer in thy mistress' praise,
Thou hast not loved:

Or if thou hast not broke from company
Abruptly, as my passion now makes me,
Thou hast not loved.

Shakespeare.

FOLLY OF A.

A lover is the very fool of nature,
Made sick by his own wantonness of
thought,

His fever'd fancy.

Thomson.

HOPE OF A.

A lover's hope resembles the bean in the
nursery tale; let it once take root, and it
will grow so rapidly, that, in the course of
a few hours, the giant imagination builds a
castle on the top, and by-and-by comes dis-
appointment with the curtal axe, and hews
down both the plant and the superstruc-
ture.

Sir Walter Scott.

LIKE A HUNTER.

A lover's like a hunter—if the game be
got with too much ease he cares not for't.

Mead.

The lover's pleasure, like that of the hun-
ter, is in the chase, and the brightest beauty
loses half its merit, as the flower its per-
fume, when the willing hand can reach it
too easily. There must be doubt; there
must be difficulty and danger.

Scott.

NECESSITY OF A.

A woman may live without a lover, but a lover once admitted, she never goes through life with only one. She is deserted, and cannot bear her anguish and solitude, and hence fills up the void with a second idol.

Bulwer.

A RESERVED.

A reserved lover, it is said, always makes suspicious husband.

Goldsmith.

LOVERS.

EYES OF.

For lovers' eyes more sharply sighted be
Than other men's, and in dear love's de-
light

See more than any other eyes can see.

Spenser.

INSTINCT OF.

Lovers have an ineffable instinct which detects the presence of rivals.

Bulwer.

QUARRELS OF.

There is no sweetness in lovers' quarrels that compensates the sting.

Bulwer.

In lover's quarrels, the party that loves most is always most willing to acknowledge the greater fault.

Scott.

TONGUE OF.

Lovers say, the heart hath treble wrong,
When it is barr'd the aidance of the tongue.

Shakespeare.

VOWS OF.

Doubt thou the stars are fire!

Doubt that the sun doth move;

Doubt truth to be a liar;

But never doubt I love.

Hamlet.

Yet, if thou swear'st,

Thou may'st prove false; at lover's vows,
They say, Jove laughs.

Shakespeare.

Stealing her soul with many vows of faith,
And ne'er a true one.

Ibid.

O, men's vows are woman's traitors.

Ibid.

NEVER TIRED.

Lovers are never tired of each other,—
they always speak of themselves.

La Rochefoucauld.

LOVING-KINDNESS.

Sweet loving-kindness! if thou shine,
The plainest face may seem divine,
And beauty's self grow doubly bright
in the mild glory of thy light.

Dr. Mackay.

LOYALTY AND PATRIOTISM.

The most inviolable attachment to the laws of our country is everywhere acknowledged a capital virtue; and where the peo-

ple are not so happy as to have any legislature but a single person, the strictest loyalty is, in that case, the truest patriotism.

Hume.

LUST.

CHARACTERISTICS OF.

Capricious, wanton, bold, and brutal lust
Is meanly selfish; when resisted, cruel;
And, like the blast of pestilential winds,
Taints the sweet bloom of nature's fairest
forms.

Milton.

EVIL EFFECTS OF.

But when lust,

By unchaste looks, loose gestures, and foul
talk,

But most by lewd and lavish arts of sin,
Lets in defilement to the inward parts,
The soul grows clotted by contagion,
Imbodies and imbrutes, till she quite lose
The divine property of her first being.

Milton.

PERSONIFIED.

As pale and wan as ashes was his looke,
His body leane and meagre as a rake,
And skin all withered like a dried rooke;
Thereto as cold and drery as a snake,
That seemed to tremble evermore and
quake.

Spenser.

TRANSIENCY OF.

Short is the course of ev'ry lawless pleasure;
Grief, like a shade, on all its footsteps waits,
Scarce visible in joy's meridian height;
But downward as its blaze declining speeds,
The dwarfish shadow to a giant spreads.

Ibid.

UNGOVERNABLENESS OF.

Lust is, of all the frailties of our nature,
What most we ought to fear; the head-
strong beast

Rushes along, impatient of the course;
Nor hears the rider's call, nor feels the rein.

Rowe.

A VICE.

But virtue never will be moved,
Though lewdness court it in a shape of
heaven,

So lust, though to a radiant angel join'd,
Will sate itself in a celestial bed,
And prey on garbage.

Shakespeare.

WANTONNESS OF.

Servile inclinations and gross love,
The guilty bent of vicious appetite;
At first a sin, a horror ev'n in bliss,
Deprave the senses and lay waste the man;
Passions irregular, and next a loathing,
Quickly succeed to dash the wild desire.

Havard.

May scorn pursue her wanton arts,
 And all the painted charms that vice can
 wear;
 Yet oft o'er credulous youth such sirens
 triumph,
 And lead their captive sense in chains as
 strong
 As links of adamant. *Milton.*

LUST AND LOVE.

I know the very difference that lies
 'Twixt hallow'd love and base unholy lust;
 I know the one is as a golden spur,
 Urging the spirit to all noble aims;
 The other but a foul and miry pit,
 O'erthrowing it in midst of its career.
Fanny Kemble Butler.

LUXURY.

CORRUPTION OF
 War destroys men, but luxury mankind
 At once corrupts the body and the mind.
Crown.

EVIL EFFECTS OF.

We see the pernicious effects of luxury in
 the ancient Romans, who immediately
 found themselves poor as soon as this vice
 got footing among them. *Addison.*

EVILS OF.

O, luxury! thou curs'd by heaven's de-
 cree,
 How ill-exchang'd are things like these for
 thee!
 How do thy potions, with insidious joy,
 Diffuse their pleasures only to destroy!
 Kingdoms by thee to sickly greatness
 grown,
 Boast of a florid vigour not their own;
 At ev'ry draught more large and large they
 grow,
 A bloated mass of rank unwieldy woe;
 Till sapp'd their strength, and ev'ry part
 unsound,
 Down, down they sink, and spread a ruin
 round. *Goldsmith.*

By luxury we condemn ourselves to
 greater torments than have yet been in-
 vented by anger or revenge, or inflicted by
 the greatest tyrants upon the worst of men.
Sir W. Temple.

SLAVERY OF.

It is a shame, that man, that has the seeds
 Of virtue in him, springing unto glory,
 Should make his soul degenerate with sin,
 And slave to luxury; to drown his spirits

In lees of sloth; to yield up the weak day
 To wine, to lust, and banquets.

Marmyon.

VICTORIES OF.

There, in her den, lay pompous luxury,
 Stretch'd out at length; no vice could
 boast such high
 And genial victories as she had won;
 Of which proud trophies there at large
 were shown,
 Besides small states and kingdoms ruined
 Those mighty monarchies that had o'er-
 spread
 The spacious earth, and stretch'd their con-
 quering arms
 From pole to pole, by her ensnaring charms
 Were quite consum'd; there lay imperial
 Rome,
 That vanquish'd all the world, by her o'er-
 come;
 Fetter'd was th' old Assyrian lion there;
 The Grecian leopard, and the Persian boar;
 With others numberless, lamenting by,
 Examples of the power of luxury. *May.*

LYING.

DISGRACE OF.

Lying is a disgraceful vice, and one that
 Plutarch paints in most disgraceful colours,
 when he says that it is "affording testimony
 that one first despises God, and then fears
 men." It is not possible more happily to
 describe its horrible, disgusting, and aban-
 doned nature; for can we imagine any-
 thing more vile than to be cowards with re-
 gard to men, and brave with regard to God.
Montaigne.

FOLLY OF.

And he that does one fault at first,
 And lies to hide it, makes it two.

Isaac Watts.

GAIN OF.

The gain of lying is nothing else but not
 to be trusted of any, nor to be believed when
 we say the truth. *Sir Walter Raleigh.*

HARD TO CURE.

After a tongue has once got the knack of
 lying, 'tis not to be imagined how impossi-
 ble almost it is to reclaim it. Whence it
 comes to pass that we see some men, who
 are otherwise very honest, so subject to this
 vice. *Montaigne.*

TRADE OF.

He who has not a good memory, should
 never take upon him the trade of lying.
Ibid.

VICE OF.

Lying is a hateful and accursed vice. We are not men, nor have other tie upon one another, but our word. If we did but discover the horror and consequences of it, we should pursue it with fire and sword, and more justly than other crimes. *Ibid.*

MADNESS.

CAUSES OF.

Of lunacy,

Innumerable were the causes; humbled pride,

Ambition, disappointed, riches lost,

And bodily disease, and sorrow, oft

By man inflicted on his brother man;

Sorrow, that made the reason drunk, and yet

Left much untasted. So the cup was fill'd.

Pollok.

CHARACTERISTICS OF.

How pregnant, sometimes, his replies are!

A happiness that often madness hits on,

Which sanity and reason could not be

So prosp'rously deliver'd of. *Shakespeare.*

CONSOLATION OF.

I am not mad; I would to heaven I were!

For then, 'tis like I should forget myself;

O, if I could, what grief should I forget!

Shakespeare.

DENIAL OF.

Ecstasy!

My pulse, as yours, doth temperately keep time,

And makes as healthful music: It is not madness

That I have utter'd; bring me to the test,

And I the matter will re-word; which madness

Would gambol from. *Shakespeare.*

EFFECTS OF.

If a phrenzy do possess the brain,

It so disturbs and blots the form of things,

As fantasy proves altogether vain,

And to the wit no true relation brings.

Sir John Davies.

HORRORS OF.

O, this poor brain! ten thousand shapes of fury

Are whirling there, and reason is no more.

Fielding.

This wretched brain gave way,

And I became a wreck, at random driven,

Without one glimpse of reason or of heaven.

Moore.

INDICATION OF.

His brain is wrecked—

For ever in the pauses of his speech

His lip doth work with inward mutterings,

And his fixed eye is riveted fearfully

On something that no other sight can spy.

Maturin.

INTENSITY OF.

Every sense

Had been o'erstrung by pangs intense:

And each frail fibre of her brain

(As bow-strings, when relaxed by rain.

The erring arrow launch aside)

Sent forth her thoughts all wild and woe

By. m.

PERCEPTION OF.

Insane people easily detect the nonsense of other people. *Dr. John Hallam.*

PLEASURE OF.

There is a pleasure in being mad,

Which none but madmen know. *Dryden*

RAVING OF.

Alack, 'tis he; why, he was met even now

As mad as the vex'd sea; singing aloud,

Crown'd with rank fumiter, and furrow weeds,

With harlocks, hemlock, nettles, cuckoo flowers,

Darnel, and all the idle weeds that grow

In our sustaining corn. *Shakespeare.*

He raves, his words are loose

As heaps of sand, and scattering wide from sense;

So high he's mounted on his airy throne,

That now the wind has got into his head,

And turns his brains to phrensy. *Dryden.*

OF WIT.

Great wits are sure to madness near allied, And thin partitions do their bounds divide.

Ibid.

MAGISTRATE.

A JUST.

A just and wise magistrate is a blessing as extensive as the community to which he belongs; a blessing which includes all other blessings whatsoever that relate to this life. *Atterbury.*

MAGNANIMITY.

DEFINED.

Magnanimity is sufficiently defined by its name, nevertheless one can say it is the good sense of pride, the most noble way of receiving praise. *La Rochefoucauld.*

MAGNET.

THE.

The obedient steel with living instinct
moves,

And veers forever to the pole it loves.

Darwin.

That trembling vassal of the pole,
The feeling compass, navigation's soul.

Byron.

MAIDEN.

GRACEFUL.

A child no more ! a maiden now—

A graceful maiden, with a gentle brow ;
A cheek tinged lightly and a dove-like eye ;
And all hearts bless her as she passes by.

Mary Howitt.

MAIDENS.

ATTRACTED BY GLARE.

Maidens, like moths, are ever caught by
glare,

And mammon wins his way where seraphs
might despair.

Byron.

MAIDS.

POOR.

Poor maids have more lovers than hus-
bands.

John Webster.

MAIN CHANCE.

THE.

As the ancients say wisely
Have a care o' th' main chance ;
And look before you ere you leap ;
For as you sow, y' are like to reap.

Butler.

MALICE.

CHARACTERISTICS OF.

For malice will with joy the lie receive,
Report, and what it wishes true believe.

Yalden.

EFFECTS OF.

Malice and hatred are very fretting and
vexatious, and apt to make our minds sore
and uneasy ; but he that can moderate
these affections will find ease in his mind.

Tillotson.

TREATMENT OF.

Malice scorn'd puts out
Itself ; but argued, gives a kind of credit
To a false accusation.

Massinger.

WHEN IT WOUNDS.

There is no small degree of malicious craft
in fixing upon a season to give a mark of
enmity and ill-will : a word—a look, which
at one time would make no impression, at
another time wounds the heart, and, like
a shaft flying with the wind, pierces deep,
which, with its own natural force, would
scarce have reached the object aimed at.

Sterne.

MAN.

God made him, and therefore let him pass
for a man.

Shakespeare.

Like a man made after supper of a cheese-
paring ; when he was naked, he was, for all
the world, like a forked radish, with a head
fantastically carved upon it with a knife.

Shakespeare.

Man !

Thou pendulum betwixt a smile and tear

Byron.

Fond man ! the vision of a moment made !
Dream of a dream ! and shadow of a shade !

Young.

ACTIONS OF.

Not always actions show the man.

Who does a kindness is not therefore kind ;
Perhaps prosperity becalmed his breast,
Perhaps the wind just shifted from the east ;
Not therefore humble he who seeks retreat ;
Pride guides his steps and bids him shun
the great.

Who combats bravely is not therefore brave,
He dreads a death-bed like the meanest
slave ;

Who reasons wisely is not therefore wise ;
His pride in reasoning, not in acting lies.

Pope.

ADAPTABILITY OF.

Know thou this :—that men

Are as the time is.

Shakespeare.

APPRECIATED.

Every man is valued in this world, as he
shows by his conduct that he wishes to be
valued.

La Bruyere.

ASSUMPTIONS OF.

O, but man, proud man !

Dress'd in a little brief authority ;
Most ignorant of what he's most assured,
His glassy essence,—like an angry ape,
Plays such fantastic tricks before high
heaven,

As make the angels weep.

Shakespeare.

A WONDERFUL BEING.

What a piece of work is man ! How noble
in reason ; how infinite in faculties ; in form
and moving, how express and admirable !
In action, how like an angel ; in apprehen-
sion, how like a god ; the beauty of the
world—the paragon of animals ! And yet to
me what is this quintessence of dust ?

Ibid

How poor, how rich, how abject, how august,
How complicate, how wonderful, is man !
How passing wonder He, who made him
such !

Who centred in our make such strange extremes!

From diff'rent natures marvellously mixt,
 Connexion exquisite of distant worlds!
 Distinguish'd link in Being's endless chain!
 Midway from nothing to the Deity!
 A beam ethereal, sully'd, and absorpt!
 Though sully'd and dishonor'd, still divine!
 Dim miniature of greatness absolute!
 An heir of glory! a frail child of dust!
 Helpless immortal! Insect infinite!
 A worm! a God!

Young.

LIKE A BOOK.

Every man is a volume, if you know how to read him.

Channing.

A CHAOS.

Chaos of thought and compassion all confus'd;
 Still by himself abused or disabused;
 Created half to rise, and half to fall;
 Great lord of all things, yet a prey to all;
 Sole judge of truth, in endless error hurl'd;
 The glory, jest and riddle of the world.

Pope.

A CHILD.

Men are but children of a larger growth;
 Our appetites are apt to change as theirs,
 And full as craving too, and full as vain.

Dryden.

A CHIMERA.

What a chimera is man! what a confused chaos! what a subject of contradiction! a professed judge of all things, and yet a feeble worm of the earth! the great depository and guardian of truth, and yet a mere huddle of uncertainty! the glory and the scandal of the universe!

Pascal.

CHARACTERISTICS OF.

Man crouches and blushes,
 Absconds and conceals;
 He creepeth and peepeth,
 He palter and steals;
 Infirm, melancholy,
 Jealous glancing around;
 An oaf, an accomplice,
 He poisons the ground.

Ralph Waldo Emerson.

MORAL CHARACTERISTICS OF.

Every man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no

moral blanks; there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates, and the salt that silently operates; but being dead or alive, every man speaks.

Chalmers.

CONTROL OF.

The bravest trophy ever man obtain'd,
 Is that which o'er himself, himself hath gain'd.

Earl of Sterling.

COUNTERFEIT OF A.

He is but the counterfeit of a man, who hath not the life of a man.

Shakespeare.

THE SUBJECT OF CIRCUMSTANCES.

It is a painful fact, but there is no denying it, the mass *are* the tools of circumstances; thistle-down on the breeze, straw on the river, their course is shaped for them by the currents and eddies of the stream of life; but only in proportion as they are *things*, not men and women. Man was meant to be not the slave, but the master, of circumstances, and in proportion as he recovers his *humanity*, in every sense of the great *obsolete* word,—in proportion as he gets back the spirit of manliness, which is self-sacrifice, affection, loyalty to an idea beyond himself, a God above himself, so far will he rise *above* circumstances, and wield them at his will.

Kingsley.

THE FRAMER OF HIS OWN DESTINY.

The soul of man
 Createth its own destiny of power;
 And as the trial is intenser here,
 His being hath a nobler strength of Heaven.

Willis.

Man is supreme lord and master,
 Of his own ruin and disaster;
 Controls his fate, but nothing less
 In ord'ring his own happiness:
 For all his care and providence
 Is too, too feeble a defence,
 To render it secure and certain,
 Against the injuries of fortune
 And oft, in spite of all his wit,
 Is lost with one unlucky hit,
 And ruin'd with a circumstance
 And mere punctillio of chance.

Massinger.

Man was mark'd
 A friend in his creation to himself,
 And may with fit ambition conceive
 The greatest blessings, and the brightest honours
 Appointed for him, if he can achieve them
 The right and noble way.

Massinger.

Man is his own star, and the soul that can
Render an honest and a perfect man,
Command all light, all influence, all fate,
Nothing to him falls early or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

Beaumont and Fletcher.

MUTUAL DEPENDENCE OF.

Man upon man depends, and, break the
the chain,

He soon returns to savage life again ;
On either hand a social tribe he sees,
By those assisted, and assisting these ;
While to the general welfare all belong—
The high in power, the low in numbers
strong.

Crabb.

DUTY OF.

A good man will see his duty with only a
moderate share of casuistical skill ; but into
a perverse heart this sort of wisdom enters
not. Were men as much afraid of sin as
they are of danger, there would be few oc-
casions of consulting our casuists.

Baker.

AN ENCYCLOPEDIA.

He is the whole encyclopedia of facts.
The creation of a thousand forests is in one
acorn ; and Egypt, Greece, Rome, Gaul,
Britain, America, lie folded already in the
first man.

Emerson.

HAPPY END OF.

A wise *man* shall not be deprived of
pleasure even when death shall summons
him ; forasmuch as he has attained the de-
lightful end of the best life—departing like
a guest full and well satisfied : having re-
ceived life upon trust, and duly discharged
that office he acquits himself at depart-
ing.

Epicurus.

ENTHUSIASM OF.

It is not to taste sweet things, but to do
noble and true things, and vindicate him-
self under God's heaven as a god-made
man, that the poorest son of Adam dimly
longs. Show him the way of doing that,
the dullest daydudge kindles into a hero.
They wrong man greatly who say he is to
be seduced by ease. Difficulty, abnegation,
martyrdom, death, are the *allurements* that
act on the heart of man. Kindle the inner
genial life of him, you have a flame that
burns up all lower considerations. Not
happiness, but something higher : one sees
this even in the frivolous classes, with their
“point of honor” and the like. Not by
flattering our appetite ; no, by awakening
the heroic that slumbers in every heart can
any religion gain followers.

Carlyle.

ESTIMATING.

A man's worth is estimated in this world
according to his conduct.

La Bruyere.

FALLIBILITY OF.

O, sad estate

Of human wretchedness ! so weak is man,
So ignorant and blind, that did not God
Sometimes withhold in mercy what we ask,
We should be ruin'd at our own request.

Hannah More.

FOIBLES OF.

Men are machines, with all their boasted
freedom,
Their movements turn upon some favourite
passion ;

Let art but find the foible out,
We touch the spring and wind them at our
pleasure.

Brooke.

The way to conquer men is by their pas-
sions ;

Catch but the ruling foibles of their hearts,
And all their boasted virtues shrink before
you.

Tolson.

IMAGE OF GOD.

In their looks divine

The image of their glorious Maker shone,
Truth, wisdom, sanctitude serene and pure.

Milton.

It is only our mortal duration that we
measure by visible and measurable ob-
jects ; and there is nothing mournful in the
contemplation for one who knows that the
Creator made him to be the image of his
own eternity, and who feels, that in the de-
sire for immortality he has sure proof of his
capacity for it.

Southey.

A GOOD.

A good *man* and an angel ! these between,
How thin the barrier ! What divides their
fate ?

Perhaps a moment or perhaps a year ?

Or, if an age, it is a moment still ;

A moment, or eternity's forgot.

Young.

A good man enlarges the term of his own
existence.

Martial.

GREATNESS OF.

He was not born to shame ;

Upon his brow shame is ashamed to sit.

For 'tis a throne where honor may be
crown'd

Sole monarch of the universal earth.

Shakespeare.

The greatest man is he who chooses right
with the most invincible resolution ; who
resists the sorest temptation from within

and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menaces and frowns; whose reliance on truth, on virtue, and on God, is most unfaltering. *Seneca.*

THE HEART OF.

All that hath been majestical
In life or death, since time began,
Is native in the simple heart of all,
The angel-heart of man.

James Russell Lowell.

THE HAPPY.

A man he seems of cheerful yesterdays
And confident to-morrows.

Wordsworth.

The happy man is he who distinguishes the boundary between desire and delight, and stands firmly on the higher ground;—he who knows that pleasure is not only not possession, but is often to be lost, and always to be endangered by it. *Landor.*

INCONSTANCY OF.

Men are not still the same; our appetites are various, and inconstant as the moon, That never shines with the same face again: 'Tis nature's curse never to be resolv'd, Busy to-day in the pursuit of what To-morrow's eldest judgment may despise.

Southern.

Man is but man, inconstant still, and various!

There's no to-morrow in him like to-day!
Perhaps the atoms rolling in his brain,
Make him think honesty the present hour;
The next a swarm of base ungrateful thoughts

May mount aloft. *Dryden.*

O inconstant man!

How will you promise! how will you deceive!
Otway.

INTELLIGENCE OF.

Man is a thinking being, whether he will or no; all he can do is to turn his thoughts the best way. *Sir W. Temple.*

LOQUACITY OF.

Men are born with two eyes, but with one tongue, in order that they should see twice as much as they say; but from their conduct one would suppose that they were born with two tongues, and one eye; for those talk the most who observe the least, and obtrude their remarks upon everything, who have seen into nothing. *Colton.*

A MICROCOSM.

Philosophers say that man is a microcosm, or little world, resembling in miniature every part of the great; and the body natural may be compared to the body politic.

Swift.

THE MIND OF.

What is the mind of man? A restless scene

Of vanity and weakness; shifting still,
As shifts the lights of our uncertain knowledge,

Or as the various gale of passion breathes.

Thomson.

The mind of man is vastly like a hive;
His thoughts are busy ever—all alive;

But here the simile will go no further;
For bees are making honey, one and all;
Man's thoughts are busy in producing gall,
Committing, as it were, self-murder.

Dr. Wolcot.

A MIRACLE.

O, what a miracle to man is man,
Triumphantly distress'd! what joy! what dread!

Alternately transported and alarm'd!
What can preserve my life? or what destroy?

An angel's arm can't snatch me from the grave;

Legions of angels can't confine me there.

Young

MADE TO MOURN.

O man! while in thy early years,
How prodigal of time,
Misspending all thy precious hours,
Thy glorious youthful prime!
Alternate follies take the sway;
Licentious passions burn;
Which tenfold force give nature's law,
That man was made to mourn.

Burns.

NATURE OF.

There are depths in man that go the lengths of lowest hell, as there are heights that reach highest heaven; for are not both heaven and hell made out of him, made by him, everlasting miracle and mystery that he is. *Carlyle.*

Man is not an organism; he is an intelligence served by organs. *Sir W. Hamilton.*

SOCIAL NECESSITIES OF.

A man would have no pleasures in discovering all the beauties of the universe, even in heaven itself, unless he had a partner to whom he might communicate his joys. *Cicero.*

NOBILITY OF.

They that deny a God, destroy man's nobility, for certainly man is of kin to the beasts by his body; and if he be not of kin to God by His spirit, he is an ignoble creature.

Bacon.

OBSTINACY OF.

But man we find the only creature,
Who, led by folly, combats nature;
Who when she loudly cries, forbear!
With obstinacy fixes there;
And, where his genius least inclines,
Absurdly bends his whole designs.

Swift.

A PARADOX.

Man is an imbodied paradox, a bundle of contradictions; and as some set-off against the marvellous things that he has done, we might fairly adduce the monstrous things that he has believed. The more gross the fraud, the more glibly will it go down, and the more glibly will it be swallowed, since folly will always find faith wherever impostors will find impudence.

Colton.

A PATIENT.

Beware the fury of a patient man.

Dryden.

A PERFECT.

None but himself can be his parallel.

Louis Theobald.

Man is his own star, and that soul that can
Be honest, is the only perfect man.

Fletcher.

PRESUMPTION OF.

So man, the moth, is not afraid it seems,
To span omnipotence, and measure might
That knows no measure, by the scanty rule
And standard of his own, that is to-day,
And is not ere to-morrow's sun go down.

Cowper.

HIGHEST PRIVILEGE OF.

'Tis man's pride,

His highest, worthiest, noblest boast,
The privilege he prizes most,
To stand by helpless woman's side.

Mrs. Holford.

QUALITIES OF.

A man that is temperate, generous, valiant, chaste, faithful, and honest, may, at the same time, have wit, humour, mirth, good breeding, and gallantry. While he exerts these latter qualities, twenty occasions might be invented to show he is master of the other noble virtues.

Steele.

RESPONSIBILITY OF.

Man hath his daily work of body or mind
Appointed, which declares his dignity,

And the regard of heav'n on all his ways;
While other animals unactive range,
And of their doings God takes no account.

Milton.

RESTRAINT ON.

There is always, and everywhere, some restraint upon a great man. He is guarded with crowds, and shackled with formalities. The half hat, the whole hat, the half smile, the whole smile, the nod, the embrace, the positive parting with a little bow, the comparative at the middle of the room, the superlative at the door; and if the person be *pan huper sebastus*, there is a hyper-superlative ceremony then of conducting him to the bottom of the stairs, or to the very gate, as if there were such rules set to these leviathans as are to the sea,—“Hitherto shalt thou go, and no farther.”

Cowley.

A SERVANT.

It is an error to suppose that man belongs to himself. No man does. He belongs to his wife, or his children, or his relations, or his creditors, or to society in some form or other. It is for their especial good and behalf that he lives and works, and they kindly allow him to retain a certain percentage of his gains to administer to his own pleasures or wants. He has his body, and that is all, and even for that he is answerable to society. In short, society is the master and man is the servant; and it is entirely according as society proves a good or bad master, whether he turns out a good or a bad servant.

Sala.

STANDARD OF.

The mind's the standard of the man.

Watts.

PROPER STUDY OF.

Know then thyself, presume not God to scan;
The proper study of mankind is man.

Pope.

SUPERIORITY OF.

While some animals exhibit individual powers in higher perfection, man stands for their superior, not only in combining in his own body all the senses and faculties which they possess, but in being endowed with moral and intellectual powers which are denied to them, and which at once place him at the head of the living creation, and constitute him a moral, religious, intelligent, and responsible being.

Combe.

PROPER TRAINING OF.

Man is an animal, formidable both from his passions and his reason; his passions often urging him to great evils, and his reason furnishing means to achieve them. To train this animal, and make him amenable to order, to inure him to a sense of justice and virtue, to withhold him from ill courses by fear, and encourage him in his duty by hopes; in short to fashion and model him for society, hath been the aim of civil and religious institutions; and, in all times, the endeavour of good and wise men. The aptest method for attaining this end hath been always judged a *proper education*.

Bishop Berkely.

A WISE.

There is this difference between a wise man and a fool: the wise man expects future things, but does not depend upon them, and in the meantime enjoys the present, remembering the past with delight; but the life of the fool is wholly carried on to the future.

Epicurus.

THE WISEST.

Remember, that he is indeed the wisest and the happiest man, who, by constant attention of thought, discovers the greatest opportunity of doing good, and with ardent and animated resolution, breaks through every opposition, that he may improve these opportunities.

Doddridge.

A WORLD.

Man is our world, and hath
Another to attend him. *George Herbert.*

MANHOOD.

THE SEASON OF ACTION.

When young, we trust ourselves too much, and we trust others too little when old. Rashness is the error of youth, timid caution of age. Manhood is the isthmus between the two extremes; the ripe and fertile season of action, when alone we can hope to find the head to contrive, united with the hand to execute.

Colton.

MANNERS.

CEREMONIOUS.

In conversation use some, but not too much ceremony; it teaches others to be courteous too. Demeanours are commonly paid back in their own coin.

Fuller.

CHARACTERISTICS OF.

The manner of a vulgar man has freedom without ease, and the manner of a gentleman has ease without freedom.

Chesterfield.

DIGNIFIED.

Good breeding carries along with it a dignity that is respected by the most petulant. Ill-breeding invites and authorizes the familiarity of the most timid. *Chesterfield.*

EXPRESSIVENESS OF.

Air and manners are more expressive than words.

S. Richardson.

FORBIDDING.

Virtue itself offends, when coupled with forbidding manners. *Bishop Middleton.*

FORMALITY OF.

Many a worthy man sacrifices his peace to formalities of compliment and good manners.

L'Estrange.

FORWARDNESS OF.

Unbecoming forwardness softener proceeds from ignorance than impudence. *Greville.*

GENTLE.

Of manners gentle, of affections mild;

In wit a man, simplicity a child. *Pope.*

GOOD.

Good manners is the art of making those people easy with whom we converse. Whoever makes the fewest persons uneasy, is the best bred in the company.

Swift.

Hail! ye small sweet courtesies of life,
for smooth do ye make the road of it, like
grace and beauty which beget inclinations
to love at first sight; 'tis ye who open the
door and let the stranger in.

Sterne.

Evil habits soil a fine dress more than
mud; good manners, by their deeds, easily
set off a lowly garb.

Plautus.

IMPORTANCE OF.

Manners are of more importance than laws. Upon them, in a great measure the laws depend. The law touches but here and there, now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and colour to our lives. According to their quality, they aid morals, they supply them, or they totally destroy them.

Burke.

KNOWLEDGE OF.

Knowledge of man and manners, the freedom of habitudes, and conversation with the best company of both sexes, is necessary.

Dryden.

NATURAL.

Nothing so much prevents our being natural as the desire of appearing so.

La Rochefoucauld.

SOFTNESS OF.

Always suspect a man who affects great softness of manner, an unruffled evenness of temper, and an enunciation studied, slow, and deliberate. These things are all unnatural, and bespeak a degree of mental discipline into which he that has no purpose of craft or design to answer cannot submit to drill himself. The most successful knaves are usually of this description, as smooth as razors dipped in oil, and as sharp. They affect the innocence of the dove, which they have not, in order to hide the cunning of the serpent, which they have.

Colton.

SOMETIMES RIDICULOUS.

Those that are good manners at the court are as ridiculous in the country, as the behavior of the country is most mockable at the court.

Shakespeare.

ROUGH.

Roughness is a needless cause of discontent; severity breedeth fear, but roughness breedeth hate; even reproofs from authority ought to be grave, and not taunting.

Lord Bacon.

SIMPLE.

In simple manners all the secret lies:

Be kind and virtuous, you'll be blest and wise.

Young.

THE SHADOW OF VIRTUES.

Manners are the shadows of virtues; the momentary display of those qualities which our fellow-creatures love and respect. If we strive to become, then, what we strive to appear, manners may often be rendered useful guides to the performance of our duties.

Sidney Smith.

VULGARITY OF.

A vulgar man is captious and jealous; eager and impetuous about trifles. He suspects himself to be slighted, thinks everything that is said meant at him; if the company happens to laugh, he is persuaded they laugh at him; he grows angry and testy, says something very impertinent, and draws himself into a scrape, by showing what he calls a proper spirit, and asserting himself.

Chesterfield.

MARRIAGE.

Wedlock's a saucy, sad, familiar state,
Where folks are very apt to scold and hate;

Love keeps a modest distance is divine,
Obliging, and says ev'rything that's fine.

Dr. Wolcot.

Here love his golden shafts employs, here
lights

His constant lamp, and waves his purple
wings,

Reigns here and revels. *Rowley.*

Hail, wedded love, mysterious law, true
source

Of human offspring, sole propriety
In paradise of all things common else!

Milton.

OF AGE.

They that marry ancient people merely
in expectation to bury them, hang them-
selves in hope that one will come and cut
the halter.

Fuller.

BEST AGE FOR.

The best time for marriage will be to-
wards thirty, for as the younger times are
unfit, either to choose or to govern a wife
and family, so, if thou stay long, thou shalt
hardly see the education of thy children,
who, being left to strangers, are in effect
lost; and better were it to be unborn than
ill-bred; for thereby thy posterity shall
either perish, or remain a shame to thy
name.

Sir Walter Raleigh.

AGREEMENT IN.

Man and wife are equally concerned, to
avoid all offence of each other, in the begin-
ning of their conversation. Every little
thing can blast an infant blossom.

Jeremy Taylor.

BLISS OF.

Domestic happiness, thou only bliss
Of paradise that has survived the fall.

Cowper.

BOND OF.

If you would have the nuptial union last,
Let virtue be the bond that ties it fast.

Rowe.

CHOICE IN.

If you wish to marry suitably, marry your
equal.

Ovid.

Never marry but for love, but see that
thou lovest what is lovely.

William Penn.

Take the daughter of a good mother.

Fuller.

CURSE OF.

O marriage! marriage! what a curse is
thine

Where hands alone consent, and hearts
abhor.

Aaron Hill.

DELIGHTS OF.

How near am I to happiness

That earth exceeds not? not another like it.
The treasures of the deep are not so precious,
As are the conceal'd comforts of a man
Lock'd up in woman's love. I scent the air
Of blessings, when I come but near the
house;

What a delicious breath marriage sends
forth.

The violet-bed's not sweeter. Honest wed-
lock

Is like a banqueting-house built in a garden,
On which the spring's chaste flowers take
delight

To cast their modest odors. *Middleton.*

A DESPERATE THING.

Marriage is a desperate thing: the frogs
in Æsop were extremely wise; they had a
great mind to some water, but they would
not leap into the well, because they could
not get out again. *Selden.*

EFFECTS OF.

Marriage, indeed, may qualify the fury of
his passion; but it very rarely mends a
man's manners. *Congreve.*

EXCELLENCE OF.

If idleness be the root of all evil, then
matrimony's good for something, for it sets
many a poor woman to work. *Vanbrugh.*

FOUNDED ON ESTEEM.

Wedded love is founded on esteem,
Which the fair merits of the mind engage,
For those are charms which never can de-
cay;

But time which gives new whiteness to the
swan,

Improves their lustre. *Fenton.*

A FEAST.

Marriage is a feast where the grace is
sometimes better than the feast. *Colton.*

FORBEARANCE IN.

The kindest and the happiest pair

Will find occasion to forbear;

And something, ev'ry day they live,

To pity, and perhaps forgive. *Cowper.*

SELDOM HAPPY.

The reason why so few marriages are hap-
py, is because young ladies spend their
time in making nets, not in making cakes.
Swift.

HASTY

Thus grief still treads upon the heels of
pleasure,

Marr'd in haste, we may repent at leisure.

Congreve.

Hasty marriage seldom proveth well.

Shakespeare.

HONORABLE.

As a walled town is more wortnier than a
village, so is the forehead of a married man
more honourable than the bare brow of a
bachelor. *Ibid.*

INTERFERENCE WITH.

Of all the actions of a man's life, his mar-
riage does least concern other people; yet
of all actions of our life it is most meddled
with by other people. *Selden.*

JOYS OF.

The joys of marriage are the heaven on earth,
Life's paradise, great princes, the soul's
quiet,

Sinews of concord, earthly immortality,
Eternity of pleasures. *John Ford.*

Though fools spurn Hymen's gentle powers,
We, who improve his golden hours,

By sweet experience know
That marriage rightly understood,
Gives to the tender and the good

A paradise below. *Cotton.*

MERCENARY OF.

Tempting gold alone
In this our age more marriages completes
Than virtue, merit, or the force of love.

Wandesford.

The hearts of old gave hands;
But our new heraldry is—hands, not hearts.
Shakespeare.

A REVOLUTION.

The moment a woman marries, some ter-
rible revolution happens in her system; all
her good qualities vanish, presto, like eggs
out of a conjuror's box. 'Tis true that they
appear on the other side of the box, but for
the husband they are gone forever.

Bulwer.

RISKS OF.

For marriage is a matter of more worth
Than to be turned in by attorneyship;
For what is wedlock forced but a hell,
An age of discord and continual strife;
Whereas the contrary bringeth forth hap-
piness,
And is a pattern of celestial bliss.

Shakespeare.

RULE OF.

• First get an absolute conquest over thy-
self, and then thou wilt easily govern thy
wife. *Fuller.*

SACREDNESS OF.

Strong are the instincts with which God
has guarded the sacredness of marriage.

Maria M'Intosh.

SECOND.

Were a man not to marry a second time, it might be concluded that his first wife had given him a disgust to marriage; but by taking a second wife, he pays the highest compliment to the first, by showing that she made him so happy as a married man, that he wishes to be so a second time.

Johnson.

SECRETS OF.

Secrets of marriage still are sacred held;
Their sweet and bitter by the wise conceal'd.

Dryden.

STATE OF.

Marriage is the best state for man in general; and every man is a worse man in proportion as he is unfit for the marriage state.

Johnson.

A STIMULUS.

To tell the truth, however, family and poverty have done more to support me than I have to support them. They have compelled me to make exertions that I hardly thought myself capable of; and often when on the eve of despairing, they have forced me, like a coward in a corner, to fight like a hero, not for myself, but for my wife and little ones.

Power.

A DOUBLE TIE.

That alliance may be said to have a double tie, where the minds are united as well as the body; and the union will have all its strength when both the links are in perfection together.

Colton.

A PERPETUAL TIE.

Marriage is the strictest tie of perpetual friendship, and there can be no friendship without confidence, and no confidence without integrity; and he must expect to be wretched who pays to beauty, riches, or politeness, that regard which only virtue and piety can claim.

Johnson.

MARTYRDOM.

WHAT IT PROVES.

He that dies a martyr proves that he was not a knave, but by no means that he was not a fool; since the most absurd doctrines are not without such evidence as martyrdom can produce. A martyr, therefore, by the mere act of suffering, can prove nothing but his own faith.

Colton.

MARTYRS.

SCARCE.

Two things are necessary to a modern martyr,—some to pity, and some to persecute, some to regret, and some to roast him.

If martyrdom is now on the decline, it is not because martyrs are less zealous, but because martyr-mongers are more wise. The light of intellect has put out the fire of persecution, as other fires are observed to smoulder before the light of the same.

Colton.

MASTER.

OF A FAMILY.

It is not only paying wages, and giving commands, that constitutes a master of a family, but prudence, equal behaviour, with a readiness to protect and cherish them, is what entitles a man to that character in their very hearts and sentiments.

Steele.

MASTERS.

INFLUENCE OF.

There is nothing so good to make a horse fat, as the eye of his master.

Diogenes.

MASTERS AND SERVANTS.

If thou art a master, be sometimes blind; if a servant, sometimes deaf.

Fuller.

MAXIMS.

DEFINITION OF.

A maxim is a conclusion upon observation of matters of fact, and is merely speculative; a "principle" carries knowledge within itself, and is prospective.

Coleridge.

Maxims are the condensed good sense of nations.

Sir J. Mackintosh.

MEALS.

Unquiet meals make ill digestions.

Shakespeare.

MEANS.

PROPER USE OF.

The means that Heaven yields must be embraced,
And not neglected; else, if Heaven would,
And we will not, Heaven's offer we refuse.

Shakespeare.

MEDICINE.

USING.

We seem ambitious God's whole work to undo;

With new diseases on ourselves we war,
And with new physic, a worse engine far.

Donne.

MEDICINES.

BEST.

Joy, temperance, and repose,
Slam the door on the doctor's nose.

Longfellow.

MEDIOCRITY.

CHARACTER OF.

Minds of moderate calibre ordinarily condemn everything which is beyond their range.
La Rochefoucauld.

PROOF OF.

Always to give praise moderately, is a strong proof of mediocrity.
Marquis de Vauvenargues.

ALMOST UNIVERSAL.

We meet with few utterly dull and stupid souls: the sublime and transcendent are still fewer; the generality of mankind stand between these two extremes: the interval is filled with multitudes of ordinary geniuses, but all very useful, and the ornaments and supports of the commonwealth.

La Bruyere.

USEFULNESS OF.

Persevering mediocrity is much more respectable, and unspeakably more useful than talented inconstancy.

Dr. James Hamilton.

MEDITATION.

DEFINITION OF.

The mind contracts herself, and shrinketh in,
And to herself she gladly doth retire.

Sir J. Davis.

EFFECTS OF.

Frequent consideration of a thing wears off the strangeness of it; and shows it in its several lights and various ways of appearance, to the view of the mind.

South.

FORMS JUDGMENT.

Though reading and conversation may furnish us with many ideas of men and things, yet it is our own meditation must form our judgment.

Dr. I. Watts.

RESULTS OF.

Where a man has a passion for meditating without the capacity of thinking, a particular idea fixes itself fast, and soon creates a mental disease.

Goethe.

THE TONGUE OF THE SOUL.

Meditation is the tongue of the soul and the language of our spirit; and our wandering thoughts in prayer are but the neglects of meditation and recessions from that duty; and according as we neglect meditation, so are our prayers imperfect, meditation being the soul of prayer and the intention of our spirit.

Jeremy Taylor.

MEEKNESS.

O blessed well of love! O flower of grace.
Spenser.

FLOWER OF.

The flower of meekness on a stem of grace.
James Montgomery.

MEETING.

JOY OF.

The joys of meeting pay the pangs of absence;

Else who could bear it? *Rowe.*

Absence, with all its pains,
Is by this charming moment wip'd away.
Thomson.

MELANCHOLY.

BROODING.

My melancholy haunts me everywhere
And not one kindly gleam pierces the gloom
Of my dark thoughts, to give a glimpse of comfort.
Southern.

CAUSES OF.

Scoffs, calumnies, and jests are frequently the causes of melancholy. It is said that "a blow with a word strikes deeper than a blow with a sword;" and certainly there are many men whose feelings are more galled by a calumny, a bitter jest, a libel, a pasquil, a squib, a satire, or an epigram, than by any misfortune whatsoever.

Robert Burton.

CHARACTERISTICS OF.

I have neither the scholar's melancholy, Which is emulation; nor the musician's, Which is fantastical; nor the courtier's, Which is pride; nor the soldier's, which is Ambition; nor the lawyer's, which is politic; Nor the lady's, which is nice; nor the lover's, Which is all these; but it is a melancholy Of mine own; compounded of many simples, Extracted from many objects, and, indeed, The sundry contemplation of my travels; In which my often rumination wraps me In a most hum'rous sadness.

Shakespeare.

Melancholy is the nurse of frenzy.

Shakespeare.

Thick-ey'd musing and curs'd melancholy.

Ibid.

Besieged with sable coloured melancholy.

Ibid.

The sad companion, dull-ey'd melancholy.

Ibid.

Melancholy as a lover's lute.

Ibid.

CHARMS OF.

Go, you may call it madness, folly,—

You shall not chase my gloom away;

There's such a charm in melancholy,

I would not, if I could, be gay!

Rogers.

Ah? what is mirth, but turbulence unholy,
When with the charm compared of heaven-
ly melancholy? *Beattie.*

A MENTAL DISEASE.

Melancholy

Is not, as you conceive, an indisposition
Of body, but the mind's disease; so ecstasy,
Fantastic dotage, madness, frenzy, rapture,
Of mere imagination, differ partly
From melancholy; which is briefly this:
A mere commotion of the mind o'ercharg'd
With fear and sorrow; first begat i' th' brain,
The seal of reason, and from thence, derived
As suddenly into the heart, the seat
Of our affection. *John Ford.*

FEATURES OF.

This is mere madness:

And thus a while the fit will work on him;
Anon, as patient as the female dove,
When that her golden couplets are dis-
closed,

His silence will sit drooping. *Shakespeare.*

He droops, and hangs his discontented head,
Like merit scorn'd by insolent authority.

Rowe.

A FEARFUL GIFT.

Melancholy is a fearful gift:

What is it but the telescope of truth?
Which strips the distance of its fantasies,
And brings life near in utter darkness,
Making the cold reality too real. *Byron.*

INFLUENCE OF.

All seems infected that th' infected spy,
As all looks yellow to the jaundiced eye.

Pope.

How vain all outward effort to supply
The soul with joy! The noontide sun is
dark,

And music discord, when the heart is low.

Young.

PREVALENCE OF.

There is no music in the life

That sounds with happy laughter solely;
There's not a string attun'd to mirth,
But has its chord of melancholy.

Thomas Hood.

TO BE RESISTED.

Never give way to melancholy; resist it
steadily, for the habit will encroach. I once
gave a lady two-and-twenty receipts against
melancholy: one was a bright fire; another,
to remember all the pleasant things said to
her; another, to keep a box of sugar plums
on the chimney-piece and a kettle simmer-
ing on the hob. I thought this mere tri-
fling at the moment, but have in after life
discovered how true it is that these little

pleasures often banish melancholy better
than higher and more exalted objects; and
that no means ought to be thought too tri-
fling which can oppose it either in ourselves
or in others. *Sidney Smith.*

SADNESS OF.

Melancholy

Sits on me, as a cloud along the sky,
Which will not let the sunbeams through,
nor yet

Descend in rain, and end but spreads it-
self

Twixt heaven and earth, like envy between
man

And man—an everlasting mist. *Byron.*

PENURY OF SOUL.

This melancholy flatters, but menaces you,
What is it else but penury of soul,
A lazy frost, a numbness of the mind?

Dryden.

MEMORY.

ACTIVITY OF.

Lull'd in the countless chambers of the
brain,

Our thoughts are link'd by many a hidden
chain;

Awake but one, and lo, what myriads rise!
Each stamps its image as the other flies.

Pope.

THE ART OF.

None grow so old,

Not to remember where they hid their gold;
From age such art of memory we learn,
To forget nothing what is our concern:

Their interest no priest, nor sorcerer

Forgets, nor lawyer, nor philosopher;

No understanding, memory can want,

Where wisdom studious industry doth
plant. *Denham.*

WITHOUT CONTAMINATION.

A memory without blot or contamination
must be an exquisite treasure,—an inex-
haustible source of pure refreshment.

Charlotte Bronte

DEFINITION OF.

Memory is the cabinet of imagination, the
treasury of reason, the registry of conscience
and the council-chamber of thought.

Basil.

It is the treasure house of the mind,
wherein the monuments thereof are kept
and preserved. *Fuller.*

Memory is the power to revive again in
our minds those ideas which after imprint-
ing have disappeared, or have been laid
aside out of sight. *Locke.*

EMBLEMS OF

A pen—to register; a key—
That winds through secret wards;
Are well assigned to memory
By allegoric bards. *Wordsworth.*

A FOE.

O memory, thou fond deceiver,
Still importunate and vain,
To former joys recurring ever,
And turning all the past to pain;
Thou, like the world, th' opprest oppressing,
Thy smiles increase the wretch's woe!
And he who wants each other blessing,
In thee must ever find a foe. *Goldsmith.*

A JEWEL.

On this dear jewel of my memory
My heart will ever dwell, and fate in vain
Possessing that, essay to make me wretched.
John Russell.

JOYS OF.

Memory, bosom-spring of joy.
Coleridge.

LEAVES OF.

The leaves of memory seem to make
A mournful rustling in the dark.
Longfellow.

PANGS OF.

Remembrance wakes with all her busy
train,
Swells at my breast and turns the past to
pain. *Goldsmith.*

Tears, idle tears, I know not what they
mean,
Tears from the depth of some divine de-
spair,
Rise in the heart and gather in the eyes,
In looking on the happy autumn fields
And thinking of the days that are no more.
Tennyson.

A PARADISE.

Memory is the only paradise out of which
we cannot be driven away. Indeed, our
first parents were not to be deprived of it.
Richter.

A SOURCE OF PLEASURE.

Memory, a source of pleasure and instruc-
tion, rather than that dreadful engine of
colloquia, oppression, into which it is some-
times directed. *Sidney Smith.*

PLEASURES OF.

Sweet memory, wafted by the gentle gale,
Oft up the stream of time I turn my sail,
To view the fairy haunts of long-lost hours,
Blest with far greener shades, far lovelier
flowers. *Rogers.*

Hail, memory, hail! in thy exhaustless
mine,
From age to age unnumber'd treasures
shine!

Thought and her shadowy brood thy cal-
obey,
And place and time are subject to thy sway
Ibid.

No enjoyment, however inconsiderable,
is confined to the present moment. A man
is the happier for life from having made
once an agreeable tour, or lived for any
length of time with pleasant people, or en-
joyed any considerable interval of inno-
cent pleasure. *Sidney Smith.*

POWERS OF.

The powers of memory are two-fold.
They consist in the actual reminiscence or
recollection of past events, and in the
power of retaining what we have learned
in such a manner that it can be called into
remembrance as occasions present them-
selves, or circumstances may require.

Cogan

A PUNISHMENT.

Had memory been lost with innocence,
We had not known the sentence, nor th'
offence:

'Twas his chief punishment, to keep in store,
The sad remembrance what he was before.
Denham.

RECOLLECTION OF.

Though time has plough'd that face
With many furrows since I saw it first,
Yet I'm too well acquainted with the
ground quite to forget it. *Dryden.*

The joys I have possess'd are ever mine;
Out of thy reach, behind eternity,
Hid in the sacred treasure of the past,
But bless'd remembrance brings them
hourly back. *Ibid.*

A TOMB-SEARCHER.

Through the shadowy past,
Like a tomb-searcher, memory ran,
Lifting each shroud that time had cast
O'er buried hopes. *Moore.*

A STRONG.

A strong memory is generally coupled
with an infirm judgment. *Montague.*

TRAINING OF.

It is a fact well attested by experience,
that the memory may be seriously injured
by pressing upon too hardly and continu-
ously in early life. Whatever theory we
hold as to this great function of our nature,
it is certain that its powers are only gradu-

ally developed ; and that if forced into premature exercise, they are impaired by the effort. This is a maxim, indeed, of general import, applying to the condition and culture of every faculty of body and mind, but singularly to the one we are now considering, with forms, in one sense, the foundation of intellectual life. A regulated exercise, short of fatigue, is improving to it ; but we are bound to refrain from goading it by constant and laborious efforts in early life, and before the instrument is strengthened to its work, or it decays under our hands.

Sir H. Holland.

USING THE.

Use your memory ; you will sensibly experience a gradual improvement while you take care not to overload it.

Watts.

THE FRIEND OF WIT.

Memory is the friend of wit, but the treacherous ally of invention ; there are many books that owe their success to two things, the good memory of those who write them, and the bad memory of those who read them.

Colton.

MEMORY AND JUDGMENT.

Why is it that we so constantly hear men complaining of their memory, but not of their judgment ? Is it that they are less ashamed of a short memory, because they have heard that this is a failing of great wits ; or is it because nothing is more common than a fool with a strong memory, nor more rare than a man of sense with a weak judgment ?

MEN.

CHILDREN.

They are but children too, though they have grey hairs ; they are indeed of a larger size.

Seneca.

GOVERNED BY CIRCUMSTANCES.

Men are the sport of circumstances, when the circumstances seem the sport of men.

Byron.

THREE CLASSES OF.

There are but three classes of men : the *retrograde*, the *stationary* and the *progressive*.

Lavater.

EASILY KNOWN.

It is far easier to know men than to know man.

La Rochefoucauld.

IN MASSES.

Men, by associating in large masses, as in camps and in cities, improve their talents, but impair their virtues, and strengthen

their minds, but weaken their morals ; thus a retrocession in the one, is too often the price they pay for a refinement of the other

Colton.

OF SENSE.

We do not commonly find men of superior sense amongst those of the highest fortune.

Juvenal.

UNLUCKY.

Never have anything to do with an unlucky place, or an unlucky man. I have seen many clever men, very clever men, who had not shoes to their feet. I never act with them. Their advice sounds very well, but they cannot get on themselves ; and if they cannot do good to themselves, how can they do good to me ?

Rothschild.

MEN, GOOD.

WATCHED BY PROVIDENCE.

The good are heaven's peculiar care.

Ovid.

ABHOR VICE.

The good, for virtue's sake, abhor to sin.

Horace.

MEN, GREAT.

INSPIRATION OF.

All great men are to some degree inspired,

Tully.

KNOWLEDGE OF.

Great men, like great cities, have many crooked arts and dark alleys in their hearts, whereby he that knows them may save himself much time and trouble.

LIVES OF.

Great men stand like solitary towers in the city of God, and secret passages running deep beneath external nature, give their thoughts intercourse with higher intelligences, which strengthens and consoles them, and of which the labourers on the surface do not even dream.

Longfellow.

Lives of great men all remind us,

We can make our lives sublime,

And departing, leave behind us

Footprints in the sands of time.

Footprints, that perhaps another,

Sailing o'er life's solemn main,

A forlorn and shipwreck'd brother,

Seeing, shall take heart again. *Ibid*

MERCHANT.

A RESTLESS.

The restless merchant, he that loves to steep
His brains in wealth, and lays his soul to sleep

In bags of bullion, sees'th immortal crown,

And fain would mount, but ingots keep
him down;
He brags to-day perchance, and begs to-
morrow:
He lent but now, wants credit now to borrow.
Blow, winds, the treasures gone, the mer-
chant's broke;
A slave to silver's but a slave to smoke.

"MERCY."

Quarles.

ATTRIBUTES OF.

Of all the paths which lead to human bliss,
The most secure and grateful to our steps,
With mercy and humanity is mark'd;
The sweet-tongued rumor of a gracious
deed
Can charm, from hostile hands, th' uplifted
blade,
The gall of anger into milk transform,
And dress the brows of enmity in smiles.

Glover.

CHARACTERISTICS OF.

'Tis mercy! mercy!

The mark of heav'n impress'd on human
kind,
Mercy, that glads the world, deals joy
around;
Mercy that smooths the dreadful brow of
power,
And makes dominion light; mercy that
saves,
Binds up the broken heart, and heals de-
spair.

Rowe.

DIVINITY OF.

Earthly power doth then show likest gods,
When mercy seasons justice.

Shakespeare.

ATTRIBUTES OF HEAVEN.

The greatest attribute of heaven is mercy;
And 'tis the crown of justice, and the glory,
Where it may kill with right, to save with
pity.

Beaumont and Fletcher.

INFINITUDE.

There is more mercy in the merciful God
Than e'er inhabited the pregnant eyes
Of men, who waste unprofitable tears
For all imaginable woes, and leave
The poor uncomforted, to wait their own.

Coleridge.

NOBILITY OF.

Wilt thou draw near the nature of the gods?
Draw near them then in being merciful,
Sweet mercy is nobility's true badge.

Shakespeare.

PLEADINGS OF.

Hate shuts her soul when dove-eyed
mercy pleads.

Sprague.

PRAYER FOR.

We do pray for mercy;

And that same prayer doth teach us all to
render

The deeds of mercy.

Shakespeare.

THE PREROGATIVE OF POWER.

O mercy, heav'nly born! Sweet attribute.
Thou great, thou best prerogative of power!
Justice may guard the throne, but join'd
with thee,

On rocks of adamant, it stands secure,
And braves the storm beneath.

Somerville.

RULE OF.

Mercy to him that shows it, is the rule.

Cowper.

THE QUALITY OF.

The quality of mercy is not strain'd:
It droppeth, as the gentle rain from heaven
Upon the place beneath: it is twice blest'd,
It blesseth him that gives, and him that
takes:

'Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown:
His sceptre shows the force of temporal
power,

The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this scepter'd sway,
It is an attribute to God himself;
And earthly power doth then show likest
God's,

When mercy seasons justice.

Consider this,—

That, in the course of justice, none of us
Should see salvation: we do pray for mer-
cy;

And that same prayer doth teach us all to
render

The deeds of mercy.

Shakespeare.

MERIT.

APPRECIATION OF.

Amongst the sons of men how few are
known

Who dare be just to merit not their own.

Churchill.

CHARACTERISTIC OF.

Elevation is to merit what dress is to a
handsome person.

There is merit without elevation; but
there is no elevation without some merit.

Nature creates merit, and fortune brings
it into play.

La Rochefoucauld.

DISTINGUISHED.

Whoe'er amidst the sons
Of reason, valour, liberty, and virtue,
Display distinguished merit, is a noble
Of nature's own creating.

Coriolanus.

MODESTY OF.

There's a proud modesty in merit !
Averse from asking, and resolv'd to pay
Ten times the gifts it asks. *Dryden.*

Merit was ever modest known. *Gay.*
It is the witness still of excellency,
To put a strange face on his own perfection.
Shakespeare.

Modesty is to merit as shades to figures
in a picture ; giving it strength and beauty.
La Bruyere.

PRAISE OF.

Be thou the first true merit to befriend,
His praise is lost who waits till all commend.
Pope.

QUALITIES OF.

Like the sun, true merit shows ;
By nature warm, by nature bright,
With inbred flames he nobly glows,
Nor needs the aid of borrow'd light.
Bickerstaff.

REWARD OF.

Rising merit will buoy up at last. *Pope.*

ITS OWN REWARD.

Good actions crown themselves with lasting
bays
Who deserves well, needs not another's
praise. *Heath.*

TEST OF.

The test of extraordinary merit is to see
those who envy it the most, yet obliged to
praise it. *La Rochefoucauld.*

I am told so many ill things of a man, and
I see so few in him, that I begin to suspect
he has a real but troublesome merit, as be-
ing likely to eclipse that of others.
La Bruyere.

UNSUCCESSFUL.

Unsuccessful merit will never have many
followers, though admirers may be found.
Zimmerman.

METAPHYSICS.

He knew what's what, and that's as high
As metaphysics wit can fly. *Meta.*

METHOD.

WANT OF.

Irregularity and want of method are only
supportable in men of great learning or
genius, who are often too full to be exact,
and therefore choose to throw down their
pearls in heaps before the reader, rather
than be at the pains of stringing them.
Addison.

MIDNIGHT.

HOUR OF.

Midnight,—strange mystic hour,—when
the veil between the frail present and the
eternal future grows thin. *Mrs. Stowe.*

MILITIA.

INUTILITY OF.

Mouths without hands, maintain'd at vast
expense,
In peace a charge, in war a weak defence !
Stout once a month, they march, a bluster-
ing band,
And ever, but in time of need, at hand.
Dryden.

MIND.

My mind to me an empire is. *Southwell.*
Man's mind a mirror is. *Ibid.*
The voyage of the mind. *Cowley.*
The garden of the mind. *Tennyson.*
Upon the threshold of the mind. *Ibid.*
In my mind's eye, Horatio. *Shakespeare.*

ACTIVITY OF.

The blessings of an active mind, when it
is in good condition, is, that it not only em-
ploys itself, but is almost sure to be the
means of giving wholesale employment to
others. *Anon.*

A mind too vigorous and active serves
only to consume the body to which it is
joined, as the richest jewels are soonest
found to wear their settings. *Goldsmith.*

ANGUISH OF.

I fly, like a bird of the air,
In search of a home of rest ;
A balm for the sickness of care :
A bliss for a bosom unblest. *Byron.*

My mind is troubled like a fountain stirr'd ;
And I myself see not the bottom of it.
Shakespeare.

BRIGHTNESS OF.

Mind is the brightness of the body—lights it,
When strength, its proper but less subtle
fire
Begins to fail. *J. S. Knowles.*

CHARACTERISTICS OF.

A lofty mind always thinks nobly, it eas-
ily creates vivid, agreeable, and natural fan-
cies, places them in their best light, clothes
them with all appropriate adornments, stud-
ies others' tastes, and clears away from its
own thoughts all that is useless and disa-
greeable. *La Rochefoucauld*

A clever, pliant, winning mind knows how to avoid and overcome difficulties. Bending easily to what it wants, it understands the inclination and temper it is dealing with, and by managing their interests it advances and establishes its own. *Ibid.*

A well regulated mind sees all things as they should be seen, appraises them at their proper value, turns them to its own advantage, and adheres firmly to its own opinions as it knows all their force and weight.

Ibid.

CLASSIFIED.

Though the gifts of the mind are infinite, they can it seems to me be thus classified. There are some so beautiful that every one can see and feel their beauty. There are some lovely, it is true, but which are wearisome. There are some which are lovely, which all the world admires, but without knowing why. There are some so refined and delicate that few are capable even of remarking all their beauties. There are others which, though imperfect, yet are produced with such skill, and sustained and managed with such sense and grace, that they even deserve to be admired. *Ibid.*

CONTENTMENT OF.

A mind content both crown and kingdom is.

Greene.

CULTURE OF THE.

As the soil, however rich it may be, cannot be productive without culture, so the mind, without cultivation, can never produce good fruit.

Seneca.

Cultivation to the mind is as necessary as food to the body.

Cicero.

DIGNITY OF.

The gaudy glass of fortune only strikes The vulgar eye; the suffrage of the wise, The praise that's worth ambition, is attain'd By sense alone, and dignity of mind.

Armstrong.

DISEASE OF THE.

Canst thou not minister to a mind diseased;
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And, with some sweet oblivious antidote,
Cleanse the foul bosom of that perilous stuff,
Which weighs upon the heart?

Shakespeare.

A DISTORTED.

We find means to cure folly, but none to reclaim a distorted mind.

La Rochefoucauld.

DIVINITY OF.

Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account, must necessarily be eternal.

Cicero.

DOMINION OF.

Sublime is the dominion of the mind over the body, that for a time, can make flesh and nerve impregnable, and string the sinews like steel, so that the weak become so mighty.

Mrs. Stowe.

EASINESS OF.

It is easy to be humble where humility is a condescension; easy to concede where we know ourselves wronged; easy to forgive where vengeance is in our power.

Mrs. Jameson.

ENDURANCE OF THE.

The mind doth shape itself to its own wants, And can bear all things.

Joanna Baillie.

ENERGY OF.

Really great minds seem to have cast off from their hearts the grave's earth, as well as dissipated the clouds which concealed the heaven from our view, and they thus disclose to themselves and to us a clear and blissful world of everlasting repose.

Richter.

EXTRAVAGANCE OF THE.

If the minds of men were laid open, we should see but little difference between them and that of the fool; there are infinite reveries and numberless extravagancies pass through both.

Addison.

FAILURE OF THE.

The failure of the mind in old age is often less the result of natural decay than of disuse. Ambition has ceased to operate; contentment brings indolence; indolence, decayed of mental power, *ennui*, and sometimes death. Men have been known to die, literally speaking, of disease induced by intellectual vacancy.

Sir Benjamin Brodie.

With curious art the brain, too finely wrought,
Preys on herself, and is destroy'd by thought!

Constant attention wears the active mind.
Blots out her pow'rs, and leaves a blank behind.

Churchill.

FITTED TO GOVERN.

As the mind must govern the hands, so in every society the man of intelligence must direct the man of labor.

Johnson.

A GREAT.

The truly strong and sound mind, is the mind that can embrace equally great things and small. I would have a man great in great things, and elegant in little things.

Ibid.

The little mind that loves itself will write and think with the vulgar, but the great mind will be bravely eccentric and scorn the beaten road.

Goldsmith.

GREATNESS OF.

Great minds erect their never-failing trophies

On the firm base of mercy. *Shakespeare.*

GROVELLING.

O souls, in whom no heavenly fire is found,
Fat minds, and ever grov'ling on the ground!

Persius.

IMMORTALITY OF.

Thought

Alone, and its quick elements—will, passion,
Reason, imagination—cannot die.

What has thought

To do with time or place or circumstance?

Shelley.

The immortal mind superior to its fate,
Amid the outrage of eternal things,
Firm as the solid base of this great world,
Rests in its own foundation.

Akenside.

IMPROVING THE.

The great business of man is to improve his mind and govern his manners; all other projects and pursuits, whether in our power to compass or not, are only amusements.

Pliny.

INDOLENCE OF.

The mind attaches itself by idleness and habit to whatever is easy or pleasant. This habit always places bounds to our knowledge, and no one has ever yet taken the pains to enlarge and expand his mind to the full extent of its capacities.

La Rochefoucauld.

INFLUENCE OF.

'Tis the mind that makes the body rich.

Shakespeare.

It is the mind that maketh good or ill,
That maketh wretch or happy, rich or poor.

Spenser.

INGREDIENTS OF.

Love, hope, and joy, fair pleasure's smiling train;

Hate, fear, and grief, the family of pain;
These, mix'd with art, and to due bounds confined,

Make and maintain the balance of the mind.

Pope.

JOY OF THE.

My mind to me a kingdom is;
Such perfect joy therein I find,
As far exceeds all earthly bliss
That God or nature has assign'd;
Though much I want that most would have,
Yet still my mind forbids to crave.

Sir Edmund Dier.

JUDGE OF MAN.

The mind is the proper judge of man.

Seneca.

A MIRROR.

Man's mind a mirror is of heavenly sights,
A brief wherein all miracles summ'd lie,
Of fairest forms, and sweetest shapes the store,
Most graceful all, yet thought may grace them more.

Southwell.

NARROWNESS OF.

A narrow mind begets obstinacy, and we do not easily believe what we cannot see.

Dryden.

Short-sighted people,—I mean such who have but narrow conceptions, never extended beyond their own little sphere,—cannot comprehend that universality of talents which is sometimes observable in one person. They allow no solidity in whatever is agreeable; or when they see in any one the graces of the body, activity, suppleness and dexterity, they conclude he wants the endowments of the mind, judgment, prudence and perspicacity. Let history say what it will, they will not believe that Socrates ever danced.

La Bruyere.

OF TWO PARTS.

The mind of man hath two parts: the one always frequented by the entrance of manifold varieties; the other desolate and overgrown with grass, by which enter our charitable thoughts and divided contemplations.

Sir W. Raleigh.

PLEASURES OF THE.

Mental pleasures never clog; unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment.

Colton.

PLIABILITY OF.

The mind doth shape itself to its own wants, And can bear all things.

Joanna Baillie.

QUALITIES OF THE.

Mind, mind alone, (bear witness earth and heaven!)

The living fountains in itself contains

Of beauteous and sublime: here, hand in hand,

Sit paramount the graces; here enthron'd,
Celestial Venus, with divinest airs,
Invites the soul to never-fading joy.

Akenside.

By earth and hell, and heaven,
The shroud of souls is riven,
Mind, mind alone
Is light, and hope, and life, and power!
Earth's deepest night, from this blest hour,
The night of mind is gone.

Ebenezer Elliott.

RELAXATION OF.

The mind ought sometimes to be diverted,
that it may return the better to thinking.

Phædrus.

RESOURCES OF.

He that has no resources of mind, is more
to be pitied than he who is in want of ne-
cessaries for the body; and to be obliged to
beg our daily happiness from others, be-
speaks a more lamentable poverty than that
of him who begs his daily bread.

Colton.

A RESTLESS.

A restless mind, like a rolling stone,
gathers nothing but dirt and mire: little or
no good will cleave to it; and it is sure to
leave peace and quietness behind it.

Balguy.

A SMALL.

Minds that have nothing to confer,
Find little to perceive.

Wordsworth.

DIFFERENT STATES OF.

The mind is not always in the same state;
being at times cheerful, melancholy, severe,
peevish. These different states may not
improperly be denominated tones.

Lord Humes.

SUPERIORITY OF.

What gain'st thou, brutal man, if I confess
Thy strength superior, when thy wit is less?
Mind is the man; I claim my whole desert
From the mind's vigour, and the immortal
part.

Dryden.

SUPREMACY.

For just experience tells, in ev'ry soil,
That those who think must govern those
who toil;

And all that freedom's highest aims can
reach

Is but to lay proportion'd loads on each.

Goldsmith.

Mind's command o'er mind,
Spirit's o'er spirit, is the clear effect
And natural action of an inward gift,
Givon of God.

Bailey.

SWIFTNESS OF.

How fleet is the glance of the mind
Compared with the speed of its flight!
The tempest itself lags behind,
And the swift-winged arrows of light.

Couper.

AN UNCULTIVATED.

'Tis an unweeded garden,
That grows to seed; things rank, and gross
in nature,
Possess it merely.

Shakespeare.

A WEAK.

A weak mind is like a microscope, which
magnifies trifling things, but cannot receive
great ones.

Chesterfield.

MIND AND MATTER.

We may also doubt about the existence
of matter, as learnedly and as long as we
please, as some have done before us, and
yet we shall not establish the existence of
matter by any such dubitations; but the
moment we begin to doubt about the ex-
istence of mind, the very act of doubting
proves it.

Colton.

MINDS.

NOBLEST.

Ah! noblest minds
Sink soonest into ruin; like a tree,
That with the weight of its own golden
fruitage
Is bent down to the dust.

H. Neele.

OF DIFFERENT PURSUITS.

Different minds
Incline to different objects: one pursues
The vast alone, the wonderful, the wild,
Another sighs for harmony and grace,
And gentlest beauty.

Akenside.

OF NARROW VIEWS.

Narrow minds think nothing right that is
above their own capacity.

La Rochefoucauld.

GREAT MINDS.

NECESSITY FOR.

The world must have great minds, even
as great spheres suns.

Bailey.

MINISTER.

A CONSISTENT.

Of right and wrong ne taught
Truths as refined as ever Athens heard;
And (strange to tell!) he practised what he
preach'd.

Armstrong.

A FAITHFUL.

The proud he tam'd, the penitent he
cheer'd;

Nor to rebuke the rich offender fear'd ;
His preaching much, but more his practice wrought,
(A living sermon of the truths he taught,) *(A living sermon of the truths he taught,)*
For this by rules severe his life he squar'd,
That all might see the doctrine which they heard. *Dryden.*

At church with meek and unaffected grace,
His looks adorn'd the venerable place ;
Truth from his lips prevail'd with double sway,
And fools, who came to scoff, remain'd to pray. *Goldsmith.*

AN HONEST.

I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident, exhibit lucid proof
That he is honest in the sacred cause. *Cowper.*

LIFE OF A.

The life of a pious minister is visible rhetoric. *Hooker.*

AN UNFAITHFUL.

But the unfaithful priest, what tongue
Enough shall execrate? *Pollok.*

MINISTERS.

DETERIORATION OF.

The day that witnesses the conversion of our ministers into political and philosophical speculators or scientific lecturers, will witness the final decay of clerical weight and influence. *Bayne.*

DUTIES OF.

Love and meekness
Become a churchman better than ambition ;
Win straying souls with modesty again,
Cast none away. *Shakespeare.*

EARNESTNESS OF.

Surely that preaching which comes from the soul works most on the soul. *Fuller.*

SHOULD AVOID LEVITY.

He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin where you should woo a soul ;
To break a jest, when pity would inspire
Pathetic exhortation ; and address
The skittish fancy with facetious tales,
When sent with God's commission to the heart. *Cowper.*

DIVINE MISSION OF.

Men of God have always, from time to time, walked among men, and made their commission felt in the heart and soul of the commonest hearer. *Emerson.*

TO WHOM THEY SHOULD FIRST PREACH.

It would be well, if some who have taken upon themselves the ministry of the Gospel, that they would first preach to themselves, then afterwards to others. *Cardinal Pole.*

UNIVERSALLY VENERATED.

The priesthood hath in all nations, and all religions, been held highly venerable. *Atterbury.*

MIRACLE.

DEFINITION OF A.

A miracle is a work exceeding the power of any created agent, consequently being an effect of the divine omnipotence. *South.*

MIRTH.

BENEFITS OF.

Frame your mind to mirth and merriment,
Which bars a thousand harms and lengthens life. *Shakespeare.*

BLESSINGS OF.

O spirits gay, and kindly heart !
Precious the blessings ye impart !
Joanna Baillie.

CHARACTERISTICS OF.

From the crown of his head to the sole of his foot he is all mirth ; he has twice or thrice cut Cupid's bowstring, and the little hangman dare not shoot at him : he hath a heart as sound as a bell, and his tongue is the clapper ; for what his heart thinks his tongue speaks. *Shakespeare*

CONCOMITANTS OF.

Jest and youthful jollity,
Quips, and cranks, and wanton wiles,
Nods and becks, and wreathed smiles. *Milton.*

EFFECTS OF.

Fun gives you a forcible hug, and shakes laughter out of you, whether you will or no. *Garrick.*

EXCELLENCE OF.

Care to our coffin adds a nail, no doubt ;
And ev'ry grin so merry, draws one out. *Dr. Wolcot*

Let me play the fool :

With mirth and laughter let old wrinkles come ;
And let my liver rather heat with wine,
Than my heart cool with mortifying groans. *Shakespeare.*

JOYS OF.

The greatness that would make us grave,
Is but an empty thing.
What more than mirth would mortals
have?—
The cheerful man's a king. *Bickerstaff.*

MISANTHROPE.

THE.

There cannot live a more unhappy creature
than an ill-natured old man, who is
neither capable of receiving pleasures, nor
sensible of doing them to others.

Sir W. Temple.

I am *misanthropos*, and hate mankind.
For thy part, I do wish thou wert a dog,
That I might love thee something.

Shakespeare.

MISCHIEF.

AN ACCESSORY TO.

He that may hinder mischief,
And yet permits it, is an accessory.

Freeman.

BEGETS ITSELF.

Mischief that may be help'd, is hard to
know;

And danger going on still multiplies,
Where harm hath many wings, care arms
too late.

Lord Brooke.

MOURNING FOR.

To mourn a mischief that is past and gone,
Is the next way to draw new mischief on.

Shakespeare.

PRONENESS TO.

As prone to mischief, as able to perform it.

Ibid.

SWIFTNESS OF.

O mischief! thou art swift

To enter in the thoughts of desperate men.

Ibid.

MISER.

ANXIETIES OF THE.

L'Avare not using half his store,
Still grumbles that he has no more;
Strikes not the present time, for fear
The vintage should be bad next year,
And eats to-day with inward sorrow,
And dread of fancy'd want to-morrow.

Prior.

Who, lord of millions, trembles for his
store,

And fears to give a farthing to the poor;
Proclaims that penury will be his fate,
And, scowling, looks on charity with hate.

Dr. Wolcot.

Some o'er-enamour'd of their bags, run mad,
Groan under gold, yet weep for want of
bread.

Young.

He turns with anxious heart and crippled
hands,

His bonds of debt, and mortgages of lands;
Or views his coffers with suspicious eyes,
Unlocks his gold, and counts it till he dies.

Dr. Johnson

AVARICIOUSNESS OF THE.

I can compare our rich misers to nothing
so fitly as to a whale; that plays and tum-
bles, driving the poor fry before him, and
at last devours them all at a mouthful.

Shakespeare.

The miser lives alone, abhor'd by all
Like a disease, yet cannot so be 'scap'd,
But, canker-like, eats through the poor
men's hearts

That live about him: never has commerce
With any but to ruin them: his house
Inhospitable as the wilderness,
And never look'd upon but with a curse.

He hoards in secret places of the earth,
Not only bags of treasure, but his corn;
Whose every grain he prizes 'bove a life;
And never prays at all but for dear years.

May.

CHARACTER OF THE.

Having no other pleasure of his gain
But torment, that it cannot ease his pain.

Shakespeare.

DECEPTION OF THE.

But the base miser starves amidst his store,
Broods o'er his gold, and griping still at
more,

Sits sadly pining, and believes he's poor.

Dryden.

REWARD OF THE.

He that toils and labours hard
To gain, and what he gets has par'd,
Is from the use of all debarr'd.

And though he can produce more spankers,
Than all the usurers and bankers;
Yet after more and more he bankers;
And after all his pains are done,
Has nothing he can call his own
But a mere livelihood alone.

Butler

MISERIES.

SMALL.

Small miseries, like small debts, hit us in
so many places, and meet us at so many
turns and corners, that what they want in
weight, they make up in number, and ren-
der it less hazardous to stand the fire of one
cannon ball, than a volley composed of such
a shower of bullets.

Colton.

As small letters hurt the sight, so do small matters him that is too much intent upon them; they vex and stir up anger, which begets an evil habit in him in reference to greater affairs. *Plutarch.*

MISERY.

CAUSES OF.

Misery is caused for the most part not by a heavy crush of disaster, but by the corrosion of less visible evils, which canker enjoyment and undermine security. The visit of an invader is necessarily rare, but domestic animosities allow no cessation. *Dr. S. Johnson.*

POWER OF.

This iron world
Brings down the stoutest hearts to lowest state :
For misery doth bravest minds abate. *Spenser.*

SELFISHNESS OF.

Misery still delights to trace
Its semblance in another's case. *Cowper.*

MISERY AND IGNORANCE.

Misery and ignorance are always the cause of great evils. Misery is easily excited to anger, and ignorance soon yields to perfidious counsels. *Addison.*

MISFORTUNE.

ANTICIPATION OF.

Misfortune brings
Sorrow enough : 'tis envy to ourselves,
To augment it by prediction. *Heywood.*

CONSOLATION IN.

When any calamity has been suffered, the first thing to be remembered, is how much has been escaped. *Johnson.*

Misfortune is never mournful to the soul that accepts it; for such do always see that every cloud is an angel's face. *Jerome.*

CONTEMPT OF.

Nothing is a misery,
Unless our weakness apprehend it so :
We cannot be more faithful to ourselves
In anything that's manly, than to make
Ill fortune as contemptible to us,
As it makes us to others. *Beaumont and Fletcher.*

EFFECTS OF.

A soul exasperated in ills, falls out
With everything,—its friend, itself. *Addison.*

RETRIBUTIVE.

Know, smiler ! at thy peril art thou pleas'd;
Thy pleasure is the promise of thy pain.

Misfortune, like a creditor severe,
But rises in demand for her delay;
She makes a scourge of past prosperity
To sting thee more and double thy distress. *Young.*

STATE OF.

Sick in the world's regard, wretched and low. *Shakespeare.*

USE OF.

Misfortune does not always wait on vice,
Nor is success the constant guest of virtue. *Havard.*

MISTAKE.

A COMMON.

The young fancy that their follies are mistaken by the old, for happiness; and the old fancy that their gravity is mistaken by the young, for wisdom. *Colton.*

MISTAKEN PEOPLE.

No people are more often wrong than those who will not allow themselves to be wrong. *La Rochefoucauld*

MISTRUST.

COWARDICE.

I hold it cowardice,
To rest mistrustful, where a noble heart
Hath pawn'd an open hand in sign of love. *Shakespeare.*

DISGRACEFULNESS OF.

It is more disgraceful to distrust than to be deceived by our friends. *La Rochefoucauld.*

PREVALENCE OF.

The world is an old woman, that mistakes any gilt farthing for a gold coin; whereby being often cheated, she will henceforth trust nothing but the common copper. *Carlyle*

MISUNDERSTANDING AND INATTENTION.

EVIL OF.

Misunderstanding and inattention create more uneasiness in the world than deception and artifice, or, at least, their consequences are more universal. *Goethe.*

MODERATION.

For aught I see, they are as sick, that surfeit with too much, as they that starve with nothing; it is no mean happiness, therefore, to be seated in the mean; superfluity comes sooner by white hairs, but competency lives longer. *Shakespeare.*

BOUNDARY OF.

The boundary of man is moderation. When once we pass that pale, our guardian angel quits his charge of us. *Feltham.*

IN EATING.

Moderation is like temperance; we should wish to eat more, but are afraid of injuring our health.
La Rochefoucauld.

MODESTY.

CHARMS OF.

The crimson glow of modesty o'erspread
Her cheek, and gave new lustre to her charms.
Dr. Thomas Franklin.

A CONFESSION OF DEFICIENCY.

Modesty is the lowest of the virtues, and is a confession of the deficiency it indicates. He who under-values himself is justly undervalued by others.
Hazlitt.

DEFINITION OF.

Modesty is a kind of shame or bashfulness proceeding from the sense a man has of his own defects compared with the perfections of him whom he comes before.
South.

EMBLEM OF.

The meek mountain daisy, with delicate crest,
And the violet whose eye told the heaven of her breast.
Mrs. Sigourney.

The violet droops its soft and bashful brow,
But from its heart sweet incense fills the air;—

So rich within—so pure without—art thou,
With modest mien and soul of virtue rare.
Mrs. Osgood.

GAINS GOODWILL.

A modest person seldom fails to gain the goodwill of those he converses with, because nobody envies a man who does not appear to be pleased with himself.
Steele.

GRACES OF.

That modest grace subdued my soul,
That chastity of look which seems to hang
A veil of purest light o'er all her beauties,
And by forbidding, most inflame desires.
Young.

LOOKS OF.

Her looks do argue her replete with modesty.
Shakespeare.

REWARD OF.

The man that's silent nor proclaims his want,
Gets more than him that makes a loud complaint.
Creech.

SILENCE OF.

Modesty is silent when it would be improper to speak; the humble, without being called upon, never recollects to say anything of himself.
Lavater.

TRUE AND FALSE.

True modesty is a discerning grace
And only blushes in the proper place;
But counterfeit is blind, and skulks through fear,

Where 'tis a shame to be asham'd t' appear:
Humility the parent of the first,
The last by vanity produc'd and nurs'd.

Cowper.

ASSOCIATED WITH VIRTUE.

Modesty seldom resides in a breast that is not enriched with nobler virtues.
Goldsmith.

A WEAKNESS.

Sure 't was his modesty. He might have thriven

Much better possibly, had his ambition
Been greater much. They oft-times take more pains

Who look for pins, than those who find out stars.
John Fountain.

Modesty in a man is never to be allowed as a good quality, but a weakness, if it suppresses his virtue, and hides it from the world, when he has at the same time a mind to exert himself.
Johnson.

MOMENT.

DUTY OF A.

There is not a moment without some duty
Cicero.

MIGHTINESS OF A.

A moment is a mighty thing
Beyond the soul's imagination;
For in it, though we trace it not,
How much there crowds of varied lot
How much of life, life cannot see,
Darts onward to eternity!

Robert Montgomery

MOMENTS.

IMPORTANCE OF.

Think nought a trifle, though it small appear;
Small sands the mountain, moments make the year,
And trifles life.
Young.

MONASTERIES.

REASONS FOR ADOPTING.

There are some solitary creatures who seem to have left the rest of mankind, only to meet the devil in private.
H. G. Adams

MONEY.

The picklock that never fails.
Massinger.

BEGETS ITSELF.

Remember that money is of a prolific, generating nature. Money can beget money, and its offspring can beget more, and so on. Five shillings turned is six: turned again it is seven and threepence; and so on till it becomes a hundred pounds. The more there is of it, the more it produces every turning, so that the profits rise quicker and quicker. He that kills a breeding sow, destroys all her offspring to the thousandth generation. He that murders a crown, destroys all that it might have produced, even scores of pounds. *Franklin.*

BENEFITS OF.

By doing good with his money, a man as it were, stamps the image of God upon it, and makes it pass current for the merchandise of heaven. *Rutledge.*

MUST CIRCULATE.

Money, the life-blood of the nation, Corrupts and stagnates in the veins, Unless a proper circulation Its motion and its heat maintains. *Swift.*

Money is like manure, of very little use except it be spread. *Bacon.*

DEIFYING.

If you make money your god, it will plague you like the devil. *Fielding.*

DESPISING.

To despise money on some occasions leads to the greatest gains. *Terence.*

EVILS OF.

Money and man a mutual falsehood show, Men make false money, — money makes men so. *Aleyn's Henry.*

The god of this world is riches, pleasure, and pride, wherewith it abuses all the creatures and gifts of God. *Luther.*

Mammon has two properties: it makes us secure, first, when it goes well with us, and then we live without fear to God at all; secondly, when it goes ill with us, then we tempt God, fly from Him, and seek after another god. *Ibid.*

Mammon has enriched his thousands, and has damned his ten thousands. *South.*

IMPOTENCE OF.

The wretched impotence of gold. *Young.*

INFLUENCE OF.

See what money can do; that can change Men's manners; alter their conditions! How tempestuous the slaves are without it! O thou powerful metal! what authority

Is in thee! thou art the key of all men's Mouths; with thee a man may lock up the jaws

Of an informer, and without thee he Cannot the lips of a lawyer. *Broome.*

Pray, sir, what turn'd you Turks?— That for which many their religion, Most men their faith, all change their honesty,—

Profit: that gilded god, commodity.

Danborne.

Gold is the fool's curtain, which hides all his defects from the world. *Feltham.*

Gold is a wonderful clearer of the understanding it dissipates every doubt and scruple in an instant; accommodates itself to the meanest capacities; silences the loud and clamorous, and brings over the most obstinate and inflexible. *Addison.*

LOVE OF.

That I might live alone once with my gold O, 'tis a sweet companion, kind and true; A man may trust it when his father cheats him,

Brother, or friend, or wife. O wondrous self,

That which makes all men false, is true itself. *Johnson.*

The love of money is the root of all evil; which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows.

1 Tim. vi, 10.

The meanest rage

And latest folly of man's sinking age, Which rarely venturing in the van of life, While nobler passions wage their heated strife,

Comes skulking last, with selfishness and fear,

And dies, collecting lumber in the rear!

Moore.

Midas longed for gold, and insulted the Olympians. He got gold, so that whatever he touched became gold, and he, with his long ears, was little the better for it. Midas had insulted Apollo and the gods; the gods gave him his wish, and a pair of long ears, which also were a good appendage to it. What a truth in these old fables! *Carlyle.*

Some have been so wedded to their riches, that they have used all the means they could to take them with them. Athenæus reporteth of one, that at the hour of his death he devoured many pieces of gold, and sewed

the rest in his coat, commanding that they should be all buried with him. Hermocrates being loath that any man should enjoy his goods after him, made himself, by his will, heir of his own goods. *Grey.*

LUST OF.

The lust of gold succeeds the lust of conquests ;

The lust of gold, unfeeling and remorseless,
The last corruption of degenerate man.

Johnson.

PARENTAGE OF.

Money, thou bane of bliss, and source of woe,

Whence com'st thou, that thou art so fresh and fine ?

I know thy parentage is base and low ;
Man found thee poor and dirty in a mine.

Herbert.

For they say, if money go before, all ways do lie open.

Shakespeare.

What makes all doctrines plain and clear ?
About two hundred pounds a year.

And that which was proved true before,
Prove false again ? Two hundred more.

Butler.

Why nothing comes amiss, so money comes withal.

Shakespeare.

'Tis gold

Which buys admittance ; oft it doth ; yea, and makes

Diana's rangers false themselves, yield up
Their deer to the stand of the stealer ; and
'tis gold

Which makes the true man kill'd and saves
the thief ;

Nay, sometimes hangs both thief and true
man : What

Can it not do, and undo ?

Ibid.

Stronger than thunder's winged force,
All-powerful gold can spread its course,
Through watchful guards its passage make,
And loves through solid walls to break :
From gold the overwhelming woes
That crush'd the Grecian augur rose :
Philip with gold through cities broke,
And rival monarchs felt his yoke ;
Captains of ships to gold are slaves,
Though fierce as their own winds and waves.

Francis.

PROPER PLACE OF.

A wise man should have money in his
head, but not in his heart.

Swift.

A SERVANT.

Money is a good servant, but a dangerous
master.

Bonhours.

If money be not thy servant, it will be
thy master. The covetous man cannot so
properly be said to possess wealth, as that
it may be said to possess him. *Charroza.*

TEMPTATIONS OF.

Money does all things for reward ; some
are pious and honest as long as they thrive
upon it, but if the devil himself gives bet-
ter wages, they soon change their party.

Seneca.

IN TRUST.

Put not your trust in money, but put
your money in trust.

Holmes.

WANT OF.

He that wants money, means and content,
is without three good friends.

Shakespeare.

MONEY AND TIME.

Money and time are the heaviest burdens
of life, and the unhappiest of all mortals
are those who have more of either than they
know how to use.

Johnson.

MOON.

ADDRESS TO THE.

Sweet moon ! if like Crotona's sage,
By any spell my hand could dare
To make thy disk its ample page,
And write my thoughts, my wishes there ;
How many a friend, whose careless eye
Now wanders o'er that starry sky,
Should smile upon thy orb to meet
The recollection, kind and sweet,
The reveries of fond regret,
The promise, never to forget,
And all my heart and soul would send
To many a dear-lov'd, distant friend !

Moore.

BEAUTIES OF THE.

So when the sun's broad beams have tired
the sight,
All mild ascends the moon's more sober
light ;
Serene in virgin modesty she shines,
And unobserved, the glaring orb declines.

Pope

COLD BEAUTY OF THE.

The cold chaste Moon, the Queen of Heav-
en's bright isles,
Who makes all beautiful on which she
smiles !
That wandering shrine of soft, yet icy
flame,
Which ever is transform'd yet still the same,
And warms, but not illumines.

Shelley

BLESSING OF THE.

O! moon old boughs lisp forth a holier din,
The while they feel thine airy fellowship:
Thou dost bless everywhere with silver lip,
Kissing dead things to life. *John Keats.*

FULL.

A mighty purpose rises large and slow
From out the fluctuations of my soul,
As ghost-like, from the dim and tumbling
sea
Starts the completed moon.

Alexander Smith.

INFLUENCE OF THE.

The moon charms the watery world below,
Wakes the still seas, and makes them ebb
and flow.

Lee.

SADDENING INFLUENCE OF THE.

The moon, she is the source of sighs,
The very face to make us sad;
If but to think in other times
The same calm quiet look she had.

Thomas Hood.

A SILVER LAMP.

Cynthia, fair regent of the night,
O may thy silver lamp from heav'n's high
bow'r
Direct my footsteps in the midnight hour.

Gay.

A LINGERING.

Methinks how slow

This old moon wanes! she lingers my de-
sires,
Like to a step-dame, or a dowager,
Long withering out a young man's revenue.

Shakespeare.

THE NEW.

Like the young moon,
When on the sunlit limits of the night
Her white shell trembles amid crimson air,
And whilst the sleeping tempest gathers
might,
Doth, as the herald of its coming, bear
The ghost of its dead mother, whose dim
form
Bends in dark ether from her infant's chair.

Shelley.

QUEEN OF NIGHT.

The queen of night
Round us pours a lambent light:
Light that seems but just to show
Breasts that beat, and cheeks that glow.

Dr. Johnson.

The queen of night
Shines fair with all her virgin stars about
her.

Otway.

Now glow'd the firmament

With living sapphires; Hesperus, that led
The starry host, rode brightest; till the
moon

Riding in clouded majesty, at length,
Apparent queen, unveil'd her peerless light,
And o'er the dark her silver mantle threw.

Milton.

REFLECTIONS OF THE.

When Phœbe doth behold
Her silver visage in the watery glass,
Decking with liquid pearl the bladed glass.

Shakespeare.

RISEN.

See

The moon is up, it is the dawn of night;
Stands by her side one bold, bright, steady
star;

Star of her heart, and heir to all her light,
Whereon she looks so proudly, mild and
calm,

As though she were the mother of that star.

Bailey.

RISING.

The rising moon has hid the stars,
Her level rays, like golden bars
Lie on the landscape green,
With shadows brown between,
And silver white the river gleams,
As if Diana, in her dreams,
Had dropt her silver bow
Upon the meadows low.

Longfellow.

SETTING.

The queen of night, whose large command
Rules all the sea, and half the land,
And over moist and crazy brains,
In high spring tide, at midnight reigns,
Was now declining to the west,
To go to bed and take her rest.

Butler.

MOONLIGHT.

BEAUTY OF.

Now through the passing clouds she seems
to stoop,

Now up the pure cerulean rides sublime.
Wide the pale deluge floats, and streaming
mild

O'er the sky'd mountain to the shadowy
vale,

While rocks and floods reflect the quivering
gleam,

The whole air whitens with a boundless tide
Of silver radiance, trembling round the
world.

Thomson.

A lovelier, purer light than that of day
Rests on the hills; and, oh, how awfully
Into the deep and tranquil firmament
The summits of Anseva rise serene!

The watchman on the battlements partakes
The stillness of the solemn hour, and feels
The silence of the earth; the endless sound
Of flowing water soothes him, and the stars,
Which in that brightest moonlight well
nigh quenched

Scarce visible, as in the utmost depth
Of yonder sapphire infinite are seen,
Draw on with elevating influence
Toward eternity the attempered mind:
Musing on worlds beyond the grave he
stands,

And to the virgin mother silently
Breathes forth her hymn of praise.

INFLUENCE OF.

My own lov'd light,
That every soft and solemn spirit worships,
That lovers love so well—strange joy is
thine,
Whose influence o'er all tides of soul hath
power,
Who lend'st thy light to rapture and des-
pair;

The glow of hope and wan hue of sick fancy
Alike reflect thy rays: alike thou lightest
The path of meeting or of parting love—
Alike on mingling or on breaking hearts
Thou smil'st in throned beauty!

THE HOUR OF.

There is a dangerous silence in that hour,
A stillness which leaves room for the full
soul

To open all itself, without the power
Of calling wholly back its self-control.

Byron.

MOONRISE.

Beholding the moon rise
Over the pallid sea and the silvery mist of
the meadows:

Silently one by one, in the infinite meadows
of heaven,

Blossom'd the lovely stars, the forget-me-
nots of the angels.

Longfellow.

MORALITY.

PRINCIPLES OF.

Moral principles require reasoning and
discourse to discover the certainty of their
truths; they lie not open as natural charac-
ters engraven on the mind.

Locke.

WITHOUT RELIGION.

Let us with caution indulge the supposi-
tion that morality can be maintained with-
out religion. Reason and experience both
forbid us to expect that natural morality
can prevail in exclusion of religious princi-
ples.

Washington.

MORAL LAW.

THE.

The moral law is written on the tablets of
eternity. For every false word or unright-
eous deed, for cruelty and oppression, for
lust or vanity, the price has to be paid at
last.

J. A. Froude.

MORNING.

APPEARANCE OF.

But, look, the morn in russet mantle clad
Walks o'er the dew of yon high eastern
hill.

Shakespeare.

Now from night's womb the glorious day
breaks forth,
And seems to kindle from the setting stars.

Lee.

See, how at once the bright effulgent sun,
Rising direct, swift chases from the sky
The short-liv'd twilight; and with ardent
blaze

Looks gaily fierce o'er all the dazzling air.

Thomson.

But now the clouds in airy tumults fly!
The sun emerging opes the azure sky;
A fresher green the smiling leaves display
And, glittering as they tremble, cheer the
day.

Parnell.

The purple morning left her crimson bed
And don'd her robes of pure vermilion
hue.

Fairfax.

Morn, in the white wake of the morning
star,

Came furrowing all the orient into gold.

Tennyson

APPROACH OF.

Day dawns, the twilight gleam dilates,
The sun comes forth, and, like a god,
Rides through rejoicing heaven.

Southey.

Night wanes—the vapours round the moun-
tains curl'd

Melt into morn, and light awakes the world.

Byron.

Now morn her rosy steps in th' eastern clime
Advancing, sow'd the earth with orient
pearl.

Milton.

Lo on the eastern summit, clad in grey,
Morn like a horseman girt in travel, comes,
And from his tower of mist

Night's watchman hurries down.

H. H. White.

LIGHT OF.

Morning light

More orient in yon western cloud, that draws
O'er the blue firmament a radiant white.

Milton.

SIGNS OF.

The glow-worm shows the matin to be near,
And 'gins to pale his uneffectual fire.

Shakespeare.

Day glimmer'd in the east, and the white
moon

Hung like a vapour in the cloudless sky.

Rogers.

Sullen, methinks, and slow the morning
breaks,

As if the sun were listless to appear,
And dark designs hung heavy on the day.

Dryden.

The morning rises black, the low'ring sun
Drives heavily his sable chariots on;
The face of day now blushes scarlet deep.

Lee.

Yon grey lines,

That fret the clouds, are messengers of day.

Shakespeare.

The morn

Rises upon my thoughts; her silver hand
With her fair pencil strikes the darkness
out

And paints the glorious face of day.

Havard.

Is not yon gleam the shudd'ring morn,
that flakes

With silver tincture the east verge of
heaven?

Marston.

The eye of day hath oped its lids.

Shakespeare.

The silent hours steal on

And flaky darkness breaks within the east.

Ibid.

A SIMILE.

Morn, like a maiden glancing o'er her
pearls,

Streamed o'er the manna-dew, as though
the ground

Were sown with star-seed. *P. J. Bailey.*

The rosy-finger'd morn did there disclose

Her beauty, ruddy as a blushing bride,

Gilding the marigold, painting the rose,

With Indian chrysolites her cheeks were
dy'd. *Baron.*

SPLENDOR OF.

Hence every harsher sight! for now the day
O'er heaven and earth diffus'd, grows warm
and high;

Infinite splendour! wide investing all.

Thomson.

STAR OF.

Now the bright morning-star day's har-
binger,

Comes dancing from the east. *Milton.*

Bright as does the morning star appear,
Out of the east with flaming locks bedight,
To tell the dawning day is drawing near.

Spenser.

SWEETNESS OF.

Sweet is the breath of morn, her rising
sweet,

With charm of earliest birds. *Milton.*

MORTALITY.

This muddy vesture of decay.

Shakespeare.

MOTHER.

DEATH OF A.

The loss of a mother is always felt; even
though her health may incapacitate her
from taking any active part in the care of
her family, still she is a sweet rallying point,
around which affection and obedience, and
a thousand tender endeavours to please,
concentrate; and dreary is the blank when
such a point is withdrawn! It is like that
lonely star before us; neither its heat nor
light are anything to us in themselves; yet
the shepherd would feel his heart sad if he
missed it, when he lifts his eye to the brow
of the mountain over which it rises when
the sun descends. *Lamartine.*

A FRIEND.

She was my friend—I had but her—no more,
No other upon earth—and as for heaven,
I am as they that seek a sign, to whom
No sign is given. My mother! Oh, my
mother! *Taylor.*

INFLUENCE OF A.

O wondrous power! how little understood,—
Entrusted to the mother's mind alone,
To fashion genius, form the soul for good,
Inspire a West, or train a Washington!

Mrs. Hale.

HOLINESS OF A.

A mother is a mother still,
The holiest thing alive. *Coleridge.*

QUEEN OF THE WORLD.

The mother, in her office, holds the key
Of the soul; and she it is who stamps the
coin
Of character, and makes the being who
would be a savage,
But for her gentle cares, a christian man;
Then crown her queen of the world.

Old Play.

MOTION.

Motion is the life of all things.

Duchess of Newcastle.

MOURNERS.

FOR THE DEAD.

There is a tear for all that die;
A mourner o'er the humblest grave.

Byron.

MOURNING.

ACTED.

None acted mourning forced to show,
Or squeeze his eyes to make the torrent
flow.

Dryden.

MADNESS OF.

Excess of grief for the deceased is madness; for it is an injury to the living, and the dead know it not.

Xenophon.

SECRESY OF.

They truly mourn, that mourn without a witness.

Baron.

MURDER.

THE WORST CRIME.

Murder itself is past all expiation,
The greatest crime that nature doth abhor.

Goffe.

Is there a crime

Beneath the roof of heaven, that stains the soul

Of man, with more infernal hue, than damn'd

Assassination.

Cibber.

WILL SPEAK OUT.

Blood hath strange organs to discourse withal;

It is a clam'rous orator, and then
Ev'n nature will exceed herself, to tell
A crime, so thwarting nature.

Gomersall.

UNPARDONABLE.

Mercy but murders, pardoning those that kill.

Shakespeare.

MURMURING.

Murmur at nothing; if our ills are reparable, it is ungrateful; if remediless, it is vain.

Ibid.

MUSIC.

O music, sphere descended maid,
Friend of pleasure, wisdom's aid.

Collins.

NOT APPRECIATED.

The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,

Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus;
Let no such man be trusted.

Shakespeare.

THE ART OF.

Music is the art of the prophets, the only art that can calm the agitations of the soul; it is one of the most magnificent and delightful presents God has given us.

Luttrell.

CHARMS OF.

Music hath charms to soothe a savage breast,

To soften rocks, or bend a knotted oak.

I've read that things inanimate have moved,
And as with living souls have been inform'd
By magic numbers and persuasive sound.

Congreve.

Call in sweet music. I have heard soft airs
Can charm our senses and expel our cares.

Sir J. Denham.

How music charms?

How metre warms?

Parent of actions good and brave!

How vice it tames?

And worth inflames?

And holds proud empire o'er the grave!

Young.

DEFINITION OF.

The soul of art best loved when love is by.

Brown.

DELIGHTS OF.

I seem through consecrated walks to rove,
I hear soft music die along the grove:

Led by the sound, I roam from shade to shade,

By godlike poets venerable made.

Pope.

WHEN DYING.

Let me have music dying, and I seek no more delight.

Keats.

EAR FOR.

A good ear for music and a taste for music are two very different things, which are often confounded; and so is comprehending and enjoying every object of sense and sentiment.

Greville.

INDULGENCE IN.

Music is the only sensual gratification which mankind may indulge in to excess without injury to their moral or religious feelings.

Addison.

INFLUENCE OF.

There is in souls a sympathy with sounds
And as the mind is pitch'd, the ear is pleas'd
With melting airs of martial, brisk or grave.

Some chord in unison with what we hear
Is touch'd within us, and the heart replies.

Cowper.

Music exalts each joy, allays each grief
Expels diseases, softens every pain,
Subdues the rage of poison and of plague.

Armstrong.

Music so softens and disarms the mind
That not an arrow does resistance find.

Waller.

GENTLE INFLUENCE OF.

Music which gentlier on the spirit lies
'Than tired eyelids upon tired eyes.

Tennyson.

THE FOOD OF LOVE.

If music be the food of love, play on,
Give me excess of it; that, surfeiting,
The appetite may sicken, and so die.—
That strain again;—it had a dying fall;
O, it came o'er my ear like the sweet south,
That breathes upon a bank of violets,
Stealing and giving odor.

Shakespeare.

MEMORY OF.

Music, where soft voices die,
Violets in the memory.

Shelley.

POWER OF.

There is a charm, a power, that sways the
breast;

Bids every passion revel or be still;
Inspires with rage, or all our cares dis-
solves;

Can soothe the distraction, and almost despair—
That power is music.

Armstrong.

E'en rage itself is cheer'd with music:
It wakes a glad remembrance of our youth,
Calls back past joys, and warms us into
transport.

Rowe.

POWER OF.

Music can noble hints impart,
Engender fury, kindle love;
With unsuspected eloquence can move,
And manage all the man with secret art.

Addison.

Of all the arts beneath the heaven,
That man has found, or God has given,
None draws the soul so sweet away,
As music's melting, mystic lay;
Slight emblem of the bliss above,
It soothes the spirit all to love.

Hogg.

SPELL OF.

Music!—O how faint, how weak,
Language fades before thy spell!
Why should feeling ever speak
When thou canst breathe her soul so well?
Friendship's balmy words may feign,
Love's are e'en more false than they;
Oh! 'tis only music's strain
Can sweetly soothe, and not betray!

Moore.

IN ALL THINGS.

There's music in the sighing of a reed;
There's music in the gushing of a rill;
There's music in all things, if men had ears.
Their earth is but an echo of the spheres.

Byron.

MUTABILITY.

All things that we ordained festival,
Turn from their office to black funeral;
Our instruments, to melancholy bells;
Our wedding cheer, to sad burial feast;
Our solemn hymns, to sullen dirges change;
Our bridal flowers serve for a buried corse,
And all things change them to the contrary.

Shakespeare.

MYSTERY.

CHARACTERISTICS OF.

A proper secrecy is the only mystery of
able men; mystery is the only secrecy of
weak and cunning ones.

Chesterfield.

EFFECTS OF.

Mystery magnifies danger, as a fog the
sun; the hand that warned Belshazzar, de-
rived its horrifying influence from the want
of a body.

Colton.

SUSPICION OF.

Where there is mystery, it is generally
supposed that there must also be evil.

Byron.

MYTHOLOGY.

The heathen mythology not only was not
true, but was not even supported as true;
it not only deserved no faith, but it de-
manded none.

Whately.

NAME.

A Good.

Who swerves from innocence, who makes
divorce

Of that serene companion—a good name,
Recovers not his loss; but walks with shame,
With doubt, with fear, and haply with re-
morse.

Wordsworth.

A good name is fitly compared to a pre-
cious ointment, and when we are praised
with skill and decency, it is indeed the most
agreeable perfume; but if too strongly ad-
mitted into the brain of a less vigorous and
happy texture, it will, like too strong an
odour, overcome the senses, and prove per-
nicious to those nerves it was intended to
refresh. A generous mind is of all others

the most sensible of praise and dispraise; and a noble spirit is as much invigorated with its due proportion of honor and applause, as it is depressed by neglect and contempt. But it is only persons far above the common level who are thus affected with either of these extremes; as in a thermometer it is only the purest and most sublimated spirit that is either contracted or dilated by the benignity or inclemency of the season.

Sir R. Steele.

INFLUENCE OF.

He left a name, at which the world grew pale,

To point a moral, or adorn a tale. *Johnson.*

MAGIC OF A.

Who hath not owned, with rapture smitten frame,

The power of grace, the magic of a name?

Campbell.

NAMES.

GREAT.

Great names degrade instead of elevating those who know not how to sustain them.

La Rochefoucauld.

IMPORTANCE OF.

He that has complex ideas, without particular names for them, would be in no better case than a book-seller who had volumes that lay unbound and without titles, which he could make known to others only by showing the loose sheets.

Locke.

NATURE.

Nature the vicar of the Almighty Lord.

Chaucer.

ABUNDANCE IN.

Nature's full blessings would be well dispensed

In unsuperfluous, even proportion,
And she no whit encumber'd with her store!

Milton.

ACTIVITY OF.

Nature knows no pause in progress and development, and attaches her curse on all inaction.

Goethe.

TEST OF ART.

Unerring Nature, still divinely bright,
One clear, unchanged, and universal light,
Life, force, and beauty must to all impart,
At once the source, and end, and test of art.

Pope.

GREAT AUTHOR OF.

The day is Thine, the night also is Thine;
Thou hast prepared the light and the sun.
Thou hast set all the borders of the earth.
Thou hast made summer and winter.

Psalms lxxiv, 16, 17.

How mean the order and perfection sought
In the best product of the human thought,
Compar'd to the great harmony that reigns
In what the spirit of the world ordains!

Prior.

Nature—faint emblem of Omnipotence!—
Shap'd by His hand—the shadow of His light—

The veil in which He wraps His majesty,
And through whose mantling folds He deigns to show,

Of His mysterious, awful attributes
And dazzling splendours, all man's feeble thought

Can grasp uncrush'd, or vision bear unquench'd.

Street.

BEAUTY OF.

Scenes must be beautiful which daily view'd
Please daily, and whose novelty survives

Long knowledge and the scrutiny of years.

Cowper.

CALMNESS IN.

The sea is like a silvery lake,
And o'er its calm the vessel glides

Gently as if it fear'd to wake

The slumbers of the silent tides.

Mocre.

Surely there is something in the untroubled calm of nature that overawes our little anxiety and doubts: the sight of the deep-blue sky, and the clustering stars above, seem to impart a quiet to the mind.

Jonathan Edwards.

SUCCESSIVE CHANGES IN.

Nature gives to every time and season some beauties of its own; and from morning to night, as from the cradle to the grave, is but a succession of changes so gentle and easy that we can scarcely mark their progress.

Dickens.

COMMUNION WITH.

If thou art worn and hard beset
With sorrows, that thou wouldst forget,
If thou wouldst read a lesson, that will keep
Thy heart from fainting, and thy soul from sleep,

Go to the woods and hills!—no tears
Dim the sweet look that nature wears.

Longfellow.

CONTEMPLATION OF.

In contemplation of created things,
By steps we may ascend to God.

Milton.

Stand still, and consider the wondrous works of God.

Job xxxvii, 14

Meditation here

May think down hours to moments. Here
the heart

May give a useful lesson to the head,
And learning wiser grow without his books.
Couper.

A man finds in the productions of nature
an inexhaustible stock of material upon
which he can employ himself, without any
temptations to envy or malevolence; and
has always a certain prospect of discovering
new reasons for adoring the Sovereign Au-
thor of the universe. *Johnson.*

TO BE COPIED.

To build, to plant, whatever you intend,
To rear the column, or the arch to bend,
To swell the terrace, or to sink the grot,
In all, let nature never be forgot;
But treat the goddess like a modest fair,
Nor over-dress, nor leave her wholly bare:
Let not each beauty everywhere be spied,
Where half the skill is decently to hide.
He gains all points, who pleasingly con-
founds,
Surprises, varies, and conceals the bounds.
Pope.

DEFINITION OF.

The living visible garment of God.
Goethe.

DESIGN IN.

That clearer marks of masterly design,
Of wise contrivance, and of judgment, shine
In all the parts of nature, we assert,
Than in the brightest works of human art.
Sir R. Blackmore.

DIVINITY OF.

O Lord, how manifold are thy works; in
wisdom, hast Thou made them all; the
earth is full of thy riches. *Psalms civ, 24.*

ECONOMY IN.

Each moss,
Each shell, each crawling insect, holds a
rank
Important in the plan of Him who framed
This scale of beings; holds a rank which,
lost,
Would break the chain, and leave behind
a gap
Which nature's self would rue. *Thomson.*

Nature is avariciously frugal; in matter,
it allows no atom to elude its grasp; in
mind, no thought or feeling to perish. It
gathers up the fragments, that nothing be
lost. *David Thomas.*

ETERNITY OF.

Nature is the most thrifty thing in the
world; she never wastes any thing; she un-
dergoes change, but there's no annihilation,
the essence remains—matter is eternal.
Binney.

EXAMPLE OF.

By viewing nature, nature's handmaid, art,
Makes mighty things from small begin-
nings grow
Thus fishes first to shipping did impart,
Their tail the rudder, and their head the
prow. *Dryden.*

FRUGALITY OF.

Man's rich with little, were his judgment
true;
Nature is frugal, and her wants are few;
These few wants, answer'd bring sincere
delights;
But fools create themselves new appetites.
Young.

GOD IN.

Nature's self, which is the breath of God,
Or His pure word by miracle revealed.
Wordsworth.

The time—vesture of God, that reveals
Him to the wise, and hides Him from the
foolish. *Carlyle.*

Nature has perfections, in order to show
that she is the image of God; and defects,
in order to show that she is *only* His image.
Pascal.

See, through this air, this ocean, and this
earth,
All matter quick, and bursting into birth.
Above, how high! progressive life may go!
Around, how wide! how deep extend below!
Vast chain of being! which from God began,
Nature's ethereal, human, angel, man,
Beast, bird, fish, insect, what no eye can see,
No glass can reach, from infinite to Thee,
From Thee to nothing. *Pope.*

Go abroad

Upon the paths of nature, and when all
Its voices whisper, and its silent things
Are breathing the deep beauty of the world
Kneel at its simple altar, and the God,
Who hath the living waters, shall be there.
Willis.

Who the guide of nature, but only the
God of nature? In him we live, move, and
are. Those things which nature is said to
do are by divine art performed, using na-
ture as an instrument; nor is there any such
knowledge divine in nature herself work-
ing, but in the guide of nature's work.
Hooker.

THE ART OF GOD.

All things are artificial, for
Nature is the art of God.

Sir Thos. Browne.

GRANDEUR OF.

Nature! great parent! whose unceasing hand
Rolls round the seasons of the changeful
year,

How mighty, how majestic are thy works!
With what a pleasing dread they swell the
soul!

That sees astonish'd! and astonish'd sings!

Thomson.

HUES OF.

Who can paint

Like nature? can imagination boast,
Amid its gay creation, hues like her's?
Or can it mix them with that matchless skill,
And lose them in each other, as appears
In every bud that blows?

Ibid.

IMPARTIALITY.

Nature is impartial,

And in her work of man, prefers not names
Of ancestors; she sometimes forms a piece
For admiration from the basest earth,
That holds a soul; and to a beggar's issue
Gives those perfections which make a beauty up;

When purer moulds, polish'd and gloss'd
with titles,

Honours and wealth bestow upon their
bloods

Deform'd impressions, objects only fit
For sport or pity.

Nabb.

INFLUENCE.

Surely there is something in the unruffled
calm of nature that overawes our little
anxieties and doubts: the sight of the
deep-blue sky, and the clustering stars
above, seems to impart a quiet to the mind.

Edwards.

NEVER KILLED.

Persons and humours may be jumbled
and disguised; but nature, like quicksilver,
will never be killed.

L'Estrange.

LANGUAGE OF.

To him who in the love of nature holds
Communion with her visible forms, she
speaks

A various language.

Bryant.

LAWS OF.

The laws of nature are the rules according
to which effects are produced; but there
must be a cause which operates according
to these rules. The rules of navigation never
steered a ship, nor the law of gravity never
moved a planet.

T. Keid.

LIBERALITY OF.

Liberal, not lavish, is kind nature's hand;
Nor was perfection made for man below.

Yet all her schemes with nicest art are
plann'd,

Good counteracting ill, and gladness woe.

LOVE OF.

There is a pleasure in the pathless woods
There is a rapture on the lonely shore,
There is society where none intrudes
By the deep sea, and music in its roar;
I love not man the less, but nature more.

Byron.

MOTHER OF MOTION.

Nature is motion's mother,

The spring whence order flows; that all di-
rects,

And knits the cause with th' effects.

Jonson.

OBEDIENCE TO.

The more a man follows nature, and is
obedient to her laws, the longer he will
live; the farther he deviates from these,
the shorter will be his existence.

Hufeland.

REVOLUTION OF.

Look nature through; 'tis revolution all;
All change; no death. Day follows night,
and night

The dying day; stars rise, and set, and rise;
Earth takes th' example.

Young.

A SIN AGAINST.

In those vernal seasons of the year, when
the air is calm and pleasant, it were an in-
jury and sullenness against nature not to
go out and see her riches, and partake in
her rejoicing with heaven and earth.

Milton.

STUDY OF.

To study nature will thy time employ;
Knowledge and innocence are perfect joy.

Dryden.

SUPREMACY OF.

O nature, how in every charm supreme!
Whose votaries feast on raptures ever new!
O for the voice and fire of seraphim,
To sing thy glories with devotion due!

Beattie.

TEACHING OF.

One impulse from a vernal wood

May teach you more of man,

Of moral evil and of good,

Than all the sages can.

Wordsworth.

BEST TEACHER.

Nature is man's best teacher. She unfolds
Her treasures to his search, unseals his eye.

Illumes his mind, and purifies his heart,
An influence breathes from all the sights
and sounds
Of her existence; she is wisdom's self.

Stee.

TEACHER OF TRUTH.

From dearth to plenty, and from dearth to
life,

Is nature's progress, when she lectures man
In heavenly truth; evincing as she makes
The grand transition, that there lives and
works

A soul in all things, and that soul is God.

Cowper.

FRIEND OF TRUTH.

Read nature: Nature is a friend of truth;
Nature is christian: preaches to mankind;
And bids dead matter aid us in our creed.

Young.

UNERRING.

For art may err, but nature cannot miss.

Dryden.

VARIETY IN.

Nature, through all her works, in great de-
gree,

Borrows a blessing from variety.

Churchill.

Where order in variety we see,
And where, though all things differ, all
agree

Pope.

VOICE OF.

Love, duty, safety, summon us away;
'Tis nature's voice, and nature we obey.

Ibid.

WISDOM OF.

Nature and wisdom never are at strife.

Juvenal.

No blank, no trifle, nature made, or
meant.

Dr. Young.

WORSHIP OF.

Within the sun-lit forest,
Our roof the bright blue sky,
Where streamlets flow, and wild flowers
blow,

We lift our hearts on high;
Our country's strength is bowing;
But, thanks to God, they can't prevent
The lone wild-flower from blowing!

Ebenezer Elliott.

The green earth sends its incense up
From every mountain shrine—
From every flower and dewy cup
That greeteth the sunshine.

The mists are lifted from the rills,
Like the white wing of prayer;
They lean above the ancient hills,
As doing homage there.

The forest-tops are lowly cast

O'er breezy hill and glen,
As if a prayerful spirit pass'd
O'er all the homes of men.

The clouds weep o'er the fallen word,
E'en as repentant love;
Ere, to the blessed breeze unfurl'd,
They fade in light above.

Whittier.

NATURE AND ART.

It appears that nature has hid at the
bottom of our hearts talents and abilities
unknown to us. It is only the passions
that have the power of bringing them to
light, and sometimes give us views more
true and more perfect than art could possi-
bly do.

La Rochefoucauld.

Nature is mighty. Art is mighty. Arti-
fice is weak. For nature is the work of a
mightier power than man. Art is the work
of man under the guidance and inspiration
of a mightier power. Artifice is the work
of mere man in the imbecility of his mimic
understanding.

Anon.

That clearer marks of masterly design,
Of wise contrivance, and of judgment, shine
In all the parts of nature, we assert,
Than in the brightest works of human art.

Sir R. Blackmore.

Nature is the chart of God, mapping out
all His attributes; art is the shadow of His
wisdom, and copiest His resources.

Tupper.

NATURE AND REVELATION.

WORKS OF.

The works of nature, and the works of
revelation, display religion to mankind in
characters so large and visible, that those
who are not quite blind may in them see
and read the first principles and most nec-
essary parts of it, and from thence penetrate
into those infinite depths filled with the
treasures of wisdom and knowledge.

Locke.

NEATNESS.

A TEST OF CHARACTER.

Neatness, and its reverse, among the poor,
are almost a certain test of their moral char-
acter.

Dr. Whitaker.

NECESSARY.

THINGS.

We ought to be thankful to nature for
having made those things which are neces-
sary easy to be discovered; while other
things that are difficult to be known, are
not necessary.

Epicurus

NECESSITY.

Necessity—thou best of peacemakers,
As well as surest prompter of invention.

Scott.

OF ANOTHER.

A man can no more justly make use of
another's necessity than he that has more
strength can seize upon a weaker, master
him to his obedience, and, with a dagger
at his throat, offer him death or slavery.

Locke.

OFTEN A COMPLAINT.

Though fancy may be the patient's com-
plaint, necessity is often the doctor's.

Zimmerman.

DEFINITION OF.

The tyrant's plea.

Milton.

POWER OF.

There is no contending with necessity;
and we should be very tender how we cen-
sure those that submit to it. It is one thing
to be at liberty to do what we will, and
another thing to be tied up to do what we
must.

Sir R. L'Estrange.

Necessity will make us all forsworn.

Shakespeare.

When fear admits no hope of safety,
Necessity makes dastards valiant men.

Herrick.

PRESENCE OF.

Necessity, like electricity,
Is in ourselves and all things, and no more
Without us than within us.

Bailey.

NECK.

A lover forsaken

A new love may get;

But a neck that's once broken

Can never be set.

Walsh.

NEGLIGENCE.

CRIME OF.

In persons grafted in a serious trust,

Negligence is a crime.

Shakespeare.

EVILS OF.

The best ground untill'd, soonest runs
out into rank weeds. A man of knowledge
that is negligent or uncorrected, cannot but
grow wild and godless.

Bishop Hall.

A little fire is quickly trodden out;
Which being suffer'd, rivers cannot quench.

Shakespeare.

NO EXCUSE FOR.

Omittance is no quittance.

Ibid.

NEGOTIATION.

CAUTION IN.

It is better to sound a person with whom
one deals afar off, than to fall upon the point
at first.

Bacon.

NERVOUSNESS.

INFLUENCE OF.

He experienced that nervous agitation to
which brave men as well as cowards are
subject; with this difference, that the one
sinks under it, like the vine under the hail-
storm, and the other collects his energies
to shake it off, as the cedar of Lebanon is
said to elevate its boughs to disperse the
snow which accumulates upon them.

Sir Walter Scott.

NERVOUS SYSTEM.

THE.

So delicate is the fine tracery of the ner-
vous structure, that the damage of a single
fibre or a set of fibres destroys the unity of
the whole. It is like a grand orchestra, in
which one instrument alone out of time or
tune disturbs the harmony of the rest, and
the finest musical composition in the world
is entirely spoiled by its discord. And this
serious evil is apparent, not only in old age,
but even in the young, in whom the disas-
trous consequences of injury to the brain,
&c., are far more important both to them-
selves and to the world.

Dr. Forbes Winslow.

NEW.

NOTHING.

Nothing is new; we walk where others
went;

There's no vice now but has its precedent.

Herrick.

NEWS.

DEFINITION OF.

News, the manna of a day.

Green.

ILL.

The nature of bad news affects the teller.

Shakespeare.

When ill news comes too late to be ser-
viceable to your neighbour, keep it to your-
self.

Zimmerman.

THIRST FOR.

The news! our morning, noon and evening
cry,

Day after day repeats it till we die.

For this the cit, the critic, and the fop,

Dally the hour away in tonsor's shop;

For this the gossip takes her daily route,

And wears your threshold and your pa-
tience out;

For this we leave the parson in the lurch,
And pause to prattle on our way to church;
Even when some coffin'd friend we gather
round,

We ask—"what news?"—then lay him in
the ground.

Sprague.

Each mind is press'd, and open every ear,
To hear new tidings, though they no way
joy us. *Fairfax.*

TRANSMISSION.

For evil news rides post, while good news
baits. *Milton.*

ILL NEWS.

Are swallow-wing'd, but what's good
walks on crutches. *Massinger.*

NEWS MAN.

THE

He comes, the herald of a noisy world,
With spatter'd boots, strapp'd waist, and
frozen locks;

News from all nations lumbering at his
back. *Couper.*

He whistles as he goes, light-hearted wretch
Cold and yet cheerful: messenger of grief
Perhaps to thousands, and of joy to some.

Ibid.

NEWSPAPERS.

A BEACON LIGHT.

The follies, vices, and consequent miseries
of multitudes, displayed in a newspaper,
are so many admonitions and warnings,
so many beacons, continually burning, to
turn others from the rocks on which they
have been shipwrecked. *Bishop Horne.*

DEFINITION OF.

An abstract and brief chronicle of the
times.

EDITORS OF.

Every editor of newspapers pays tribute to
the Devil. *La Fontaine.*

FIRST ESTABLISHMENT OF.

Newspapers were first invented by a
French physician, who finding his visits
welcome whenever he brought any news or
gossip, applied to Cardinal Richelieu for a
patent to publish the *Paris Gazette*, in 1622.
Chambers.

A MAP OF LIFE.

This folio of four pages, happy work;
Which not e'en critics criticise, that holds
Inquisitive attention, while I read,
Fast bound in chains of silence, which the
fair,
Though eloquent themselves, yet fear to
break;
What is it but a map of busy life,
Its fluctuations, and its vast concerns?

Couper.

NICKNAME.

A.

A nickname is the heaviest stone the devil
can throw at a man. *Anon.*

NICKNAMES.

DURABILITY.

A good name will wear out; a bad one
may be turned; a nickname lasts forever.

Zimmerman.

Nicknames stick to people, and the most
ridiculous are the most adhesive.

Haliburton.

Names alone mock destruction; they survive

The doom of all creation. *H. Trevanion.*

NIGGARDLINESS AND WASTEFULNESS.

He that spareth in everything is an inexcusable niggard. He that spareth in nothing is an inexcusable madman. The mean is to spare in what is least necessary, and to lay out more liberally in what is most required in our several circumstances.

Lord Halifax.

NIGHT.

Come, civil night,
Thou sober-suited matron, all in black
Shakespeare.

Night whose sable hand
Hangs on the purple skirts of flying day.
Dyer.

ANXIOUS.

So passed the anxious night away,
And welcome was the peep of day.
Scott.

APPROACH OF.

By this the drooping daylight 'gan to fade,
And yield his room to sad succeeding night,
Who with her sable mantle 'gan to shade
The face of earth and ways of living wight,
And high her burning torch set up in
heaven. *Spenser.*

Now sunk the sun; the closing hour of day
Came onward, mantled o'er with sober gray;
Nature in silence bid the world repose.

Parnell.

BEAUTY OF.

Stringing the stars at random round her
head,
Like a pearl network, there she sits—bright
night!
I love night more than day,—she is so lovely.
But I love night the most because she
brings

My love to me in dreams. *Bailey.*

Fair eldest child of love, thou spotless night!
Empress of silence, and the queen of sleep;
Who, with thy black cheek's pure complexion,

Mak'st lovers' eyes enamour'd of thy beauty.
Marlow.

How beautiful is night !

A dewy freshness fills the silent air,
No mist obscures, nor cloud, nor speck, nor
stain

Breaks the serene heaven :
In full-orb'd glory yonder moon divine
Rolls through the dark blue depths.
Beneath her steady ray
The desert circle spreads,
Like the round ocean, girdled with the sky,
How beautiful is night ! *Southey.*

Oh, night ! most beautiful, most rare !
Thou giv'st the heavens their holiest hue !
And through the azure fields of air,
Bringest down the golden dew !
For thou, with breathless lips apart,
Didst stand in that dim age afar,
And hold upon thy trembling heart
Messiah's herald-star !
For this I love thy hallow'd reign !
For more than this thrice blest thou art !
Thou gain'st the unbeliever's brain
By entering at his heart !

T. Buchanan Reed.

BENEFITS OF.

Night's silent reign had robb'd the world
of light,
To lend, in lieu, a greater benefit,—
Repose and sleep; when ev'ry mortal breast,
Whom care or grief permitted, took their
rest. *Thomas May.*

CAUSE OF.

Earth, turning from the sun, brings night
to man. *Dr. Young.*

DARKNESS OF.

The day is fled, and dismal night descends,
Casting her sable arms around the world,
And folding all within her sable grasp.
Hopkins.

Now black, and deep the night begins to
fall,
A shade immense. Sunk in the quenching
gloom,
Magnificent and vast, are heaven and earth.
Order confounded lies; all beauty void;
Distinction lost; and gay variety
One universal blot: such the power
Of light, to kindle and create the whole.

Thomson.

The night was dark and still: a heavier
gloom
Ne'er cover'd earth. In low'ring clouds
the stars
Were muffled deep, and not one ray below.
Ibid.

DEFINITION OF.

Night is a lively masquerade of day.

J. Montgomery.

DESCRIPTION OF.

Hail eldest night ! mother of human fear !
Vague solitude while infant man first felt
His native helplessness ! Beneath her drear
And solemn coverture he trembling knelt
To what in thy vast womb of darkness dwelt
Unseen, unknown ! *Thomas Cooper.*

DIVINITY OF.

How is night's sable mantle labour'd o'er,
How richly wrought with attributes divine !
What wisdom shines ! what love ! this mid-
night pomp,
This gorgeous arch, with golden worlds in-
laid !
Built with divine ambition. *Young.*

DROWSINESS OF.

The drowsy night grows on the world, and
now
The busy craftsmen and o'er-labour'd hind,
Forget the travail of the day in sleep;
Care only wakes, and moping pensiveness;
With meagre, discontented looks, they sit,
And watch the wasting of the midnight ta-
per. *Rowe.*

GENTLENESS OF.

All is gentle; nought
Stirs rudely; but congenial with the night,
Whatever walks is gliding like a spirit.
Byron.

INFLUENCE OF.

This sacred shade and solitude, what is it ?
'Tis the felt presence of the Deity.
Few are the faults we flatter when alone,
Vice sinks in her allurements, is ungilt,
And looks, like other objects, black by night,
By night an atheist half believes a God.

Young.

Why does the evening, does the night,
put warmer love in our hearts ? Is it the
nightly pressure of helplessness ? or is it the
exalting separation from the turmoils of
life, that veiling of the world in which for
the soul nothing there remains but souls ?
Is it therefore that the letters in which the
loved name stands written in our spirit ap-
pears like phosphorous writing by night, *in*
fire, while by day, in their cloudy traces,
they but smoke ? *Richter.*

LANGUAGE OF.

In her starry shade
Of dim and solitary loveliness,
I learn the language of another world.

Byron.

MANTLE OF.

Under thy mantle black there hidden lie,
 Light-shaming theft, and traitorous intent,
 Abhorred bloodshed, and vile felony,
 Shameful deceit, and danger imminent,
 Foul horror and eke hellish dreriment.

Spenser.

MYSTERIOUS.

O mysterious night!

Thou art not silent: many tongues hast
 thou!

Joanna Baillie.

TIME FOR REST.

This dead of night, this silent hour of darkness,
 Nature for rest ordain'd and soft repose.

Rowe.

SILENCE OF.

Now came still evening on, and twilight
 grey

Had in her sober livery all things clad:
 Silence accompanied; for beast and bird,
 They to their grassy couch, these to their
 nests

Were slunk, all but the woeful nightingale.

Milton.

How beautiful this night! the balmiest sigh
 Which vernal zephyrs breathe in evening's
 ear,

Were discord to the speaking quietude
 That wraps this moveless scene.

Shelley.

How absolute and omnipotent is the silence of night? And yet the stillness seems almost audible! From all the measureless depth of air around us comes a half-sound, a half-whisper, as if we could hear the crumbling and falling away of earth and all created things, in the great miracle of nature, decay and reproduction, ever beginning, never ending,—the gradual lapse and running of the sand in the great hour-glass of Time.

Longfellow.

SORROWFUL.

How like a widow in her weeds, the night,
 Amid her glimmering tapers, silent sits!
 How sorrowful, how desolate, she weeps
 Perpetual dews, and saddens nature's scene.

Young.

TREACHEROUS.

O, treach'rous night!

Thou lend'st thy ready veil to ev'ry treason,
 And teeming mischiefs thrive beneath thy
 shade.

Hill.

NIGHTINGALE.

Sweet bird, that shun'st the noise of folly.
 Most musical, most melancholy.

Milton.

NOBILITY.

A CLOG.

Nobility of birth does not always ensure a corresponding nobility of mind; if it did, it would always act as a stimulus to noble actions; but it sometimes acts as a clog, rather than a spur.

Coitn.

GENEROSITY OF.

If a man be endued with a generous mind, this is the best kind of nobility.

Plato.

INCULCATED.

Better not be at all,
 Than not be noble.

Tennyson.

REAL.

We must have kings, we must have nobles; nature is always providing such in every society; only let us have the real instead of the titular. In every society some are born to rule, and some to advise. The chief is the chief all the world over, only not his cap and plume. It is only this dislike of the pretender which makes men sometimes unjust to the true and finished man.

Emerson.

TRUE.

Would'st thou clearly learn what true nobility is? inquire of noble-minded women.

German Saying.

Of all varieties of fopperies, the vanity of high birth is the greatest. True nobility is derived from virtue, not from birth. Title, indeed, may be purchased, but virtue is the only coin that makes the bargain valid.

Burton.

He is noble only who in word, thought and deed, proves himself a man.

Anon.

In brave pursuit of honourable deed,
 There is I know not what great difference
 Between the vulgar and the noble seed,
 Which unto things of valorous pretence,
 Seems to be borne by native influence.

Spenser.

NONCHALANCE.

POWER OF.

Not all her arts my steady soul shall move,
 And she shall find, indifference conquers
 love.

Lord Lyttleton.

NONSENSE.

APPRECIATION OF.

A little nonsense now and then,
 Is relish'd by the best of men.

Anon.

POWER OF.

Nonsense and noise will oft prevail,
 When honor and affection fail.

Lloyd

SPARING USE OF.

To write or talk concerning any subject, without having previously taken the pains to understand it, is a breach of the duty which we owe to ourselves, though it may be no offence against the laws of the land. The privilege of talking and even publishing nonsense is necessary in a free State; but the more sparingly we make use of it the better.

Coleridge.

NOTHING.

Nothing! thou elder brother ev'n to shade!
Thou hadst a being ere the world was made,
And, well-fix'd, art alone of ending not
afraid.

Rochester.

Why should I in words attempt to tell
What that is like, which is, and yet is not?

Pollok.

SOURCE OF ALL.

O mighty nothing! unto thee,
Nothing, we owe all things that be;
God spake once when he all things made,
He saved all when he nothing said,
The world was made of nothing then;
'Tis made by nothing now again.

Crashaw.

MYSTERY OF.

Mysterious nothing! how shall I define
Thy shapeless, baseless, placeless emptiness?

Nor form, nor color, sound, nor size, are
thine,

Nor words, nor fingers, can thy voice express.

But though we cannot thee to aught compare,

A thousand things to thee may likened be;
And though thou art with nobody, nowhere,
Yet half mankind devote themselves to thee.

How many books thy history contain,
How many heads thy mighty plans pursue,
What lab'ring hands thy portion only gain,
What busy bodies thy doings only do,
To thee, the great, the proud, the giddy bend,

And, like my sonnet—all in nothing end.

Parson.

NOTHINGS.

Thus synods oft concern for faith conceal,
And for important nothings shew a zeal.

Garth.

NOVELS.

EVILS OF.

Writers of novels and romances in general bring a double loss on their readers,

they rob them both of their time and money; representing men, manners, and things, that never have been, nor are likely to be; either confounding or perverting history or truth, inflating the mind, or committing violence upon the understanding.

Lady Montague.

LOVE OF.

Novels are sweets. All people with healthy literary appetites love them; almost all women; a vast number of clever, hard-headed men. Judges, bishops, chancellors, mathematicians, are notorious novel readers, as well as young boys and girls, and their kind tender mothers.

Thackeray.

NEW.

The new novel is sought more eagerly, and devoured more greedily, than the New Testament.

Guthrie.

NOVELTY.

APPRECIATION OF A.

In science, as in common life, we frequently see that a novelty in system or in practice, cannot be duly appreciated till time has sobered the enthusiasm of its advocates.

Maud.

CHARMS OF.

Novelty has charms that our minds can hardly withstand. The most valuable things, if they have for a long while appeared among us, do not make any impression as they are good, but give us a distaste as they are old. But when the influence of this fantastical humor is over, the same men or things will come to be admitted again by a happy return of our good taste.

Thackeray.

DEFINITION OF.

Novelty is the great parent of pleasure.

South.

A RULING PASSION.

Of all the passions that possess mankind,
The love of novelty rules most the mind;
In search of this, from realm to realm we roam;
Our fleets come fraught with ev'ry folly home.

Foots.

THIRST FOR.

Still sighs the world for something new

For something new;

Imploring me, imploring you,

Some Will-o'-wisp to help pursue;

Ah, hapless world, what will it do!

Imploring me, imploring you,

For something New! *Ralph Hoyt*

NOW.

ETERNITY OF.

Now! it is gone.—Our brief hours travel
 post,
 Each with its thought or deed, its why or
 how;
 But know, each parting hour gives up a
 ghost
 To dwell within thee—an eternal now!

Coleridge.

OAK.

THE.

The unwedgeable and gnarled oak.

Shakespeare.

The monarch oak, the patriarch of the trees,
 Shoots rising up, and spreads by slow de-
 grees:

Three centuries he grows, and three he stays
 Supreme in state; and in three more de-
 cays.

Dryden.

OATHS.

DEFINITION OF AN.

An oath is a recognizance to heaven,
 Binding us over in the courts above,
 To plead to the indictment of our crimes,
 That those who 'scape this world should
 suffer there.

Southern.

NO FAITH IN AN.

I'll take thy word for faith, not ask thine
 oath;

Who shuns not to break one, will sure crack
 both.

Shakespeare.

It's a hard world, neighbors,
 If a man's oath must be his master.

Dryden.

Oaths are but words, and words but wind.

Butler.

PRODUCE DOUBT.

They fix attention, heedless of your pain,
 With oaths like rivets forced into your
 brain;

And even when sober truth prevails
 throughout,

They swear it till affirmance breeds a doubt.

Cowper.

FALSE.

Nay, but weigh well what you presume to
 swear,

Oaths are of dreadful weight! and, if they
 are false,

Draw down damnation.

Sir Thomas Overbury.

INVALIDITY OF.

'Tis not the many oaths that make the truth;
 But the plain single vow, that is vow'd true.

Shakespeare.

A RASH.

Rash oaths, whether kept or broken, fre-
 quently produce guilt.

Johnson.

UTILITY OF.

Oaths were not purposed more than law

To keep the good and just in awe

But to confine the bad and sinful,

Like moral cattle in a pinfold.

Butler.

OBEDIENCE.

AIM OF.

Heaven doth divide

The state of man in divers functions,

Setting endeavour in continual motion;

To which is fix'd, as an aim or butt,

Obedience.

Shakespeare.

TO GOD.

We will obey the voice of the Lord our
 God, that it may be well with us.

Jeremiah xlii, 6.

HAPPINESS OF.

It is foolish to strive with what we cannot
 avoid; we are born subjects, and to obey
 God is perfect liberty; he that does this,
 shall be free, safe, and quiet; all his actions
 shall succeed to his wishes.

Seneca.

LEARNING OF.

I hourly learn a doctrine of obedience.

Shakespeare.

MOTIVES TO.

Wicked men obey for fear, but the good
 for love.

Aristotle.

FROM THE POWERLESS.

Let them obey that know not how to rule.

Shakespeare.

OBLIGATION.

DISCHARGE OF AN.

An extraordinary haste to discharge an
 obligation is a sort of ingratitude.

La Rochefoucauld.

THRALDOM OF AN.

Obligation is thraldom, and thraldom is
 hateful.

Hobbes.

OBLIVION.

In the swallowing gulf
 Of dark forgetfulness and deep oblivion.

Shakespeare.

OBSERVATION.

ACUTENESS OF.

He alone is an acute observer who can
 observe minutely without being observed.

Lavater

CORRECTNESS OF.

To behold, is not necessarily to observe, and the power of comparing and combining is only to be obtained by education. It is much to be regretted that habits of exact observation are not cultivated in our schools: to this deficiency may be traced much of the fallacious reasoning, the false philosophy which prevails.

Humboldt.

DEFINITION OF.

An old man's memory.

Swift.

HABITS OF.

An observant man, in all his intercourse with society and the world, carries a *pencil* constantly in his hand, and, unperceived, marks on every person and thing the figure expressive of its value, and therefore instantly on meeting that person or thing again, knows what kind and degree of attention to give it. This is to make something of experience.

John Foster.

OBSTINACY.

CAUSES OF.

Narrowness of mind is often the cause of obstinacy: we do not easily believe beyond what we see.

La Rochefoucauld.

COMMON.

There are few, very few, that will own themselves in a mistake.

Swift.

DEFINITION OF.

I believe that obstinacy, or the dread of control and discipline, arises not so much from self-willedness, as from a conscious defect of voluntary power; as foolhardiness is not seldom the disguise of conscious timidity.

Coleridge.

PASSION OF.

There is something in obstinacy which differs from every other passion. Whenever it fails, it never recovers, but either breaks like iron, or crumbles sulkily away, like a fractured arch. Most other passions have their period of fatigue and rest, their sufferings and their cure; but obstinacy has no resource, and the first wound is mortal.

Johnson.

SLAVISHNESS OF.

An obstinate man does not hold opinions, but they hold him.

Pope.

WRONG-HEADEDNESS OF.

Stiff opinion, always in the wrong.

Dryden.

OCCASION.

Let me not let pass
Occasion, which now smiles.

Milton.

OCEAN.

Thou glorious mirror, where the Almighty's form

Glasses itself in tempests: in all time,
Calm or convuls'd—in breeze, or gale, or storm,

Iceing the pole, or in the torrid clime
Dark-heaving;—boundless, endless, and sublime—

The image of eternity—the throne
Of the invisible, even from out thy slime
The monsters of the deep are made; each zone

Obeys thee; thou goest forth, dread, fathomless, alone.

Byron.

COMMAND OF THE.

Whosoever commands the sea commands the trade; whosoever commands the trade of the world commands the riches of the world, and, consequently, the world itself.

Sir Walter Raleigh.

OCCUPATION.

A BASE.

Every base occupation makes one sharp in its practice, and dull in every other.

Sir Philip Sidney.

HAPPINESS OF.

Occupation was one of the pleasures of Paradise, and we cannot be happy without it.

Mrs. Jameson.

ODD NUMBERS.

They say there is divinity in odd numbers, either in nativity chance, or death.

Shakespeare.

OFFENCE.

FEAR OF GIVING.

Who fears t' offend takes the first step to please.

Cibber.

TO BE PARDONED.

Offences ought to be pardoned, for few offend willingly, but as they are compelled by some affection.

Hegesippus.

A SMALL.

A very small offence may be a just cause for great resentment: it is often much less the particular instance which is obnoxious to us, than the proof it carries with it of the general tenor and disposition of the mind from whence it sprung.

Greville.

NOT TO BE TAKEN.

At every trifle scorn to take offence,
That always shews great pride or little sense.

Pope.

OIL.

Whence is thy learning? hath thy toil
O'er books consumed the midnight oil?

Gay.

OMISSIONS.

SIN OF.

Omissions, no less than commissions, are
often times branches of injustice.

Antoninus.

OPINIATORS.

There are a sort of men, whose visages
Do cream and mantle, like a standing pond;
And do a wilful stillness entertain,
With purpose to be dress'd in an opinion
Of wisdom, gravity, profound conceit;
As who should say, *I am Sir Oracle,*
And, when I Ope my lips, let no dog bark?

. . . I do know of these

That therefore only are reputed wise,
For saying nothing. *Shakespeare.*

PERVERSENESS OF.

Nothing's so perverse in nature

As perverse opinionators. *Butler.*

STIFFNESS OF.

Opiniators naturally differ
From other men; as wooden legs are stiffer
Than those of pliant joints, to yield and bow,
Which way soe'er they are design'd to go.

Butler.

OPINION.

Opinion, the blind goddess of fools, foe
To the virtuous, and only friend to
Undeserving persons.

Chapman.

Opinion, a sovereign mistress of effects.

Shakespeare.

A plague of opinion! a man may wear it
on both sides, like a leathern jerkin. *Ibid.*

BORROWED.

Opinion, which on crutches walks,
And sounds the words another talks.

Lloyd.

CHANGE OF.

No liberal man would impute a charge of
unsteadiness to another for having changed
his opinion.

Cicero.

DIVERSITY OF.

There is no accounting for the difference
of minds or inclinations, which leads one
man to observe with interest the develop-
ment of phenomena, another to speculate
on their causes; but were it not for this
happy disagreement, it may be doubted
whether the higher sciences could ever have
attained even their present degree of per-
fection.

Sir John Herschel.

EVIL ATTENDING.

Opinion is more often the cause of discon-
tent than nature.

Epicurus

FORCE OF.

Opinion is the rate of things,
From hence our peace doth flow;

I have a better fate than kings,
Because I think it so.

Katharine Philips.

All power, even the most despotic, rests
ultimately on opinion.

Hume.

INCONSISTENCY OF.

If a man would register all his opinions
upon love, politics, religion, and learning,
what a bundle of inconsistencies and con-
tradictions would appear at last!

Swift.

INFLUENCE OF.

Opinion, that great fool, makes fools of
all.

Field

OBSTINACY OF.

Obstinacy in opinions holds the dogmatist
in the chains of error, without hope of
emancipation.

Glanville.

POPULAR.

The people,

Against their nature, are all bent for him,
And, like a field of standing corn that's
moved

With a stiff gale, their heads bow all one
way.

Beaumont and Fletcher.

POWER OF.

There's nothing good or bad, but thinking
makes it so.

Shakespeare.

PUBLIC.

How much there is self-will would do,

Were it not for the dire dismay

That bids ye shrink, as ye suddenly think
Of "what will my neighbours say?"

Miss Eliza Cook.

RULES THE WORLD.

Opinion is that high and mighty dame
Which rules the world; and in the mind
doth frame

Distaste or liking: for in human race,
She makes the fancy various as the face.

Howel.

OPINIONS.

CHANGING OF.

He that never changed any of his opinions
never corrected any of his mistakes; and
he who was never wise enough to find out
any mistakes in himself will not be charit-
able enough to excuse what he reckons mis-
takes in others.

CORRECT.

Correct opinions well established on any subject, are the best preservative against the seduction of error. *Bishop Mant.*

FORMING.

When men first take up an opinion, and then afterwards seek for reasons for it, they must be contented with such as the absurdity of it will afford. *South.*

OPPONENT.

HOW TO ANSWER AN.

In answering an opponent, arrange your ideas, but not your words: consider in what points things that resemble, differ; reply with wit to gravity, and with gravity to wit; make a full concession to your adversary, and give him every credit for those arguments you know you can answer, and slur over those you feel you cannot; but above all, if he have the privilege of making his reply, take especial care that the strongest thing you have to urge is the last. He must immediately get up and say something, and if he be not previously prepared with an answer to your last argument, he will infallibly be boggled, for very few possess that remarkable talent of Charles Fox, who could talk on one thing, and at the same time think of another. *Colton.*

OPPORTUNITY.

ADVANTAGES OF.

No man possesses a genius so commanding that he can attain eminence, unless a subject suited to his talents should present itself, and an opportunity occur for their development. *Pliny.*

RIGHT CHOOSING OF.

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;

Omitted, all the voyage of their life
Is bound in shallows and in miseries:
On such a full sea are we now afloat,
And we must take the current when it serves,
Or lose our ventures. *Shakespeare.*

THE CRITICAL MINUTE.

Opportunity is in respect to time, in some sense, as time is in respect to eternity; it is the small moment, the exact point, the critical minute, on which every good work so much depends. *Sprat.*

NEGLECT OF.

Who seeks, and will not take when once
'tis offer'd, shall never find it more.

Shakespeare.

Opportunity has hair in front, behind she is bald; if you seize her by the forelock, you may hold her, but, if suffered to escape, not Jupiter himself can catch her again.

From the Latin.

Miss not the occasion; by the forelock take
That subtle power, the never-halting time,
Lest a mere moment's putting off should make

Mischance almost as heavy as a crime.

Wordsworth.

The golden opportunity
Is never offer'd twice; seize then the hour
When fortune smiles and duty points the way;—

Nor shrink aside to 'scape the spectre fear,—
Nor pause though pleasure beckon from her bower;—

But bravely bear thee onward to the goal.

Old Play.

TEMPTATIONS OF.

Thou strong seducer, opportunity.

Dryden.

Accursed opportunity
The midwife and the bawd to all our vices:
That work'st our thoughts into desires: desires

To resolutions: and these being ripe and quicken'd,

Thou giv'st 'em birth, and bring'st 'em forth to action. *Shakespeare.*

WANT OF.

There sometimes wants only a stroke of fortune to discover numberless latent good or bad qualities, which would otherwise have been eternally concealed: as words written with a certain liquor appear only when applied to the fire. *Greville*

OPPRESSION.

RESISTANCE TO.

He had not din'd:
The veins unfill'd, our blood is cold, and then
We pout upon the morning, are unapt
To give or to forgive: but when we have stuff'd
These pipes and these conveyances of our blood
With wine and feeding, we have supplier souls. *Shakespeare.*

OPPOSED.

Equally to God and truth opposed;
Opposed as darkness to the light of heaven.

Pollak.

ORATOR.

FAILING OF.

What the orators want in depth, they give you in length. *Montesquieu.*

STUMP.

Fire in each eye, and papers in each hand, They rave, recite, and madden round the land. *Pope.*

ORATORY.

AFFECTATION IN.

In oratory, affectation must be avoided; it being better for a man by a native and clear eloquence to express himself than by those words which may smell either of the lamp or inkhorn. *Lord Herbert.*

DECLINE OF.

Slander cannot make the subject of it either better or worse; it may represent us in a false light, or place a likeness of us in a bad one, but we are the same: not so the slanderer; for calumny always makes the calumniator worse, but the calumniated—never. *Colton.*

ORDER.

ADVANTAGES OF.

Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state. As the beams to a house, as the bones to the microcosm of man, so is order to all things. *Southey.*

CHARACTERISTICS OF.

Desultoriness may often be the mark of a full head; connection must proceed from a thoughtful one. *Danby.*

So work the honey-bees,
Creatures that by a rule in nature teach
The act of order to a peopled kingdom.
Shakespeare.

DISORDERLINESS OF.

There are persons who are never easy unless they are putting your books and papers in order,—that is, according to their notions of the matter,—and hide things, lest they should be lost, where neither the owner nor anybody else can find them. This is a sort of magpie faculty. If anything is left where you want it, it is called litter. There is a pedantry in housewifery, as well as in the gravest concerns. Abraham Tucker complained that whenever his maid servant had been in his library, he could not see comfortably to work again for several days. *Hazlitt.*

EXCELLENCE OF.

Set all things in their own peculiar place,
And know that order is the greatest grace.
Dryden.

GOOD.

Good order is the foundation of all good things. *Burke.*

LAW OF HEAVEN.

Order is heaven's first law; and this confest,
Some are, and must be, greater than the rest,
More rich, more wise; but who infers from hence
That such are happier, shocks all common sense. *Pope.*

LIMITS OF.

You must confine yourself within the modest limits of order. *Shakespeare.*

IN NATURE.

The heavens themselves, the planets, and this centre,
Observe, degree, priority, and place,
Insisture, course, proportion, season, form,
Office, and custom, in all line of order.
Shakespeare.

VIRTUES OF.

Order is a lovely nymph, the child of beauty and wisdom; her attendants are comfort, neatness, and activity; her abode is the valley of happiness; she is always to be found when sought for, and never appears so lovely as when contrasted with her opponent—disorder. *Johnson.*

ORIGINALITY.

The little mind who loves itself, will write and think with the vulgar; but the great mind will be bravely eccentric, and scorn the beaten road, from universal benevolence. *Goldsmith.*

MEANING OF.

People are always talking about originality; but what do they mean? As soon as we are born, the world begins to work upon us; and this goes on to the end. And after all, what can we call our own, except energy, strength, and will? If I could give an account of all that I owe to great predecessors and contemporaries, there would be but a small balance in my favor. *Goethe.*

ORPHAN.

CURSE OF AN.

An orphan's curse would drag to hell
A spirit from on high. *Coleridge.*

FEARS OF AN.

That his bones,
When he has run his course, and sleeps in
blessings,
May have a tomb of orphans' tears wept on
'em!
Shakespeare.

OWE.

Come, that's very well—very well indeed!
Thank you, good sir—I owe you one.
Colman.

OYSTER.

TRANSFORMATION TO AN.

I will not be sworn but love may transform me to an oyster: but I'll take my oath on it, till he have made an oyster of me he shall never make me such a fool.
Shakespeare.

PAIN.

ALTERNATIONS OF.

Pain itself is not without its alleviations. It may be violent and frequent, but it is seldom both violent and long-continued; and its pauses and intermissions become positive pleasures. It has the power of shedding a satisfaction over intervals of ease, which, I believe, few enjoyments exceed.
Paley.

EFFECTS OF.

Pleasure is oft a visitant; but pain Clings cruelly to us, like the gnawing sloth On the deer's tender haunches; late and loth,
'Tis scared away by slow-returning pleasure.
Keats.

ENDURANCE OF.

Long pains, with use of bearing, are half eased.
Dryden.

THE WORST OF EVILS.

Sense of pleasure we may well Spare out of life perhaps, and not repine,
But live content, which is the calmest life:
But pain is perfect misery, the worst
Of evils, and excessive, overturns
All patience.
Milton.

SHORT LIVED.

They talk of short-lived pleasures—be it so—
Pain dies as quickly; stern, hard-featur'd pain
Expires, and lets her weary prisoner go.
The fiercest agonies have shortest reign.
Bryant.

PARADISE.

BEAUTY OF.

If God hath made this world so fair,
Where sin and death abound,
How beautiful beyond compare
Will Paradise be found. *Montgomery.*

INDIVIDUALITY LOST.

Every man has a paradise around him till he sins, and the angel of an accusing conscience drives him from Eden. And even then there are holy hours, when this angel sleeps, and man comes back, and with the innocent eyes of a child looks into his lost paradise again—into the broad gates and rural solitudes of nature. *Longfellow.*

PARASITE.

Your friend, your pimp, your hanger-on,
what not?
Your lacquey, but without the shoulder-knot. *Horace.*

CHARACTER OF A.

Ah, when the means are gone, that buy this praise,
The breath is gone whereof this praise is made!
Feast-won, fast lost: one cloud of winter show'rs
These flies are couch'd. *Shakespeare.*

PARASITES.

UNIVERSALITY OF.

Almost
All the wise world is little else in nature,
But parasites or sub-parasites. *Jonson.*

PARDON.

BEGGING.

To no kind of begging are people so averse, as to begging pardon; that is, when there is any serious ground for doing so. When there is none, this phrase is as soon taken in vain, as other momentous words are upon light occasions. *Anon.*

FOR EVIL.

God pardon them that are the cause thereof!
A virtuous and a christian-like conclusion,
To pray for them that have done scath to us. *Shakespeare.*

FROM GOD.

Pardon, I beseech Thee, the iniquity of this people, according unto the greatness of Thy mercy! And the Lord said I have pardoned, according to thy word.

Numbers xiv, 19.

Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness.
Nehemiah ix, 17

Who is a God like unto Thee, that pardoneth iniquity, and passeth by transgression?
Micah vii, 18.

PARENTS.

EXAMPLE OF.

Parents must give good example and reverent deportment in the face of their children. And all those instances of charity which usually endear each other—sweetness of conversation, affability, frequent admonition—all signification of love and tenderness, care and watchfulness, must be expressed towards children; that they may look upon their parents as their friends and patrons, their defence and sanctuary, their treasure and their guide.

Jeremy Taylor.

JOYS OF.

The joys of parents are secret, and so are their griefs and fears; they cannot utter the one, nor they will not utter the other. Children sweeten labours, but they make misfortunes more bitter; increase the cares of life, but they mitigate the remembrance of death.

Lord Bacon.

RESPECT OF.

Honour thy parents to prolong thine end; With them, though for a truth do not contend;

Though all should truth defend, do thou lose rather

The truth awhile, than lose their love for ever.

Whoever makes his father's heart to bleed, Shall have a child that will revenge the deed.

Randolph.

OVER STRICT.

Parents are o'ersoon,
When with too strict a rein, they do hold in
Their child's affections; and control that love,
Which the powers divine instruct them with:

When in their shallow judgments, they may know

Affection cross'd brings misery and woe.

Robert Taylor.

SUSPICIOUS.

A suspicious parent makes an artful child.

Haliburton.

PARSIMONY.

When young, men lay up for old age;
When aged, they hoard for death.

La Bruyere.

PARTING.

ABRUPTNESS IN.

Abruptness is an eloquence in parting, when spinning out the time is but the weaving of new sorrow.

Sir John Suckling.

ANXIETIES OF.

Long did his wife,
Suckling her babe, her only one, look out
The way he went at parting—but he came not.

Rogers.

GRIEF OF.

To die and part
Is a less evil; but to part and live,
There—there's the torment.

Lansdowne.

If I depart from thee, I cannot live;
And in thy sight to die, what were it else
But like a pleasant slumber in thy lap?
To die by thee, were but to die in jest;
From thee to die, were torture more than death.

Shakespeare.

With that, wringing my hand he turns away,

And tho' his tears would hardly let him look,

Yet such a look did through his tears make way,

As show'd how sad a farewell there he took.

Daniel.

INEVITABLE.

Have not all past human beings parted,
And must not all the present, one day part?

Byron.

MANNER OF.

Let's not unman each other—part at once:
All farewells should be sudden, when for ever,

Else they make an eternity of moments,
And clog the last sad sands of life with tears.

Ibid.

I have no parting sigh to give,
So take my parting smile.

L. E. Landon.

MELANCHOLY OF.

Farewell; God knows, when we shall meet again,

I have a faint cold, fear thrills through my veins,

That almost freezes up the heat of life.

Shakespeare.

At length this joy—these dreams—this parting—dissolved themselves into that nameless melancholy in which the overflowing of happiness covers the borders of pain, because our breasts are ever more easily overflowed than filled.

Richter.

PANGS OF.

My eyes won't lose the sight of thee,
But languish after thine, and ache with
gazing. *Otway.*

My heart is heavy at the remembrance of
all the miles that lie between us; and I can
scarcely believe that you are so distant from
me. We are parted; and every parting is
a form of death, as every re-union is a type
of heaven. *Edwards.*

RELUCTANCE AT.

Good night, good night! parting is such
sweet sorrow
That I shall say—good night till it be mor-
row. *Shakespeare.*

I part with thee
As wretches that are doubtful of hereafter,
Part with their lives, unwilling, loath and
fearful,
And trembling at futurity. *Rowe.*

PASSION.

DISAPPOINTMENT OF.

It is folly to pretend that one ever wholly
recovers from a disappointed passion. Such
wounds always leave a scar. There are
faces I can never look upon without emo-
tion; there are names I can never hear
spoken without almost starting. *Longfellow.*

EVIL EFFECTS OF.

Passion transforms us into a kind of sav-
age, and makes us brutal and sanguinary.
Broome.

How terrible is passion! how our reason
Falls down before it! whilst the tortur'd
frame,
Like a ship dash'd by fierce encount'ring
tides,
And of her pilot spoil'd, drives round and
round,
The sport of wind and wave. *Barford.*
In thy breast there springs a poison foun-
tain,
Deadlier than that where breathes the Upas
tree. *Halleck.*

Alas! too well, too well they know
The pain, the penitence, the woe,
That passion brings down on the best,
The wisest and the loveliest. *Moore.*

FIRE OF.

Let the sap of reason quench the fire of
passion. *Shakespeare.*

IMPRESSIBILITY OF.

When passions glow, the heart, like heated
steel,
Takes each impression, and is work'd at
pleasure. *Young.*

INTOXICATION OF.

The fumes of passion do as really intoxi-
cate, and confound the judging and discern-
ing faculty, as the fumes of drink discom-
pose and stupefy the brain of a man over-
charged with it. *South.*

THE RULING.

The ruling passion, be it what it will,
The ruling passion conquers reason still.
Pope.

Search then the ruling passion; there alone
The wild are constant, and the cunning
known;

The fool consistent, and the false sincere:
Priest, princes, women, no dissemblers here.
Pope.

SLAVERY OF.

The worst of slaves is he whom passion
rules,
Uncheck'd by reason and the powerful
voice
Of friendship. *Brooke.*

THE SPRING OF THE SOUL.

Passion is the great mover and spring of
the soul; when men's passions are strong-
est, they may have great and noble effects;
but they are then also apt to fall into the
greatest miscarriages. *Sprat.*

VIOLENCE OF.

When headstrong passion gets the reins of
reason,
The force of nature, like too strong a gale,
For want of ballast, oversets the vessel.
Higsons.

PASSIONS.

BOUNDS SET TO THE.

No man's body is as strong as his appe-
tite, but Heaven has corrected the bound-
lessness of his voluptuous desires by stint-
ing his strength and contracting his ca-
pacities. *Tillotson.*

CHARACTERISTICS OF THE.

If we resist our passions, it is more from
their weakness than our strength.

Passion often makes a madman of the
cleverest man, and renders the greatest
fools clever.

The passions are the only orators that al-
ways persuade.

When the heart is still agitated by the remains of a passion, we are more ready to receive a new one than when we are entirely cured.

There is going on in the human breast a perpetua. generation of passion.

The passions often engender their contraries.
La Rochefoucauld.

NEVER DIE.

Our passions never die, but in the last cantos of life's romantic epochs, like Ariosto's buried heroes, they rise up to do battle.
Longfellow.

EVIL EFFECTS OF.

The wither'd frame, the ruin'd mind,
The wreck by passion left behind;
A shrivell'd scroll, a scatter'd leaf,
Sear'd by the autumn-blast of grief.

Byron.

Our passions are like convulsion fits, which, though they make us stronger for a time, leave us the weaker ever after.

Pope.

As rivers, when they overflow, drown those grounds, and ruin those husbandmen, which, whilst they flowed calmly betwixt their banks, they fertilized and enriched; so our passions, when they grow exorbitant and unruly, destroy those virtues, to which they may be very serviceable whilst they keep within their bounds.

Boyle.

GOVERNING THE.

Passions, as fire and water, are good servants, but bad masters and sub-minister to the best and worst purposes. *L'Estrange.*

What profits us that we from heaven derive,
A soul immortal, and with looks erect,
Survey the stars, if, like the brutal hind,
We follow where our passions lead the way?

Dryden.

Govern your passions or otherwise they will govern you.

Horace.

The worst of slaves are those that are constantly serving their passions. *Diogenes.*

He whom passion rules, is bent to meet his death.

Sir Philip Sidney.

The passions may be humored till they become our masters, as a horse may be pampered till he gets the better of his rider; but early discipline will prevent mutiny, and keep the helm in the hands of reason.

Cumberland.

EVIL INFLUENCE OF THE.

O how the passions, insolent and strong,
Bear our weak minds their rapid course along;

Make us the madness of their will obey
Then die, and leave us to our griefs a prey.

Crabbe.

GOOD INFLUENCE OF THE.

The men of sense, the idols of the shallow, are very inferior to the men of passions. It is the strong passions which, rescuing us from sloth, impart to us that continuous and earnest attention necessary to great intellectual efforts.

Helvetius.

POWER OF THE.

Whenever you would persuade or prevail, address yourself to the passions; it is by them mankind is to be taken.

Chesterfield.

VIOLENCE OF THE.

Passions, like seas, will have their ebbs and flows.

Lee.

The passions, like heavy bodies down steep hills, once in motion, move themselves, and know no ground but the bottom.

Fuller.

Oh! she has passions which outstrip the wind,

And tear her virtue up, as tempests root the sea.

Congreve.

PAST.

REGRET FOR THE.

Oh! if in after-life we could but gather
The very refuse of our youthful hours.

C. Lloyd.

PAST FAVORS AND INJURIES.

The memory of past favors is like a rainbow, bright, vivid and beautiful; but it soon fades away. The memory of injuries is engraved on the heart, and remains for ever.

Haliburton.

PAST AND PRESENT.

Methought I saw

Life swiftly treading over endless space,
And, at her foot-print, but a bygone pace,
The ocean-past, which, with increasing wave,
Swallow'd her steps like a pursuing grave.

Tennyson.

It is necessary to look forward as well as backward, as some think it always necessary to regulate their conduct by things that have been done of old times; but that past

which is so presumptuously brought forward as a precedent for the present, was itself founded on an alteration of some past that went before it. *Madame de Staël.*

PASTIME.

ABUSE OF.

Pastime is a word that should never be used but in a bad sense; it is vile to say such a thing is agreeable because it helps to pass the time away. *Shenstone.*

PATIENCE.

ADVANTAGES OF.

If the wicked flourish, and thou suffer, be not discouraged. They are fatted for destruction: thou art dieted for health.

Fuller.

It is but reasonable to bear that accident patiently, which God sends, since impatience does but entangle us, like the fluttering of a bird in a net, but cannot at all ease our trouble, or prevent the accident; it must be run through, and therefore it were better we compose ourselves to a patient than to a troublous and miserable suffering.

Jeremy Taylor.

By their patience and perseverance God's children are truly known from hypocrites and dissemblers.

Augustine.

Patience makes that more tolerable which it is impossible to prevent or remove.

Horace.

DEFINITION OF.

Patience is sorrow's salve.

Churchill.

GRACE OF.

Patience—

Of whose soft grace, I have her sovereign aid,

And rest myself content. *Shakespeare.*

LIMIT TO.

There is a limit at which forbearance ceases to be a virtue.

Burke.

NECESSITY FOR.

He that would have a cake out of the wheat must tarry the grinding.

Shakespeare.

REWARD OF.

Patience is bitter, but its fruit is sweet.

J. J. Rousseau.

SUBMISSIVENESS OF.

I see thou hast pass'd sentence on my part; And I'll no longer weep, or plead against it; But with the humblest, most obedient patience

Meet thy dear hands, and kiss them when they wound me.

Otway.

A VIRTUE.

Patience sat by him, in an angel's garb, And held out a full bowl of rich content, Of which he largely quaff'd. *Havard*

E'en the best must own,

Patience and resignation are the pillars Of human peace on earth. *Young*

A HEAVENLY VIRTUE.

Patience, my lord! why 'tis the soul of peace:

Of all the virtues 'tis the nearest kin to heaven;

It makes men look like gods: the best of men

That e'er wore earth about him, was a sufferer,

A soft, meek, patient, humble, tranquil spirit,

The first true gentleman that ever breath'd.

Decker.

VIRTUE OF.

How poor are they who have not patience! What wound did ever heal, but by degrees?

Shakespeare.

If thou intendest to vanquish the greatest, the most abominable and wickedest enemy, who is able to do thee mischief, both in body and soul, and against whom thou preparest all sorts of weapons, but cannot overcome, then know that there is a sweet and loving physical herb to serve thee, named patience.

Luther.

WANT OF.

He surely is in want of another's patience who has none of his own.

Lavater.

PATRIOT.

CHARACTERISTICS OF THE.

Statesman, yet friend to truth! of soul sincere,

In action faithful, and in honour clear!

Who broke no promise, serv'd no private end,

Who gained no title, and who lost no friend.

Ennobled by himself, by all approved,

Praised, wept, and honour'd, by the muse he lov'd.

Pope.

Who, firmly good in a corrupted state, Against the rage of tyrants singly stood, Invincible.

Thomson

REWARD OF THE.

He who undertakes an occupation of great toil and great danger, for the purpose of serving, defending, and protecting his country, is a most valuable and respectable member of society; and if he conducts himself with

valour, fidelity, and humanity, and amidst the horrors of war cultivates the gentle manners of peace, and the virtues of a devout and holy life, he most amply deserves, and will assuredly receive, the esteem, the admiration, and the applause of his grateful country; and, what is of still greater importance, the approbation of his God.

Bishop Porteus.

PATRIOTISM.

ANCIENT.

Then none was for a party;
Then all were for the State;
Then the great men help'd the poor,
And the poor men lov'd the great;
Then lands were fairly portion'd;
Then spoils were fairly sold;
The Romans were like brothers
In the brave days of old. *Macaulay.*

CAUSE OF.

'Tis home-felt pleasure prompts the patriot's sigh
This makes him wish to live, and dare to die. *Campbell.*

DECLINE OF.

But the age of virtuous politics is past,
And we are deep in that of cold pretence.
Patriots are grown too shrewd to be sincere,
And we too wise to trust them. *Couper.*

TRUE.

Our country's welfare is our first concern,
And who promotes that best, best proves his duty. *Havard.*
He who maintains his country's laws
Alone is great; or he who dies in the good cause. *Sir A. Hunt.*

The noblest motive is the public good. *Virgil.*

PEACE.

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say—
"Peace!" *Longfellow.*

ADVANTAGES OF.

A peace is of the nature of a conquest;
For then both parties nobly are subdued,
And neither party loser. *Shakespeare.*

O beauteous peace!

Sweet union of a state! what else but thou
Gives safety strength, and glory to a people?
Thomson.

ATTRIBUTES OF.

In peace, there's nothing so becomes a man,
As modest stillness and humility.

Shakespeare.

BLESSINGS OF.

Oh first of human blessings! and supreme.
Fair peace! how lovely, how delightful thou!

By whose wide tie, the kindred sons of men
Live brothers like, in amity combin'd,
And unsuspecting faith; while honest toil
Gives every joy, and to those joys a right,
Which idle, barbarous rapine but usurps.

Thomson.

DESIRABLENESS OF.

I desire
To reconcile me to his friendly peace:
'Tis death to me, to be at enmity;
I hate it, and desire all good men's love.

Shakespeare.

ENEMIES OF.

Five great enemies to peace inhabit with us, viz: Avarice, ambition, envy, anger and pride, and if those enemies were to be banished, we should infallibly enjoy perpetual peace. *Petrarch.*

HAPPINESS OF.

Peace is the happy, natural state of man;
War his corruption, his disgrace. *Thomson.*

INFLUENCE OF.

Oh, peace! thou source and soul of social life:
Beneath whose calm inspiring influence,
Science his views enlarges, art refines,
And swelling commerce opens all her ports;
Blest be the man divine, who gives us thee! *Ibid.*

OF MIND.

Peace is the proper result of the christian temper. It is the great kindness which our religion doth us, that it brings us to a settledness of mind, and a consistency within ourselves. *Bishop Patrick.*

UNIVERSAL.

They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. *Isaiah ii, 4.*

VICTORIES OF.

Peace hath her victories,
No less renown'd than war. *Milton.*

PEACEMAKERS.

BLESSEDNESS OF.

Blessed are the peacemakers, for they shall be called the children of God.

St. Matthew v, 9.

PEDANTRY.

AFFECTATION OF.

Brimful of learning, see that pedant stride,
Bristling with horrid Greek, and puff'd
with pride!

A thousand authors he in vain has read,
And with their maxims stuff'd his empty
head;

And thinks that without Aristotle's rule,
Reason is blind, and common sense a fool!

Boileau.

DEFINITION OF.

Pedantry, in the common acceptance of
the word, means an absurd ostentation of
learning, and stiffness of phraseology, pro-
ceeding from a misguided knowledge of
books and a total ignorance of men.

Mackenzie.

Pedantry consists in the use of words un-
suitable to the time, place, and company.

Coleridge.

EFFECTS OF.

Pedantry crams our heads with learned
lumber, and takes out our brains to make
room for it.

Colton.

PEEVISHNESS.

THE CANKER OF LIFE.

Peevishness of life may be considered the
canker of life, that destroys its vigour, and
checks its improvement; that creeps on
with hourly depredations, and taints and
vitiaties what it cannot consume.

Johnson.

PEN.

In days of yore, the poet's pen

From wing of bird was plunder'd,
Perhaps of goose, but now and then,
From Jove's own eagle sunder'd.

But now, metallic pens disclose
Alone the poet's numbers;

In iron inspiration glows,
Or with the poet slumbers.

John Quincy Adams.

A MIGHTY INSTRUMENT.

Oh! nature's noblest gift—my grey goose
quill:

Slave of my thoughts, obedient to my will,
Torn from thy parent bird to form a pen,
That mighty instrument of little men!

Byron.

Beneath the rule of men entirely great,
The pen is mightier than the sword. Behold
The arch enchanter's wand! itself a nothing!
But taking sorcery from the master hand,
To paralyze the Cæsars, and to strike
The loud earth breathless.

Bulwer.

OF THE POET.

The poet's pen is the true divining rod
Which trembles towards the inner founts of
feeling;

Bringing to light and use, else hid from all,
The many sweet clear sources which we have
Of good and beauty in our own deep
bosoms;

And marks the variations of all mind
As does the needle.

Bailey.

PENETRATION.

CHARACTERISTICS OF.

The balls of sight are so formed, that one
man's eyes are spectacles to another, to read
his heart within.

Johnson.

THE FAULT OF.

The greatest fault in penetration is not
the not reaching the mark, but overshoot-
ing it.

La Rochefoucauld.

PENSION.

AS A STATE REWARD.

A pension, given as a reward for service
to the state, is surely as good a ground of
property as any security for money ad-
vanced to the state. It is a better; for
money is paid to obtain that service.

Burke.

PENURY.

EVILS OF.

Chill penury weighs down the heart, it-
self; and though it sometimes be endured
with calmness, it is but the calmness of des-
pair.

Mrs. Jameson.

PEOPLE.

DIFFERENT KINDS OF.

The world may be divided into people
that read, people that write, people that
think, and fox hunters.

Shenstone.

PERFECTION.

ACQUISITION OF.

Perfection is attained by slow degrees;
she requires the hand of time.

Voltaire.

AIDS TO.

To arrive at perfection, a man should have
very sincere friends or inveterate enemies;
because he would be made sensible of his
good or ill conduct, either by the censures
of the one, or the admonitions of the other.

Diogenes.

AIMING TO.

Aim at perfection in everything, though
in most things it is unattainable. How-
ever, they who aim at it, and persevere, will
come much nearer to it than those whose
laziness and despondency make them give
it up as unattainable.

Chesterfield.

IN CREATION.

God never made his work for man to mend.
Dryden.

Nature in her productions, slow, aspires
By just degrees to reach perfection's height.
Somerville.

IN HUMANITY.

All the harmonies
Of form, of feature, and of soul, displayed
In one bright creature.
Chase.

PERJURY.

PUNISHMENT OF.

The crime of perjury is punished by heaven with perdition, and by man with disgrace.
Law Maxim.

PERSEVERANCE.

Yet I argue not
Against heaven's hand or will, nor bate a jot
Of heart or hope, but still bear up and steer
Right onward.
Milton.

ADMIRABLE.

If there be one thing on earth which is truly admirable, it is to see God's wisdom blessing an inferiority of natural powers, where they have been honestly, truly and zealously cultivated.
Dr. Arnold.

EFFECTS OF.

There is a tendency in things, under a certain amount of persecution, to rise into greater vigor, as fire burns more brightly under a slight sprinkling of water; but under a sufficient amount of persecution, their repression is as unavoidable as the extinction of the same fire by a sufficient quantity of water.
Anon.

TO THE END.

When I take the humor of a thing once,
I am like your tailor's needle—I go through.
Ben Jonson.

He that shall endure unto the end the same shall be saved.
St. Matthew x, 22.

INCUCCATED.

Do not, for one repulse, forego the purpose
That you resolv'd to effect.
Shakespeare.

POWER OF.

By gnawing through a dyke even a rat
may drown a nation.
Edward Burke.

Stick to your aim; the mongrel's hold will slip,

But only crow-bars loose the bull-dog's lip;
Small as he looks, the jaw that never yields,
Drags down the bellowing monarch of the fields.
O. W. Holmes.

Attempt the end, and never stand to doubt;
Nothing's so hard, but search will find it out.
Herrick.

Let us only suffer any person to tell us his story morning and evening, but for one twelve-month, and he will become our master.
Burke.

Great works are performed not by strength
but by perseverance.
Johnson.

SUCCESS OF.

No rock so hard but that a little wave may beat admission in a thousand years.

A falling drop at last will cave a stone.
Lucretius.

A VIRTUE.

Perseverance is a Roman virtue,
That wins each god-like act, and plucks success
Even from the spear-proof crest of rugged danger.
Havard.

PERSEVERANCE AND OBSTINACY.

DIFFERENCE BETWEEN.

The difference between perseverance and obstinacy is that one often comes from a strong will, and the other from a strong won't.

PERSPECTIVE.

Men and things have each their proper perspective; to judge rightly of some it is necessary to see them near, of others we can never judge rightly but at a distance.

La Rochefoucauld.

PERVERSTY.

Some men put me in mind of half-bred horses, which often grow worse in proportion as you feed and exercise them for improvement.
Greville.

PHILANTHROPIST.

THE

Not for himself, but for the world, he lives.
Lucan.

PHILANTHROPY.

INCUCCATED.

It is an old saying that charity begins at home; but this is no reason it should not go abroad: a man should live with the world as a citizen of the world: he may have a preference for the particular quarter or square, or even alley in which he lives, but he should have a generous feeling for the welfare of the whole.
Cumberland.

POWER OF.

Philanthropy is never so powerless as when she leans on the strong arm of the law for support—never so mighty as when she seeks to achieve her lofty ends by means in harmony with her own spirit.

Anon.

TRUE.

This is true philanthropy, that buries not its gold in ostentatious charity, but builds its hospital in the human heart.

Harley.

PHILOSOPHER.

THE REAL.

'Tis not wit merely, but a temper, which must form the well-bred man. In the same manner 'tis not a head merely, but a heart and resolution, which complete the real philosopher.

Shaftesbury.

A SHREWD.

Besides, he was a shrewd philosopher,
And had read every text and gloss over.

Butler.

PHILOSOPHY.

O philosophy, thou guide of life, and discoverer of virtue.

Cicero.

ADVANTAGES OF.

Serene philosophy,
Effusive source of evidence and truth!
Without thee what were unenlighten'd
man!

A savage roaring through the woods and
wilds,

Rough clad, devoid of every finer art

And elegance of life.

Thomson.

Philosophy is the art and law of life, and it teaches us what to do in all cases, and, like good marksmen, to hit the white at any distance.

Seneca.

CHARMS OF.

How charming is divine philosophy!
Not harsh and crabbed, as dull fools suppose,

But musical as is Apollo's lute,
And a perpetual feast of nectared sweets,
Where no crude surfeit reigns.

Milton.

DEFINITION OF.

Philosophy is the science of first principles, that, namely, which investigates the primary grounds, and determines the fundamental certainty of human knowledge generally.

Morell.

TWO KINDS OF.

Philosophy is of two kinds: that which relates to conduct, and that which relates to knowledge. The first teaches us to value

all things at their real worth, to be contented with little, modest in prosperity, patient in trouble, equal-minded at all times. It teaches us our duty to our neighbour and ourselves. But it is he who possesses both that is the true philosopher. The more he knows, the more he is desirous of knowing; and yet the farther he advances in knowledge, the better he understands how little he can attain, and the more deeply he feels that God alone can satisfy the infinite desires of an immortal soul. To understand this is the height and perfection of philosophy.

Southey.

OBJECT OF.

The discovery of what is true, and the practice of that which is good, are the two most important objects of philosophy.

Voltaire.

POWERS OF.

Philosophy will clip an angel's wings,
Conquer all mysteries by rule and line;
Empty the haunted air and gnomed mine,
Unweave a rainbow.

Keats.

A MODEST PROFESSION.

Philosophy is a modest profession, it is all reality and plain dealing; I hate solemnity and pretence, with nothing but pride at the bottom.

Pliny.

STUDY OF.

Philosophy, when superficially studied, excites doubt; when thoroughly explored, it dispels it.

Bacon.

A little philosophy inclineth man's mind to atheism, but depth of philosophy bringeth a man's mind about to religion.

Ibid.

SUBLIMITY OF.

Sublime philosophy!

Thou art the patriarch's ladder, reaching heaven,
And bright with beckoning angels; but,
alas!

We see thee, like the patriarch, but in dreams,

By the first step, dull slumbering on the earth.

Bulwer Lytton.

TEACHINGS OF.

Philosophy can hold an easy triumph over the misfortunes which are past and to come; but those which are present triumph over her. By philosophy we are taught to dismiss our regrets for the past, and our apprehensions of future evils; but the immediate sense of suffering she cannot teach us to subdue.

La Rochefoucauld.

TOUCH OF.

Do not all charms fly,
At the mere touch of cold philosophy?
Keats.

PHILOSOPHY AND CHRISTIANITY.

Philosophy may make a crowd,
Christianity alone makes a people.
Cumming.

PHILOSOPHY AND GOD.

When philosophy has gone as far as she
is able, she arrives at Almightiness, and in
that labyrinth is lost; where, not knowing
the way she goes on by guess and cannot
tell whether she is right or wrong; and like
a petty river, is swallowed up in the bound-
less ocean of Omnipotency. *Feltham.*

PHILOSOPHY AND REASON.

Philosophy and Reason! Oh, how vain
Their lessons to the feelings! They but teach
To hide them deeper, and to show a calm
Unruffled surface to the idle gaze.

Miss Elizabeth Bogart.

PHILOSOPHY AND RELIGION.

Philosophy is a bully that talks very loud
when the danger is at a distance, but the
moment she is hard pressed by the enemy,
she is not to be found at her post; but leaves
the brunt of the battle to be borne by her
humbler but steadier comrade religion;
whom on most other occasions, she affects to
despise. *Colton.*

PHYSICIANS.

If you need a physician, employ these
three,—a cheerful mind, rest, and a tem-
perate diet.

DOING WITHOUT.

The patient can oftener do without the
doctor, than the doctor without the patient.
Zimmerman.

IMPORTANCE OF.

A wise physician, skill'd our wounds to
heal,
Is more than armies to the public weal.
Pope.

PHYSIC.

EFFECTS OF.

For men are brought to worse distresses
By taking physic than diseases;
And therefore commonly recover,
As soon as doctors give them over.

Butler.

A SHOP FOR.

About his shelves
A beggarly account of empty boxes

Green earthen pots, bladders, and musty
seeds,
Remnants of packthread, and old cakes of
roses
Were thinly scattered to make up a show.
Shakespeare.

PHYSIOGNOMY.

All men estimate all things whatever by
their physiognomy; and physiognomy
whether understood in its most extensive
or confined signification, is the origin of all
human decisions, efforts, actions, expecta-
tions, fears and hopes. *Lavater.*

DEFINITION OF.

As the language of the face is universal,
so 'tis very comprehensive; no laconism can
reach it: 'tis the short hand of the mind,
and crowds a great deal in a little room.

Jeremy Collier.

PHYSIOGNOMISTS.

THE BEST.

Pickpockets and beggars are the best
practical physiognomists, without having
read a line of Lavater, who, it is notorious,
mistook a philosopher for a highwayman.

Lacon.

PICTURE.

DEFINITION OF A.

A picture is a poem without words.

Horace

A picture is an intermediate something
between a thought and a thing. *Coleridge.*

SILENCE OF.

As silent as the pictures on the walls.

Longfellow.

PIETY.

INDICATIONS OF.

A beauty of holiness, which effloresces
on the countenance, the manner, and the
outward path. *Chalmers.*

THE ONLY RELIEF.

Piety is the only proper and adequate re-
lief of decaying man. He that grows old
without religious hopes, as he declines into
imbecility, and feels pains and sorrows in-
cessantly crowding upon him, falls into a
gulf of bottomless misery, in which every
reflection must plunge him deeper and
deeper, and where he finds only new gra-
dations of anguish and precipices of hor-
ror. *Johnson.*

A NECESSARY VIRTUE.

Piety is the necessary christian virtue
proportioned adequately to the omniscience
and spirituality of that Infinite Deity.

Hammond.

PITY.

OF BRAVERY.

The truly brave are soft of heart and eyes,
And feel for what their duty bids them do.

Byron.

DIVINITY OF.

Oh, brother man! Fold to thy heart thy
brother;

Where pity dwells, the peace of God is
there.

Whittier.

EXERCISE OF.

To him that is afflicted, pity should be
shewed from his friends.

Job vi, 14.

Pity those whom nature abuses, but never
those who abuse nature.

Vanbrugh.

WITH LOVE.

Take heed of pity, pity was the cause
Of my confusion, pity hath undone
Thousands of gentle natures in our sex;
For pity is sworn servant unto love,
And this be sure, wherever it begin
To make the way, it lets the master in.

Daniel.

A common pity does not love express;
Pity is love when grown into excess.

Sir R. Howard.

RADIANCY OF.

No radiant pearl which crested fortune
wears,

No gem that, twinkling, hangs from
beauty's ears,

Not the bright stars which night's blue
arch adorn,

Nor rising suns that gild the vernal morn,
Shine with such lustre as the tear that
breaks

For other's woe, down virtue's manly
cheeks.

Darwin.

NOT TO BE SHOWN.

I pity him, but must not dare to show it;
It adds to some men's misery not to know
it.

Richard Broome.

USE OF.

Pity is the virtue of the law,
And none but tyrants use it cruelly.

Shakespeare.

WANT OF.

Villain, thou know'st no law of God or
man;

No beast so fierce, but knows some touch
of pity.

Ibid.

PLAGIARISM.

OF GENIUS.

It is one thing to purloin finely-tempered
steel, and another to take a pound of lite-

rary old iron, and convert it in the furnace
of one's mind into a hundred watch-
springs, worth each a thousand times as
much as the iron. When genius borrows,
it borrows grandly, giving to the borrowed
matter, a life and beauty it lacked before.

Anon.

PLAGIARISTS.

Away ye imitators, servile herd!

Horace.

SUSPICION OF.

Plagiarists are always suspicious of being
stolen from.

Coleridge.

PLEASING.

PLEASURE OF.

We all live upon the hope of pleasing
somebody; and the pleasure of pleasing
ought to be greatest, and, at least, always
will be greatest, when our endeavours are
exerted in consequence of our duty.

Johnson.

PLEASURE.

ALLOY IN.

Something bitter ever arises and alloys
one's highest pleasures.

Lucretius.

NOT CONTINUOUS.

If all the year were playing holidays,
To sport would be as tedious as to work;
But when they seldom come, they wish'd-
for come,

And nothing pleaseth but rare accidents.

Shakespeare.

COYNESSE OF.

Pleasures are few, and fewer we enjoy;
Pleasure, like quicksilver, is bright and
coy;

We strive to grasp it with our utmost skill,
Still it eludes us, and it glitters still

If siez'd at last, compute your mighty
gains;

What is it, but rank poison in your veins?

Young.

DEFINITION OF

Pleasure is the reflex of unimpeded
energy.

Sir William Hamilton.

TO BE DESPISED.

Despise all vain enjoyment,—it is in-
jurious when purchased at the price of
pain.

Horace.

EVIL EFFECTS OF.

The seeds of repentance are sown in youth
by pleasure, but the harvest is reaped in age
by pain.

Colton.

ENERVATION OF.

What if a body might have all the pleasures in the world for asking? Who would so unman himself as, by accepting them, to desert his soul, and become a perpetual slave to his senses? *Seneca.*

Like dew upon the grass, when pleasure's sun
Shines on your virtues, all your virtue's done. *Marston.*

ENJOYMENT OF.

Enjoy your present pleasures so as not to injure those that are to follow. *Seneca.*

EPOCHS OF.

No enjoyment, however inconsiderable, is confined to the present moment. A man is the happier for life from having made once an agreeable tour, or lived for any length of time with pleasant people, or enjoyed any considerable interval of innocent pleasure. *Sidney Smith.*

EVANESCENCE OF.

Flowers are like the pleasures of the world. *Shakespeare.*

A LOAN.

Pleasure never comes sincere to man :
But lent by heaven upon hard usury. *Dryden.*

MAN OF.

The man of pleasure should more properly be termed the man of pain; like Diogenes, he purchases repentance at the highest price, and sells the richest reversion for the poorest reality. *Colton.*

MODERATION IN.

Though a taste of pleasure may quicken the relish of life, an unrestrained indulgence leads to inevitable destruction. *Dodsley.*

Pleasure must first have the warrant that it is without sin ; then, the measure, that it is without excess. *H. G. Adams.*

He who can, at all times, sacrifice pleasure to duty, approaches sublimity. *Lavater.*

A MORALIST.

Though sages may pour out their wisdom's treasure,

There is no sterner moralist than pleasure. *Byron.*

RECIPROCAL.

Pleasure is a necessary reciprocal : no one feels, who does not at the same time give it. To be pleased, one must please. What pleases you in others will, in general, please them in you. *Chesterfield.*

REFINED.

The most delicate, the most sensible of all pleasures, consists in promoting the pleasures of others. *La Bruyere.*

ROSES OF.

The roses of pleasure seldom last long enough to adorn the brow of him who plucks them, and they are the only roses which do not retain their sweetness after they have lost their beauty. *Blair.*

SATIETY OF.

The youth who bathes in pleasure's limpid stream

At well-judged intervals, feels all his soul
Nerved with recruited strength ; but if too oft

He swims in sportive mazes through the flood,
It chills his languid virtue. *Mason.*

NOT SATISFYING.

He that spends all his life in sport is like one who wears nothing but fringes and eats nothing but sauces. *Fuller.*

SLAVE OF.

The slave of pleasure soon sinks into a kind of voluptuous dotage ; intoxicated with present delights, and careless of everything else, his days and his nights glide away in luxury or vice, and he has no care but to keep thought away ; for thought is troublesome to *him* who lives without his own approbation. *Johnson.*

TRANSITORINESS OF.

Pleasure soon exhausts us and itself also ; but endeavor never does. *Richter.*

UNDERSTANDING OF.

Pleasure, or wrong or rightly understood,
Our greatest evil, or our greatest good. *Pope.*

UNLOOKED FOR.

Pleasure that comes unlooked for is thrice welcome. *Rogers.*

VAIN.

Why, all delights are vain ; but that most vain,
Which, with pain purchas'd, doth inherit pain. *Shakespeare.*

PLEASURES.

IN ANTICIPATION.

All earthly delights are sweeter in expectation and enjoyment ; but all spiritual pleasures more in fruition than expectation. *Feltham.*

CHOICE OF.

Choose such pleasures as recreate much, and cost little. *Fuller*

MODERATION IN.

Put only the restriction on your pleasures
—be cautious that they hurt no creature
that has life. *Zimmerman.*

Pleasures waste the spirits more than
pains; therefore the latter can be endured
longer, and in greater degree, than the
former. *Ibid.*

Venture not to the utmost bounds of even
lawful pleasure; the limits of good and evil
join. *Fuller.*

PAUCITY.

It is sad
To think how few our pleasures really are:
And for the which we risk eternal good.
Bailey.

INIMICAL TO VIRTUE.

In the pursuit of pleasure, the greatest
virtues lie neglected. *Tully.*

PLOTTERS.

Those who plot the destruction of others,
very often fall themselves the victims.
Phaedrus.

POEM.

FATE OF A.

A poem's life and death dependeth still
Not on the poet's wits, but reader's will.
Alexander Brome.

POESY.

OBJECTS OF.

Poesy serveth and conferreth to magna-
nimity, morality and to declaration.
Bacon.

POET.

GENIUS OF THE.

Fervency, freedom, fluency of thought,
Harmony, strength, words exquisitely
sought;

Fancy, that from the bow that spans the
sky

Brings colours dipp'd in heaven, that
never die;

A soul exalted above earth—a mind
Skill'd in the characters that form man-
kind. *Cowper.*

AN INCOMPETENT.

Just writes to make his barrenness appear,
And strain from hard-bound brains, eight
lines a year. *Pope.*

MISSION OF THE

Poet! esteem thy noble part,
Still listen, still record,
Sacred historian of the heart,
And moral nature's lord.

Richard M. Milnes.

POETRY.

CHARACTERISTICS OF.

Poetry is in itself strength and joy,
whether it be crowned by all mankind, or
left alone in its own magic hermitage.

Sterling.

DEFINITIONS OF.

It is the natural language of excited feel-
ing; and a work of imagination wrought
into form by art. *Frederick W. Robertson.*

Poetry is the eloquence of truth.

Campbell.

EMOTIONS OF.

There are so many tender and holy emo-
tions flying about in our inward world,
which, like angels, can never assume the
body of an outward act; so many rich and
lovely flowers spring up which bear no seed,
that it is a happiness poetry was invented,
which receives into its limbus all these in-
corporeal spirits, and the perfume of all
these flowers. *Jean Paul.*

FROM GOD.

Poetry is itself a thing of God;
He made his prophets poets, and the more
We feel of poesie do we become
Like God in love and power.

Bailey

MIGHT OF.

A drainless shower
Of light is poesy, 'tis the supreme of power
'Tis might half slumbering on its own right
arm. *Keats.*

MUSIC OF.

Poetry is music in words; and music is
poetry in sound; both excellent sauce; but
they have lived and died poor, that made
them their meat. *Fuller.*

QUALITIES OF.

It is not enough that poetry should be so
refined as to satisfy the judgment; it should
appeal to our feeling and imagination.

Horace.

RESPLENDENT QUALITIES OF.

Poetry has been to me "its own exceed-
ing great reward;" it has soothed my afflic-
tions; it has multiplied and refined my
enjoyments; it has endeared solitude; and
it has given me the habit of wishing to dis-
cover the good and the beautiful in all that
meets and surrounds me. *Coleridge.*

RHYME IN.

Rhyme, the rudder is of verses,
With which, like ships, they steer their
courses. *Butler.*

POETS.

THE BEE?

Worthiest poets

Shun common and plebeian forms of speech,
Every liberal and affected phrase,
To clothe their matter; and together tie
Matter and form with art and decency.

Chapman.

CHARACTERISTICS OF.

Poets are all who love—who feel great
truths—

And tell them.

Bailey.

POLICY.

The devil knew not what he did, when
he made man politic.

Shakespeare.

POLITENESS.

CHARACTERISTICS OF.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.

Chesterfield.

INFLUENCE OF.

As charity covers a multitude of sins before God, so does politeness before men.

Greville.

There are few defects in our nature so glaring as not to be veiled from observation by politeness and good breeding.

Stanislaus.

OVER.

Whoever pays you more court than he is accustomed to pay, either intends to deceive you, or finds you necessary to him.

Courtenay.

POLICY OF.

There is no policy like politeness; and a good manner is the best thing in the world, either to get one a good name or to supply the want of it.

Bulwer Lytton.

SOURCE OF.

All politeness is owing to liberty. We polish one another, and rub off our corners and rough sides by a sort of amicable collision. To restrain this is inevitably to bring a rust upon men's understandings.

Shaftesbury.

TRUE.

When two goats met on a bridge which was too narrow to allow either to pass or return, the goat which lay down that the other might walk over it, was a finer gentleman than Lord Chesterfield.

Cecil.

POLITICIAN.

CONDUCT OF THE.

A politician, Proteus-like must alter
His face, and habit; and, like water, seem

Of the same colour that the vessel is
That doth contain it; varying his form
With the chameleon at each object's
change.

Mason.

A politician must like lightning melt
The very marrow, and not taint the skin;
His ways must not be seen.

Chapman.

VANITY OF.

Your politicians

Have evermore a taint of vanity,
As hasty still to show, and boast a plot
As they are greedy to contrive it.

Sir W. Davenant.

POLITICS.

RULING SPIRIT OF.

Who's in or out, who moves the grand
machine,

Nor stirs my curiosity, or spleen;
Secrets of state no more I wish to know
Than secret movements of a puppet-show;
Let but the puppets move, I've my desire,
Unseen the hand which guides the master
wire.

Churchill.

POPULARITY.

CHANGEABLENESS OF.

O breath of public praise,
Short-liv'd and vain! oft gain'd without desert,

As often lost, unmerited; composed
But of extremes: Thou first beginn'st with
love

Enthusiastic, madness of affection; then
(Bounding o'er moderation and o'er reason)
Thou turn'st to hate, as causeless and as
fierce.

Havard.

I have no taste

Of popular applause: The noisy praise
Of giddy crowds as changeable as winds;
Still vehement, and still without a cause:
Servants to chance, and blowing in the tide
Of swollen success; but veering with the ebb,
It leaves the channel dry.

Dryden.

COURTING OF.

He who can listen pleas'd to such applause,
Buys at a dearer rate than I dare purchase,
And pays for idle air with sense and virtue.

Mallett.

SEDUCTIVE INFLUENCE OF.

Oh, popular applause, what heart of man
Is proof against thy sweet seducing charms?
The wisest and the best feel urgent need
Of all their caution in thy gentlest gales;
But swelled into a dust—who then, alas!
With all his canvas set, and inexpert,
And therefore heedless, can withstand thy
power.

Cowper.

LOVE OF.

Please not thyself the flattering crowd to hear;

'Tis fulsome stuff, to please thy itching ear.

Survey thy soul, not what thou dost appear,

But what thou art. *Persius.*

PORTRAITS.

Good heaven! that sots and knaves should be so vain

To wish their vile remembrance may remain,

And stand recorded at their own request,
To future days a libel or a jest. *Dryden.*

PORTRAITURE.

THE ART OF

Blest be the art that can immortalize,
The art that baffles Time's tyrannic claim
To quench it. *Cowper.*

POSSIBILITIES.

To him nothing is impossible, who is always dreaming of his past possibilities.

Carlyle.

POVERTY.

ADVANTAGES OF.

When it is not despicable to be poor, we want fewer things to live in poverty with satisfaction, than to live magnificently with riches. *St. Evremond.*

APPEARANCE OF.

It is not poverty so much as pretence that harasses a ruined man—the struggle between a proud mind and an empty purse—the keeping up a hollow show that must soon come to an end. Have the courage to appear poor, and you disarm poverty of its sharpest sting. *Mrs. Jameson.*

BLESSINGS OF.

O blissful poverty!

Nature, too partial to thy lot, assigns
Health, freedom, innocence, and downy peace,

Her real goods; and only mocks the great
With empty pageantries. *Fenton.*

CHEERLESS.

Sore pierc'd by wint'ry winds,
How many shrink into the sordid hut
Of cheerless poverty. *Thomson.*

HARD TO CONCEAL.

If rich, it is easy enough to conceal our wealth; but if poor, it is not quite so easy to conceal our poverty. We shall find that it is less difficult to hide a thousand guineas than one hole in our coat. *Colton.*

DISADVANTAGES OF.

Wealth whets the wit, 'tis true; but wit not blest

With fortune's aid makes beggars at the best;

Wit is hot fed, but sharpened with applause;
For wealth is solid food, but wit is hungry sauce. *Dryden.*

EVILS OF.

Poverty palls the most generous spirits; it cows industry, and casts resolution itself into despair. *Addison.*

Poverty is a great evil in any state of life; but poverty is never felt so severely as by those who have, to use a common phrase, "seen better days." The poverty of the poor is misery, but it is endurable misery; it can bear the sight of men. The poverty of the formerly affluent is unendurable; it avoids the light of the day, and shuns the sympathy of those who would relieve it; it preys upon the heart, and corrodes the mind; it screws up every nerve to such an extremity of tension, that one cool look—the averted eye even of a casual acquaintance known in prosperity—snaps the chord at once, and leaves the self-despised object of it a mere wreck of man. *Owgan.*

EFFECT OF.

This mournful truth is everywhere confessed,

Slow rises worth by poverty depressed.

Johnson.

EXISTENCE OF.

He is poor whose expenses exceed his income. *La Bruyere.*

That man is to be accounted poor, of whatever rank he be, and suffers the pains of poverty, whose expenses exceed his resources; and no man is, properly speaking, poor, but he. *Paley.*

That man is not poor who has the use of things necessary. *Horace.*

THE EFFECT OF LAZINESS.

But poverty, with most who whimper forth
Their long complaints, is self-inflicted woe,
Th' effect of laziness, or sottish waste.

Cowper.

A PAINFUL LOAD.

To mortal men great loads allotted be;
But of all packs no pack like poverty.

Herrick.

PITY FOR.

Speak gently, kindly to the poor;
 Let no harsh term be heard;
 They have enough they must endure,
 Without an unkind word.

David Bates.

WITH PRIDE.

The face of wealth in poverty we wear.

Juvenal.

RIDICULED.

Want is the scorn of every wealthy fool,
 And wit in rags is turn'd to ridicule. *Ibid.*

PRODUCES SATIRE.

Poverty makes people satirical,—soberly,
 sadly, bitterly satirical. *Friswell.*

VERSUS WEALTH.

The rich

Have wakeful nights, whilst the poor man's
 turf,

Begets a peaceful sleep; in which they're
 blest

From frigid fears all day, at night with rest.
Goffe.

POWER.

ATTRIBUTES OF.

Power! 'tis the favorite attribute of gods,
 Who look with smiles on men who can as-
 pire
 To copy them. *Martyn.*

Power shows the man.

Pittachus.

A TEST OF CHARACTER.

Nothing, indeed, but the possession of
 some power can with any certainty discover
 what at the bottom is the true character of
 any man. *Burke.*

INTOXICATION OF.

Power will intoxicate the best hearts, as
 wine the strongest heads. No man is wise
 enough, nor good enough to be trusted with
 unlimited power; for, whatever qualifica-
 tions he may have evinced to entitle him to
 the possession of so dangerous a privilege,
 yet when possessed, others can no longer
 answer for him, because he can no longer
 answer for himself. *Colton.*

FORCE OF MORAL.

Even in war, moral power is to physical
 as three parts out of four. *Napoleon I.*

PRAISE.

THE BEST.

That praise contents me more which one
 imparts

Of judgment sound, though of a mean de-
 gree,

Than praise from princes, void of princely
 parts

Who have more wealth, but not more wit
 than he. *Earl of Sterling.*

BESTOWAL OF.

Let another man praise thee, and not
 thine own mouth; a stranger, and not thine
 own lips. *Proverbs xxvii, 2*

CAUTION IN.

Cautious they praise, who purpose not to
 sell. *Shakespeare.*

DEFINITION OF.

Praise

Is the reflection doth from virtue rise;
 These fair encomiums do virtue raise
 To higher acts; to praise is to advise.
 Telling men what they are, we let them
 see,
 And represent to them what they should
 be. *Aleyn.*

Praise is the reflection of virtue. *Bacon.*

DESIRE FOR.

The desire which urges us to deserve
 praise strengthens our good qualities, and
 praise given to wit, valour, and beauty,
 tends to increase them. *La Rochefoucauld.*

EFFECTS OF.

Allow no man to be so free with you as to
 praise you to your face. Your vanity by
 this means will want its food. At the same
 time your passion for esteem will be more
 fully gratified; men will praise you in their
 actions: where you now receive one com-
 pliment, you will then receive twenty ci-
 vilities. *Steele.*

Praise has different effects, according to
 the mind it meets with; it makes a wise
 man modest, but a fool more arrogant, turn-
 ing his weak brain giddy. *Feltham.*

WITHOUT JUDGMENT.

Praise bestowed without any regard to
 judgment, exhibits a weak mind, and he
 who believes it, possesses a weaker one.

LOVE OF.

The love of praise, howe'er conceal'd by art,
 Reigns, more or less, and glows in ev'ry
 heart;

The proud to gain it toils on toils endure
 The modest shun it but to make it sure.

Young.

A PENSION.

Praise was originally a pension, paid by
 the world. *Swift.*

POPULAR.

Those men who are commended by everybody, must be very extraordinary men; or, which is more probable very inconsiderable men.

Greville.

POWER OF.

Praise, of all things, is the most powerful excitement to commendable actions, and animates us in our enterprises.

La Bruyere.

FROM THE PRAISEWORTHY.

It is a great happiness to be praised by them that are praiseworthy.

Sir Philip Sidney.

It gives me pleasure to be praised by you whom all men praise.

Tully.

REASONS FOR.

Whenever you commend, add your reasons for doing so; it is this which distinguishes the approbation of a man of sense from the flattery of sycophants and admiration of fools.

Steele.

SELF.

The more you speak of yourself, the more you are likely to lie.

Zimmerman.

There's not one wise man among twenty will praise himself.

Shakespeare.

UNDESERVED.

Praise undeserved is satire in disguise.

Broadhurst.

UNMERITED.

They are the most frivolous and superficial of mankind, who can be much delighted with that praise which they themselves know to be altogether unmerited.

Adam Smith.

SHADOW OF VIRTUE.

Praise is but virtue's shadow; who courts her,
Doth more the handmaid than the dame
admire.

Heath.

PRAYER.

BEFORE BATTLE.

Lord Ashley before he charged at the battle of Edge Hill made this short prayer:—"O Lord! Thou knowest how busy I must be this day; if I forget Thee, do not Thou forget me."

FOR GENERAL BLESSINGS.

Our prayers should be for blessings in general, for God knows best what is good for us.

Socrates.

DEFINITION OF.

Prayer is the voice of faith.

Horne.

DISPOSITION FOR.

God is a spirit: and they that worship Him, must worship Him in spirit and in truth.

St. John iv, 24.

Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Hebrews x, 22.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering.

James i, 5, 6.

Ye ask, and receive not, because ye ask amiss.

James iv, 3.

FAITH IN.

He that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek Him.

Heb. xi, 6.

TO GOD.

No man can hinder our private addresses to God: every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar.

Jeremy Taylor.

Fountain of mercy! whose pervading eye
Can look within and read what passes there,
Accept my thoughts for thanks; I have no words.

My soul o'erfraught with gratitude, rejects
The aid of language—Lord!—behold my heart.

Hannah More.

Father of Light and Life! Thou Good Supreme!

O teach me what is good! teach me Thyself!

Save me from folly, vanity and vice,
From every low pursuit: and feed my soul
With knowledge, conscious peace, and virtue pure;

Sacred, substantial, never-fading bliss.

Thomson.

IGNORANCE IN.

We, ignorant of ourselves,
Beg often our own harms, which the wise powers

Deny us for our good; so find we profit,
By losing of our prayers.

Shakespeare.

PURIFYING INFLUENCE OF.

Prayer purifies; it is a self-preached sermon.

Nichter.

JOY OF

Any heart turned Godward, feels more joy

In one short hour of prayer, than e'er was ra.s'd

By all the feasts on earth since their foundation. *Bailey.*

THE LORD'S.

The Lord's Prayer, for a succession of solemn thoughts, for fixing the attention upon a few great points, for suitableness to every condition, for sufficiency, for conciseness without obscurity, for the weight and real importance of its petition, is without an equal or a rival. *Paley.*

The Lord's Prayer is short, mysterious, and, like the treasures of the spirit, full of wisdom and latent sense: it is not improper to draw forth those excellencies which are intended and signified by every petition, that by so excellent an authority we may know what it is lawful to beg of God. *Jeremy Taylor.*

MATTERS FOR.

The first petition that we are to make to Almighty God is for a good conscience, the next for health of mind, and then of body. *Seneca.*

OBJECT OF.

Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. *Phil. iv, 6.*

Pray to God at the beginning of thy works, that thou mayst bring them to a good conclusion. *Xenophon.*

POWER OF.

More things are wrought by prayer
Than this world dreams of.

Tennyson.

SINCERITY IN.

In prayer it is better to have a heart without words, than words without a heart.

Bunyan.

IN SPIRIT.

Sighs now breath'd

Unutterable, which the spirit of prayer
Inspir'd and wing'd for heav'n with speedier flight

Than loudest oratory. *Milton.*

STUDY OF.

Let every man study his prayers, and read his duty in his petitions. For the body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, so we must labour for all that we ask.

Jeremy Taylor.

THE CHIEF THING.

Prayer is the chief thing that man may present unto God. *Hermes*

USES OF.

Is not prayer a study of truth—a sally of the soul into the unfound infinite? No man ever prayed heartily without learning something; but when a faithful thinker, resolute to detach every object from personal relations, and see it in the light of thought, shall, at the same time, kindle science with the fire of the holiest affections, then will God go forth anew into the creation. *Emerson.*

Let prayer be the key of the morning and the bolt of the evening.

Matthew Henry.

A VIRTUE.

Prayer is a virtue that prevaleth against all temptations. *Bernard.*

PREJUDICE.

CAUSE OF.

Prejudice and self-sufficiency naturally proceed from inexperience of the world, and ignorance of mankind. *Addison.*

REMOVING.

To divest one's self of some prejudices, would be like taking off the skin to feel the better. *Greville.*

TENACITY OF.

The cask will long retain the flavour of that with which it was first filled.

Horace.

UNIVERSAL.

Human nature is so constituted, that all see, and judge better, in the affairs of other men, than in their own. *Terence.*

PECULIAR.

Every period of life has its peculiar prejudices: who ever saw old age, that did not applaud the past, and condemn the present time? *Montaigne.*

PRESENT.

ENJOYMENT OF THE.

Abridge your hopes in proportion to the shortness of the span of human life; for while we converse, the hours, as if envious of our pleasure, fly away; enjoy therefore the present time, and trust not too much to what to-morrow may produce. *Greville.*

Try to be happy in this very present moment; and put not off being so to a time to come; as though that time should be of another make from this, which is already come, and is ours. *Fuller.*

PRESENTIMENTS.

All presentiments that are confirmed by events, give man a higher idea of himself.

Goethe.

PRESENTS.

MAKING.

When thou makest presents, let them be of such things as will last long; to the end they may be in some sort immortal, and may frequently refresh the memory of the receiver.

Fuller.

PRESS.

"The Press!" all lands shall sing;

The press, the press we bring

All lands to bless.

O pallid Want! O Labour stark!

Behold, we bring the second ark!

The press! the press! the press!

Ebenezer Elliott.

But mightiest of the mighty means,
On which the arm of progress leans,
Man's noblest mission to advance,
His woes assuage, his weal enhance,
His rights enforce, his wrongs redress,—
MIGHTIEST OF MIGHTY IS THE PRESS.

Dr. Bowring.

Here shall the Press, the people's rights maintain,

Unawed by influence, and unbribed by gain;

Here patriot truth her glorious precepts draw,

Pledged to religion, liberty and law.

Joseph Story.

PRESUMPTION.

DABING OF.

Fools rush in where angels fear to tread.

Pope.

DARKNESS OF.

We may recover out of the darkness of ignorance, but never out of that presumption.

Stanislaus.

FOLLY OF.

Presumption of every kind supposes folly at the bottom.

Lataver.

PRETENSION.

CHARACTERISTICS OF.

Where there is much pretension, much has been borrowed; nature never pretends.

Lataver.

CULPABILITY OF.

It is no disgrace not to be able to do every thing; but to undertake, or pretend to do, what you are not made for, is not only shameful, but extremely troublesome and vexatious.

Plutarch.

IMPOTENCE OF.

He, who gives himself airs of importance, exhibits the credentials of impotence.

Lataver.

PREVENTION.

Prevention is the best bride.

Feltham.

Who would not give a trifle to prevent

What he would give a thousand worlds to cure?

Dr. Young.

PRIDE.

Pride the first peer and president of Hell.

Defoe.

BLINDNESS OF.

How blind is pride! what eagles are we still

In matters that belong to other men,

What beetles in our own.

Chapman.

DANGER OF.

The lofty pine is oftenest agitated by the winds—high towers rush to the earth with a heavier fall—and the lightning most frequently strikes the highest mountains.

Horace.

DEFEATING ITSELF.

Pride is observed to defeat its own end, by bringing the man who seeks esteem and reverence into contempt.

Bolingbroke.

DEFINITION OF.

What is pride? a whizzing rocket

That would emulate a star.

Wordsworth.

ITS OWN ENEMY.

One thing pride has, which no other vice that I know of has; it is an enemy to itself; and a proud man cannot endure to see pride in another.

Feltham.

EQUALITY IN ALL.

Pride is equal in all men; the only difference is the means and manner of displaying it.

La Rochefoucauld.

ERROR OF.

In pride, in reas'ning pride, our error lies; All quit their sphere, and rush into the skies;

Pride still is aiming at the bless'd abodes;

Men would be angels, angels would be gods.

Pope.

ESTIMATES OF.

Pride that dines on vanity, sups on contempt.

B. Franklin.

Pride goes hated, cursed and abominated by all.

Hammond.

EVILS OF.

Of all the causes which conspire to blind
Man's erring judgment, and misguide the
mind,

What the weak head with strongest bias
rules,

Is pride, the never failing vice of fools.

Pope.

The best manners are stained by the ad-
dition of pride.

Claud.

Pride either finds a desert, or makes one;
submission cannot tame its ferocity, nor
satiety fill its voracity, and it requires very
costly food—its keeper's happiness.

Pride is a vice not only dreadfully mis-
chievous in human society, but perhaps of
all others, the most insuperable bar to real
inward improvement.

Mrs. E. Carter.

FAMILY.

Family pride entertains many unsocial
opinions.

Zimmerman.

Pride in boasting of family antiquity,
makes duration stand for merit.

Ibid.

FOLLY OF.

"Pride was not made for men;" a con-
scious sense

Of guilt, and folly, and their consequence,
Destroys the claim, and to beholders tells,
Here nothing but the shape of manhood
dwells.

Waller.

Unless what occupies your mind be useful,
the pride you derive from thence is foolish.

Phaed.

HATRED OF.

I do hate a proud man, as I hate the en-
gendering of toads.

Shakespeare.

MAY BE HUMBLEMED.

He whose pride oppresses the humble
may, perhaps, be humbled, but will never
be humble.

Lavater.

KILLS LOVE.

When pride begins, love ceases.

Ibid.

PARADOX IN.

There is this paradox in pride,—it makes
some men ridiculous, but prevents others
from becoming so.

Colton.

SIN OF.

Yes—the same sin that overthrew the angels,
And of all sins most easily besets
Mortals the nearest to the angelic nature.

The vile are only vain; the great are
proud.

Byron.

The sin of pride is the sin of sins; in
which all subsequent sins are included, as
of their germ; they are but the unfolding
of this one.

Archbishop Trench.

SOURCE OF.

Pride (of all others the most dangerous
fault)

Proceeds from want of sense, or want of
thought.

Roscommon.

SULLENNESS OF.

Defeated, but not dismayed,—crushed to
the earth, but not humiliated,—he seemed
to grow more haughty beneath disaster,
and to experience a fierce satisfaction in
draining the last dregs of bitterness.

Washington Irving.

WEAKNESS OF.

Of all human actions, pride seldomest
obtains its end; for, aiming at honour
and reputation, it reaps contempt and de-
rision.

Walker.

ALWAYS WRONG.

He that is ashamed to be seen in a mean
condition, would be proud in a splendid
one.

Seneca.

PRINCIPLES.

Many men do not allow their principles
to take root, but pull them up every now
and then, as children do flowers they have
planted, to see if they are growing

Longfellow.

ADHERENCE TO.

Let us cling to our principles as the mari-
ner clings to his last plank when night and
tempest close around him.

CHANGING OF.

And oftener changed their principles than
their shirts.

Dr. Young.

PRISON.

A prison is a house of care,
A place where none can thrive,
A touchstone true to try a friend,
A grave for one alive;

Sometimes a place of right,
Sometimes a place of wrong,
Sometimes a place of rogues and thieves,
And honest men among,

Inscription on Edinburgh Tolbooth.

TYPE OF HELL.

A felon's cell—

The fittest earthly type of hell!

Whittier.

Emblem of hell, nursery of vice.

Tom Brown.

LIKE TO A GRAVE.

How like

A prison's to a grave! when dead, we are
With solemn pomp brought thither; and
our heirs,

Masking their joy in false dissembled tears,
Weep o'er the hearse: but earth no sooner
covers

The earth brought thither, but they turn
away

W'th inward smiles, the dead no more re-
member'd:

So enter'd into a prison. *Massinger.*

MISERIES OF A.

A prison! heav'n's, I loath the hated name,
Famine's metropolis, the sink of shame,
A nauseous sepulchre, whose craving womb
Hourly inters poor mortals in its tomb;
By ev'ry plague and ev'ry ill possess'd,
Ev'n purgatory itself to thee 's a jest.

Tom Brown.

PROCRASTINATION.

Procrastination is the thief of time.

Dr. Young.

DANGERS OF.

Be wise to-day; 'tis madness to defer;
Next day the fatal precedent will plead;
Thus on, till wisdom is push'd out of life.

Young.

Defer not till to-morrow to be wise,
To-morrow's sun to thee may never rise.

Congreve.

He who prorogues the honesty of to-day
till to-morrow, will probably prorogue his
to-morrows to eternity.

Lavater.

Faith in to-morrow, instead of Christ, is
Satan's nurse for man's perdition.

Cheever.

IMPRUDENCE OF.

Is not he imprudent, who, seeing the tide
making haste towards him apace, will sleep
till the sea overwhelms him?

Tillotson.

THE PRODIGAL AND COVETOUS.

See—

The difference 'twixt the covetous and the
prodigal;

The covetous man never has money,
And the prodigal will have none shortly.

Ben. Jonson.

PRODIGALITY.

EVIL RESULTS OF.

If any man by prodigality squanders his
own money, he cannot be entrusted with
the money of the State.

Solon.

PROGRESS

The wisest man may be wiser to-day than
he was yesterday, and to-morrow than he is
to-day. Total freedom from change would
imply total freedom from error; but this is
the prerogative of Omniscience alone.

Colton.

DEFINITION OF.

Living movement.

Carlyle.

NATURE OF.

The goal of yesterday will be the start-
ing point of to-morrow.

Ibid.

PROMISES.

CAUTION IN MAKING.

Thou oughtest to be nice, even to super-
stition, in keeping thy promises; and there-
fore thou shouldst be equally cautious in
making them.

Fuller.

He who is most low in making a promise,
is the most faithful in the performance of
it.

Rousseau.

DIVINE.

Every promise is built upon four pil-
lars:—God's justice or holiness, which will
not suffer Him to deceive; His grace or
goodness, which will not suffer Him to for-
get; His truth, which will not suffer Him
to change; and His power, which makes
Him able to accomplish.

Salter.

HASTY.

Nothing can lead into greater hazards
than promises hastily and uncautiously
made.

PROSPERITY.

CONDUCT IN.

Take care to be an economist in pros-
perity; there is no fear of your being one
in adversity.

Zimmerman.

DANGERS OF.

He that suffers

Prosperity to swell him 'bove a mean;
Like those impressions 'n the air, that rise
From dunghill vapours, scatter'd by the
wind,

Leaves nothing but an empty name be-
hind.

Nabb.

THE ELATION OF.

The mind of man is ignorant of fate and
future destiny, and of keeping within due
bounds when elated by prosperity.

Virgil.

OF KNAVES.

Knaves will thrive,

When honest plainness knows not how to
live.

Shirley.

TEMPTATIONS OF.

The temptations of prosperity insinuate themselves after a gentle, but very powerful manner; so that we are but little aware of them and less able to withstand them.

Atterbury.

PROSPERITY AND ADVERSITY.

The mind that is much elevated and insolent with prosperity, and cast down with adversity, is generally abject and base.

Epicurus.

Whilst you are prosperous you can number many friends; but when the storm comes you are left alone.

Ovid.

PROVERBS.

DEFINITIONS OF.

The wisdom of many, and the wit of one.

Lord John Russell.

Jewels five-words long,

That on the stretch'd forefinger of all time
Sparkle forever.

Tennyson.

The genius, wit, and spirit of a nation are discovered in its proverbs.

Lord Bacon.

USE OF.

Proverbs are, for the most part, rules of moral, or, still more properly, of prudential conduct.

Brande.

PROVIDENCE.

There is a special providence in the fall of a sparrow.

Shakespeare.

MISNAMED CHANCE.

Wondrous chance!

Or rather wondrous conduct of the gods!

By mortals, from their blindness, chance
misnam'd.

Thomson.

GOODNESS OF.

It is remarkable that Providence has given us all things for our advantage near at hand; but iron, gold, and silver, being both the instruments of blood and slaughter, and the price of it, nature has hidden in the bowels of the earth.

Seneca.

OUR GUARDIAN.

Sink not beneath imaginary sorrows;

Call to your aid your courage and your wisdom:

Think on the sudden change of human scenes;

Think on the various accidents of war;

Think on the mighty power of awful virtue;

Think on that Providence that guards the good.

Johnson.

MANIFESTATIONS OF.

Two manifestations of the course of Providence have often been pointed out as the

most distinct and prominent which have yet occurred in the history of the human race. The coming of our Lord and Saviour is one, at that precise time when the world, in its moral and political circumstances, was best fitted for the reception and diffusion of the Gospel; the other, far indeed inferior to it alone, is the discovery of printing, just when the Gospel itself was to be raised as it were from the dead.

Southey.

MYSTERIES OF.

O, all-preparing Providence divine!

In thy large book what secrets are enroll'd!

What sundry helps doth thy great power assign,

To prop the course which thou intend'st to hold?

What mortal sense is able to define

Thy mysteries, thy counsels many fold?

It is thy wisdom strangely that extends

Obscure proceedings to apparent ends.

Drayton.

The ways of heaven are dark and intricate,
Puzzled in mazes, and perplex'd with errors;

Our understanding traces them in vain,

Lost and bewilder'd in the fruitless search;

Nor sees with how much art the windings run,

Nor where the regular confusion ends.

Addison.

Thou great mysterious Power, who hast involved

Thy wise decrees in darkness, to perplex

The pride of human wisdom, to confound

The daring scrutiny, and prove the faith

Of Thy presuming creatures!

Hannah More.

OMNIPRESENCE OF.

Yes, thou art ever present, Power Supreme!

Not circumscrib'd by time, nor fixt to space,
Confin'd to altars, nor to temples bound.

In wealth, in want, in freedom, or in chains,

In dungeons, or on thrones, the faithful
find Thee!

Hannah More.

RETRIBUTION OF.

How just is Providence in all its works!

How swift to overtake us in our crimes!

Lansdowne.

WORK OF.

This is thy work, Almighty Providence!

Whose power, beyond the reach of human thought,

Revolves the orbs of empire; bids them sink

Deep in the dead'ning night of thy dis-
pleasure,
Or rise majestic o'er a wondering world.

Thomson.

PROVIDENT.

NECESSITY OF BEING.

If any provide not for his own, and spe-
cially for those of his own house, he hath
denied the faith, and is worse than an in-
fidel.

1 Tim. v. 8.

PRUDENCE.

Men are born with two eyes, but with one
tongue, in order that they should see twice
as much as they say.

Colton.

ADVANTAGES OF.

The bounds of a man's knowledge are
easily concealed, if he has but prudence.

Goldsmith.

No protecting power is wanting, if pru-
dence be but employed.

Juvenal.

CHARACTERISTICS OF.

Prudent men lock up their motives, let-
ting familiars have a key to their hearts, as
to their gardens.

Shenstone.

GREAT OBJECT OF.

The great end of prudence is to give
cheerfulness to those hours which splen-
dour cannot gild, and acclamation cannot
exhilarate.

Johnson.

PROTECTING POWER.

Prudence protects and guides us; wit be-
trays;

A splendid source of ill ten thousand ways;

A certain snare to miseries immense;

A gay prerogative from common sense;

Unless strong judgment that wild thing
can tame,

And break to baths of virtue and of fame.

Young.

RULES OF.

The rules of prudence in general, like
the laws of the stone tablets, are, for the
most part, prohibitive. Thou shalt not, is
their characteristic formula; and it is an
especial part of christian prudence that it
should be so.

Coleridge.

VALUE OF.

Those who, in the confidence of superior
capacities or attainments, neglect the com-
mon maxims of life, should be reminded
that nothing will supply the want of pru-
dence; but that negligence and irregularity,
long continued, will make knowledge use-
less, wit ridiculous, and genius contempti-
ble.

Johnson.

VIRTUE OF.

Prudence is a necessary ingredient in all
the virtues, without which, they degenerate
into folly and excess.

Jeremy Collier.

Prudence is that virtue by which we dis-
cern what is proper to be done under the
various circumstances of time and place.

Milton.

Prudence, thou virtue of the mind, by
which

We do consult of all that's good or evil.

Nabb.

A CARDINAL VIRTUE.

Prudence is one of the virtues which
were called cardinal by the ancient ethical
writers.

Fleming.

WANT OF.

Want of prudence is too frequently the
want of virtue; nor is there on earth a
more powerful advocate for vice than pov-
erty?

Goldsmith.

PUNISHMENT

PROPORTIONATE TO CRIME.

Let rules be fix'd that may our rage contain,
And punish faults with a proportion'd pain;
And do not flay him, who deserves alone
A whipping for the fault that he has done.

Horace.

EXAMPLE.

Every example of punishment has in it
some tincture of injustice, but the sufferings
of individuals are compensated by the pro-
motion of the public good.

Tacitus.

SEQUENCE OF.

The seeds of our punishment are sown at
the same time we commit sin.

Hesiod.

PURITY.

ENJOYMENT OF.

He that has light within his own clear
breast,

May sit it' the centre, and enjoy bright day.

Milton.

FEMALE.

An angel might have stoop'd to see,
And bless'd her for her purity.

Dr. Mackay.

INHERENT.

The sun though it passes through dirty
places, yet remains as pure as before.

Coke.

TEST OF LIFE.

Be purity of life the test,—

Leave to the heart, to Heaven, the rest.

Sprague.

PURITY AND TRUTH.

Purity is the feminine, truth the masculine, of honor. *Hare.*

PURPOSE.

INFIRMITY OF.

The flighty purpose never is o'ertook,
Unless the deed go with it. *Shakespeare.*

STRENGTH OF.

Thy purpose firm, is equal to the deed ;
Who does the best his circumstances allows,
Does well, acts nobly ; angels could no more. *Young.*

PURSE.

CONSUMPTION OF THE.

I can get no remedy against the consumption of the purse ; borrowing only lingers and lingers it out, but the disease is incurable. *Shakespeare.*

AN EMPTY.

The man with an empty purse can sing before the robber. *Juvenal.*

LOVE LIES IN.

Their love
Lies in their purses ; and whoso empties them,
By so much fills their hearts with deadly hate. *Shakespeare.*

PURSUITS.

DIVERSITY OF.

I take it to be a principle rule of life, not to be too much addicted to one thing. *Terence.*

QUACKS.

GAINS OF.

From powerful causes spring the empiric's gains,
Man's love of life, his weakness, and his pains ;
These first induce him the vile trash to try,
Then lend his name that other men may buy. *Crabbe.*

IMPOSTURE OF.

I have heard they are the most lewd impostors,
Made of all terms and shreds, no less beliers
Of great men's favours than their own vile med'cines,
Which they will utter upon monstrous oaths ;
Selling that drug for two pence ere they part,
Which they have valued at twelve crowns before. *Ben Jonson.*

POWER OF.

No class escapes them—from the poor man's pay
The nostrum takes no trifling part away ;
Time, too, with cash is wasted ; 'tis the fate
Of real helpers, to be called too late ;
This find the sick, when (time and patience gone)
Death with a tenfold terror hurries on. *Crabbe.*

SKILL OF.

Out, you impostors,
Quack-salving cheating mountebanks, your skill
Is to make sound men sick, and sick men kill. *Massinger.*

QUALITIES.

Hearts may be attracted by assumed qualities, but the affections are only to be fixed by those which are real. *De Moya.*

QUARRELS.

GROWTH OF.

Dissensions, like the small streams are first begun,
Scarce seen they rise, but gather as they run ;
So lines that from their parallel decline,
More they proceed the more they still disjoin. *Garth.*

INTERPOSITION IN.

Those who in quarrels interpose,
Must often wipe a bloody nose. *Gay.*
If he had two ideas in his head, they would fall out with each other. *Johnson.*

DANGERS OF.

I consider your very testy and quarrelsome people in the same light as I do a loaded gun, which may, by accident, go off and kill one. *Shenstone.*

QUOTATIONS.

ADVANTAGE OF.

Quotation, sir, is a good thing ; there is a community of mind in it ; classical quotation is the *parole* of literary men all over the world. *Johnson.*

DEPENDENCE UPON.

Some for renown on scraps of learning dote,
And think they grow immortal as they quote.
To patchwork learn'd quotations are allied,
But strive to make our poverty our pride. *Young.*

SPIRIT OF

Whoever only reads to transcribe shining remarks, without entering into the genius and spirit of the author, will be apt to be misled out of the regular way of thinking; and all the product of all this will be found a manifest incoherent piece of patchwork.

Swift.

MOTTOES FOR A BOOK OF.

If these little sparks of holy fire which I have thus heaped together do not give life to your prepared and already enkindled spirit, yet they will sometimes help to entertain a thought, to actuate a passion, to employ and hallow a fancy.

Jeremy Taylor.

Reader, now I send thee, like a bee, to gather honey out of flowers and weeds; every garden is furnished with either, and so is ours. Read and meditate. *H. Smith.*

Of things that be strange

Who loveth to read,

In this book let him range,

His fancy to feed.

R. Robinson.

I am but a gatherer, and a disposer of other men's stuff.

Watton.

Thus have I, as well as I could, gathered a posey of observations as they grew; and if some rue and wormwood be found among the sweeter herbs, their wholesomeness will make amends for their bitterness.

Lord Lyttleton.

There's no want of meat, sir;

Portly and curious viands are prepared,
To please all kinds of appetites.

Massinger.

Now they that like it, may;

The rest may choose.

G. Wither.

If the world like it not, so much the worse for them.

Cowper.

RABBLE.

CENSURES OF THE.

They condemn what they do not understand.

Cicero.

CLAMOUR OF THE.

A hundred mouths, a hundred tongues,
And throats of brass, inspired with iron lungs.

Virgil.

RAGE.

CHARACTERISTICS OF.

Eyeless rage.

Shakespeare.

In rage, deaf as the sea, hasty as fire.

Ibid.

EFFECTS OF.

Her colour changed, her face was not the same,

And hollow groans from her deep spirit came;

Her hair stood up; convulsive rage possess'd

Her trembling limbs, and heaved her a-b'ring breast.

Dryden.

EXCESSIVE.

The pain is in my head; 'tis in my heart

'Tis everywhere; it rages like a madness,
And I most wonder how my reason holds.

Otway.

'Tis all in vain, this rage that tears thy bosom!

Like a bird that flutters in her cage,

Thou beat'st thyself to death.

Rowe.

There is not in nature

A thing that makes man so deform'd, so beastly,

As doth intemp'rate anger.

Webster.

INCOHERENCE OF.

They could neither of 'em speak for rage and so fell a sputtering at one another like two roasting apples.

Congreve.

A TRANSIENT PASSION.

Rage is the shortest passion of our souls.

Like narrow brooks that rise with sudden showers,

It swells in haste, and falls again as soon.

Still as it ebbs, the softer thoughts flow in,
And the deceiver, love, supplies its place.

Rowe.

My rage is not malicious; like a spark

Of fire by steel inforced out of a flint.

It is no sooner kindled, but extinct.

Goffe.

RAILLERY.

Raillery is the sauce of civil entertainment; and without some such tincture of urbanity, good humor falters.

L' Etrange.

TO BE AVOIDED.

But, above all things, raillery decline,—

Nature but few does for that task design;

'Tis in the ablest hand a dang'rous tool,

But never fails to wound the meddling fool.

Stillington.

RAIN.

BEAUTY OF THE.

How beautiful is the rain!

After the dust and heat,

In the broad and fiery street,

In the narrow lane;

How beautiful is the rain!

How it clatters along the roofs,
Like the tramp of hoofs;
How it gushes and struggles out
From the throat of the overflowing
spout. *Longfellow.*

BLESSINGS OF THE.

When the blacken'ng clouds in sprinkling
showers
Distil, from the high summits down the
rain
Runs trickling, with the fertile moisture
cheer'd,
The orchards smile, joyous the farmers see
Their thriving plants, and bless the heav-
enly dew. *Philip.*

DEFINITION OF.

The kind refresher of the summer heats.
Thomson.

PROGNOSTICS OF.

When the swinging signs your ears offend
With creaking noise, then rainy floods im-
pend. *Gay.*

He first that useful secret did explain,
That pricking corns foretold the gathering
rain. *Gay.*

SHOWERS OF.

See daily show'rs rejoice the thirsty earth,
And bless the flow'ry buds' succeeding
birth. *Prior.*

Dashing in big drops on the narrow pane,
And making mournful music for the
mind,
While plays his interlude the wizard
wind,

I hear the singing of the frequent rain.

Wm. H. Burleigh.

RAINBOW.

How glorious is thy girdle cast,
O'er mountain, tower, and town;
Or mirror'd in the ocean vast,
A thousand fathoms down. *Campbell.*

Meantime refracted from yon eastern cloud,
Bestriding earth, the grand ethereal bow
Shoots up immense, and every hue unfolds,
In fair proportion running from the red,
To where the violet fades into the sky.

Thomson.

DEFINITION OF A.

That gracious thing, made up of tears and
light. *Coleridge.*

That are of light,
Born of the shower, and colour'd by the
sun;
Which spans the heavens when April skies
are bright. *J. C. Prince.*

THE SMILE OF GOD.

O, beautiful rainbow;—all woven of light!
There's not in thy tissue, one shadow of
night;
Heaven surely is open when thou dost ap-
pear,
And, bending above thee, the angels draw
near,
And sing—"The rainbow! the rainbow!
"The smile of God is here."

Mrs. Hale.

HUES OF THE.

What skillful limner e'er would choose
To paint the rainbow's various hues,
Unless to mortal it were given
To dip his brush in dyes of heaven?

Scott.

A DIVINE SIGN.

Then with uplifted hands, and eyes de-
vout,
Grateful to heaven, over his head beholds
A dewy cloud, and in the cloud a bow
Conspicuous, with three listed colours gay,
Betokening peace from God, and covenant
new. *Milton.*

For, faithful to its sacred page,
Heaven still rebuilds thy span;
Nor lets the type grow pale with age
That first spoke peace to man.

Campbell.

RANK.

The rank is but the guinea's stamp,
The man's the gowd for a' that. *Burns.*

RANT.

Nay, an' thou 'lt mouth,
I'll rant as well as thou. *Shakespeare.*

RAPTURE.

Not the poet in the moment
Fancy lightens on his e'e,
Kens the pleasure, feels the rapture
That thy presence g'ives to me. *Burns.*

RASCALS.

REMEDY FOR.

Make yourself an honest man, and then
you may be sure that there is one rascal
less in the world. *Carlyle.*

RASHNESS.

VALOR OF.

That's a valiant flea that dare eat his
breakfast on the lip of a lion.
Shakespeare.

RASHNESS AND PRUDENCE.

Rashness is the characteristic of ardent youth, and prudence that of mellowed age.

Cicero.

READING.

ADVICE CONCERNING.

Read, read, sirrah, and refine your appetite; learn to live upon instruction; feast your mind, and mortify your flesh. Read, and take your nourishment in at your eyes, shut up your mouth, and chew the cud of understanding.

Congreve.

ENDLESS.

As a man may be eating all day, and for want of digestion is never nourished, so these endless readers may cram themselves in vain with intellectual food.

Dr. I. Watts.

INCLINATION FOR.

For general improvement, a man should read whatever his immediate inclination prompts him to; though, to be sure, if a man has a science to learn, he must regularly and resolutely advance. What we read with inclination, makes a stronger impression. If we read without inclination, half the mind is employed in fixing the attention, so there is but half to be employed on what we read. If a man begins to read in the middle of a book, and feels an inclination to go on, let him not quit it to go to the beginning. He may, perhaps, not feel again the inclination.

Johnson.

LOVE FOR.

As much company as I have kept, and as much as I love it, I love reading better, and would rather be employed in reading, than in the most agreeable conversation.

Pope.

PLEASURES OF.

No entertainment is so cheap as reading, nor any pleasure so lasting.

Lady M. W. Montague.

QUALITY OF.

As concerns the quantity of what is to be read, there is a single rule—read much, but not many works.

Sir William Hamilton.

RATIONAL ENTERTAINMENT IN.

A reader cannot be more rationally entertained than by comparing and drawing a parallel between his own private character and that of other persons.

Addison.

REFLECTING WHILE.

Force yourself to reflect on what you read, paragraph by paragraph.

Coleridge.

The mind should be accustomed to make reflections, and draw curious conclusions as it goes along; the habitude of which made Pliny the younger affirm that he never read a book so bad but he drew some profit from it.

Sterne.

Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse,—but to weigh and consider.

Bacon.

To read without reflecting, is like eating without digesting.

Burke.

USE OF.

It is manifest that all government of action is to be obtained by knowledge, and knowledge, best, by gathering many knowledges, which is reading.

Sir Philip Sidney.

He picked something out of everything he read.

Pliny.

READERS.

THREE KINDS OF.

Some read to think, these are rare; some to write, these are common; and some read to talk, and these form the great majority. The first page of an author not unfrequently suffices all the purposes of this latter class, of whom it has been said, they treat books as some do lords; they inform themselves of their titles, and then boast of an intimate acquaintance.

Colton.

REASON.

Reason, the power
To guess at right and wrong, the twinkling
lamp
Of wand'ring life, that winks and wakes by
turns,
Fooling the follower betwixt shade and
shining.

Congreve.

He who will not reason, is a bigot; he who cannot, is a fool; and he who dares not, is a slave.

Byron.

ABODE OF.

Within the brain's most secret cells,
A certain lord chief justice dwells,
Of sov'reign power, whom one and all,
With common voice we reason call.

Churchill.

FOR ACTING.

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.

Sir Walter Scott.

DEFINITION OF.

Reason, in the English language, is sometimes taken for true and clear principle; sometimes for clear and fair deductions; sometimes for the cause, particularly the final cause.

Locke.

A DIRECTOR.

Reason is the director of man's will, discovering in action what is good; for the laws of well-doing are the dictates of right reason.

Hooker.

GIFT OF.

Reason was given to curb our headstrong will,

And yet but shows a weak physician's skill;
Gives nothing while the raging fit doth last,
But stays to cure it when the worst is past;
Reason's a staff for age, when nature's gone,
But youth is strong enough to walk alone.

Dryden.

GLORY OF.

Reason is the glory of human nature, and one of the chief eminences whereby we are raised above the beasts, in this lower world.

Watts.

Man is not the prince of creatures,
But in reason; fail that, he is worse
Than horse or dog, or beast of wildness.

Field.

ELEVATING INFLUENCE OF.

Reason elevates our thoughts as high as the stars, and leads us through the vast space of this mighty fabric; yet it comes far short of the real extent of our corporeal being.

Johnson.

INSUFFICIENCY OF.

There are few things reason can discover with so much certainty and ease as its own insufficiency.

Collier.

LEVITY OF.

Reason is a very light rider, and easily shook off.

Swift.

NEEDS LIGHT.

One can never repeat too often, that reason, as it exists in man, is only our intellectual eye, and that, like the eye, to see, it needs light,—to see clearly and far, it needs the light of heaven.

Anon.

MISSION OF.

'Tis reason's part
To govern and to guard the heart,
To lull the wayward soul to rest,
When hopes and fears distract the breast;
Reason may calm this doubtful strife,
And steer thy bark through various life.

Cotton.

OBEEDIENCE OF.

The proper work of man, the grand drift of human life, is to follow reason, that noble spark kindled in us from heaven.

Barrow.

Though reason is not to be relied upon as universally sufficient to direct us what to do, yet it is generally to be relied upon, and obeyed, where it tells us what we are not to do.

South.

INDEPENDENT OF PASSION.

He is next to the gods whom reason and not passion impels.

Claudian.

POWER OF.

Reason can in general do more than blind force.

Corn Gallus.

There is no opposing brutal force to the stratagems of human reason.

L'Estrange.

PRUDENCE OF.

Reason cannot show itself more reasonable than to leave reasoning on things above reason.

Sir Philip Sidney.

REFLECTION OF.

Polished steel will not shine in the dark; no more can reason, however refined, shine efficaciously, but as it reflects the light of Divine truth, shed from Heaven.

Foster.

SHALLOWNESS OF.

But reason's line wants depth to sound Heaven's will.

Aaron Hill.

STRENGTH OF.

When my reason is afloat, my faith cannot long remain in suspense, and I believe in God as firmly as in any other truth whatever; in short, a thousand motives draw me to the consolatory side, and add the weight of hope to the equilibrium of reason.

Rousseau.

TEST OF.

Reason is the test of ridicule—not ridicule the test of truth.

Warburton.

UNHEARD.

Neither great poverty, nor great riches, will hear reason.

Friedling.

VOICE OF.

The voice of reason is more to be regarded than the bent of any present inclination; since inclination will at length come over to reason, though we can never force reason to comply with inclination.

Addison.

WANT OF.

He that is of reason's skill bereft,
And wants the staff of wisdom him to stay,
Is like a ship in midst of tempest left,

Without an helm or pilot her to sway;
Full sad and dreadful is that ship's event,
So is the man that wants intendment.

Spenser.

REASONS.

GOOD.

Good reasons must, or force, give place to better.

Shakespeare.

STRONG.

Strong reasons make strong actions.

Ibid.

REASON AND INSTINCT.

Reason's progressive; instinct is complete;
Swift instinct leaps; slow reason feebly
climbs.

Brutes soon their zenith reach. In ages
they

No more could know, do, covet, or enjoy.

Were man to live coeval with the sun,

The patriarch pupil would be learning still.

Young.

REASON AND PASSION.

As reason is a rebel unto faith, so passion
unto reason; as the propositions of faith
seem absurd unto reason, so the theories of
reason unto passion.

Sir Thomas Browne.

RECKONING.

I am ill at reckoning; it fits the spirit of
a tapster.

Shakespeare.

Ruminates like an hostess that hath no
arithmetic but her brain to set down her
reckoning.

Ibid.

AT THE END.

So comes a reck'ning when the banquet's
o'er,

The dreadful reck'ning, and men smile no
more.

Gay.

RECREATION.

SOCIAL BENEFITS OF.

Recreation is intended to the mind, as
whetting is to the scythe, to sharpen the
edge of it, which otherwise would grow
dull and blunt. He, therefore, that spends
his whole time in recreation, is ever whet-
ting, never mowing; his grass may grow
and his steed starve: as, contrarily, he that
always toils and never recreates, is ever
mowing, never whetting; labouring much
to little purpose. As good no scythe as no
edge. Then only doth the work go for-
ward, when the scythe is so seasonably and

moderately whetted, that it may cut, and
so cut that it may have the help of sharp-
ening.

Bishop Hall.

NECESSITY OF,

He that will make a good use of any part
of his life must allow a large portion of it
to recreation.

Locke.

Amusements to virtue are like breezes of
air to the flame—gentle ones will fan it, but
strong ones will put it out.

David Thomas.

REFINEMENT.

CHARACTERISTICS OF.

That only can with propriety be styled
refinement which, by strengthening the in-
tellect, purifies the manners.

Coleridge.

POWER OF.

Refinement creates beauty everywhere.
It is the grossness of the spectator that dis-
covers anything like grossness in the ob-
ject.

Hazlitt.

RARITY OF.

If refined sense, and exalted sense, be
not so useful as common sense, their rarity,
their novelty, and the nobleness of their
objects, make some compensation, and
render them the admiration of mankind.

Hume.

REFLECTION.

ART OF.

There is one art of which man should be
master,—the art of reflection.

Coleridge.

CUSTOM OF.

The custom of frequent reflection will
keep their minds from running adrift, and
call their thoughts home from useless un-
attentive roving.

Locke.

NECESSITY FOR.

A soul without reflection, like a pile

Without inhabitants, to ruin runs.

Young.

WANT OF.

They only babble who practice not reflec-
tion,

I shall think—and thought is silence.

Sheridan.

REFORM.

TO BEGIN AT HOME.

Reform, like charity, must begin at home.
Once well at home, how will it radiate out-
wards, irrepressible, into all that we touch
and handle, speak and work; kindling every
new light by incalculable contagion, spread-
ing, in geometric ratio, far and wide, doing
good only wherever it spreads, and not
evil.

Carlyle.

PLANS OF.

I'll have no more beggars. Fools shall have wealth, and the learned shall live by his wits. I'll have no more bankrupts.

Geo. Chapman.

OF SELF.

He who reforms himself, has done more towards reforming the public, than a crowd of noisy, impotent patriots.

Lavater.

REFORMATION.

PROGRESS IN.

What lasting progress was ever made in social reformation, except when every step was insured by appeals to the understanding and the will?

Wm. Matthews.

A WORK OF TIME.

Reformation is a work of time. A national taste, however wrong it may be, cannot be totally changed at once; we must yield a little to the prepossession which has taken hold on the mind, and we may then bring people to adopt what would offend them if endeavored to be introduced by violence.

Sir Joshua Reynolds.

REFORMERS.

ADVICE TO.

Public reformers had need first practice on their own hearts that which they propose to try on others.

Charles I.

REGULARITY.

IS UNITY.

Regularity is unity, unity is god-like, only the devil is changeable.

Richter.

RELIGION.

Religion, the final centre of repose; the goal to which all things tend, which gives to time all its importance, to eternity all its glory; apart from which man is a shadow, his very existence a riddle, and the stupendous scenes which surround him as incoherent and unmeaning as the leaves which the sibyl scattered in the wind.

Robert Hall.

IN ACTION.

True Christianity depends on fact.
Religion is not theory, but act.

Walter Harte.

TO BE ADMIRER.

Religion if in heavenly truths attired,
Needs only to be seen to be admired.

Cowper.

APPEARANCE OF.

The appearance of religion only on Sundays proves that it is only an appearance.

J. Adams.

ARMOUR OF.

Religion is the best armour that a man can have, but it is the worst cloak.

Bunyan.

ATTRIBUTES OF.

True religion

Is always mild, propitious, and humble,
Plays not the tyrant, plants no faith in blood;
Nor bears destruction on her chariot-wheels;
But stoops to polish, succour, and redress,
And builds her grandeur on the public good.

Miller.

BLESSEDNESS OF.

If we make religion our business, God will make it our blessedness.

J. Adams.

A man can even here be with God, so long as he bears God with him. We should be able to see without sadness our most holy wishes fade like sunflowers, because the sun above us still forever beams, eternally makes new, and cares for all; and a man must not so much prepare himself for eternity, as plant eternity in himself; eternity, serene, pure, full of depth, full of light, and of all else.

Richter.

BRIGHTNESS OF.

An everlasting loadstar, that beams the brighter in the heavens, the darker here on earth grows the night around him.

Carlyle.

CHANGES IN.

He wears his faith, but as the fashion of his hat, it ever changes with the next block.

Shakespeare.

CHARACTERISTICS OF.

True piety is cheerful as the day,
Will weep indeed; and heaves a pitying groan
For others' woes, but smiles upon her own.

Cowper.

CHARMS OF.

Seeming devotion does but gild the knave.
That's neither faithful, honest, just nor brave,
But where religion does with virtue join,
It makes an hero like an angel shine.

Waller.

CONSISTENCY IN.

I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and
whose life

Coincident, exhibit lucid proof

That he is honest in the sacred cause.

Cowper.

CONSOLATION OF.

It is painful to grow old, to lose by degrees the suppleness, strength, and activity of the body; to perceive each day our organs growing weaker; but when we feel that the soul, constantly exercised, becomes daily more reflective, more mistress of herself, more skilful to avoid, more strong to sustain, without yielding to the shock of all accidents, gaining on the one hand what we lose on the other, we are no longer sensible of growing old.

Robert Hall.

DEFINITION OF.

Religion is the mortar that binds society together; the granite pedestal of liberty; the strong backbone of the social system.

Guthrie.

Religion is equally the basis of private virtue and public faith; of the happiness of the individual, and the prosperity of the nation.

W. Barrow.

DISPUTING ABOUT.

The dispute about religion,
And the practice of it seldom goes together.

Dr. Young.

EFFECTS OF.

Religion tends to the ease and pleasure, the peace and tranquility, of our minds; which all the wisdom of the ancients did always aim at, as the utmost felicity of this life.

Tillotson.

The principles of the Christian religion are beautiful, its consequences natural, and its origin ancient; it enlightens the mind, comforts the hearts, and establishes the welfare of society.

C. Ramsay.

EXCELLENCE OF.

It is an excellent thing when men's religion makes them generous, free-hearted, and open-handed, scorning to do a thing that is paltry and sneaking.

Matthew Henry.

GENUINE.

Genuine religion is not so much a matter of feeling as of principle.

HYPOCRISY IN.

An atheist is but a mad ridiculous de-rider of piety; but a hypocrite makes a

sober jest of God and religion; he finds it easier to be upon his knees than to rise to a good action.

Pope.

INDIFFERENCE TO.

There is a heresy of indifference to revealed religion which is the most deadly of all heresies.

Whately.

GOOD INFLUENCE OF.

Religion hath a good influence upon the people to make them obedient to government and peaceable one towards another.

Tillotson.

INSPIRATION OF.

Nothing can inspire religious duty or animation but religion.

Lord Cockburn.

LIVING FOR.

Men will wrangle for religion; write for it; fight for it; die for it; anything but—live for it.

Colton.

Measure not men by Sundays, without regarding what they do all the week after.

Fuller.

LOVE IN.

Know,

Without or star, or angel, for their guide,
Who worship God, shall find him. Hum-
ble love,

And not proud reason, keeps the door of
heaven:

Love finds admission, where proud science
fails.

Young.

MISSION OF.

Religion finds the love of happiness and the principle of duty separate in us; and its mission—its master-piece—is to reunite them.

Vinet.

MOTIVE FOR.

He is a pious man who, contemplating all things with a serene and quiet soul, conceiveth aright of God, and worshippeth Him in his mind; not induced thereto by hope of reward, but for His supreme nature and excellent majesty.

Epicurus

NECESSITY OF.

I have lived long enough to know what I did not at one time believe—that no society can be upheld in happiness and honour without the sentiment of religion.

La Place.

True religion is the foundation of society. When that is once shaken by contempt, the whole fabric cannot be stable nor lasting.

Burke

A SOURCE OF PEACE.

Religion crowns the statesman and the man,
Sole source of public and of private peace.
Dr. Young.

PLEASURE OF.

The pleasure of the religious man is an easy and portable pleasure, such an one as he carries about in his bosom, without alarming either the eye or the envy of the world. A man putting all his pleasures into this one, is like a traveler's putting all his goods into one jewel; the value is the same, and the convenience greater.
South.

PRACTICE OF.

Live well, and then, how soon soe'er thou die,
Thou art of age to claim eternity.
Randolph.

A SAFE PRINCIPLE.

Whether religion be true or false, it must be necessarily granted to be the only wise principle and safe hypothesis for a man to live and die by.
Tillotson.

There are no principles but those of religion to be depended on in cases of real distress; and these are able to encounter the worst emergencies, and to bear us up under all the changes and chances to which our life is subject.
Sterne.

PROFESSORS OF.

Nothing exposes religion more to the reproach of its enemies than the worldliness and hard-heartedness of the professors of it.
Matthew Henry.

PURE.

Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.
James i, 27.

REASONS FOR.

It is no good reason for a man's religion that he was born and brought up in it; for then a Turk would have as much reason to be a Turk as a Christian to be a Christian.
Chillingworth.

THE SUREST REFUGE.

Come then, religion, holy, heaven-born maid,
Thou surest refuge in our day of trouble,
To thy great guidance, to thy strong protection,
I give my child.
Francis.

RESTRAINT OF.

It is rare to see a rich man religious; for religion preaches restraint, and riches prompt to unlicensed freedom
Feltham.

SINCERITY IN.

For in religion as in friendship, they who profess most are ever the least sincere.
Sheridan.

VALUE OF.

Take away God and religion, and men live to no purpose, without proposing any worthy and considerable end of life to themselves.
Tillotson.

VIRTUES OF.

It is Heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth.
Bacon.

WANT OF.

A man devoid of religion, is like a horse without a bridle.
From the Latin.

REMEMBRANCE.**OF DIVINE BENEFICENCE.**

Let never day nor night unhallow'd pass,
But still remember what the Lord has done.
Shakespeare.

PARADISE OF.

Remembrance is the only paradise out of which we cannot be driven away. Indeed, our first parents were not to be deprived of it.
Richter.

SECRET OF.

Every one can remember that which has interested himself.
Plautus.

STRENGTH OF.

Riveted,
Screw'd to my memory.
Shakespeare.

REMORSE.**DEFINITIONS OF.**

Remorse is the echo of a lost virtue.

Bulwer Lytton

One of those terrible moments when the wheel of passion stands suddenly still.

Bulwer Lytton.

NO ESCAPE FROM.

Not even for an hour can you bear to be alone, nor can you advantageously apply your leisure time, but you endeavour, a fugitive and wanderer, to escape from yourself, now vainly seeking to banish remorse by wine, and now by sleep; but the gloomy companion presses on you, and pursues you as you fly.
Horace.

ENERVATING INFLUENCE OF.

Remorse of conscience is like an old wound ; a man is under no condition to fight under such circumstances. The pain abates his vigour, and takes up too much of his attention.
Jeremy Collier.

PANGS OF.

So do the dark in soul expire,
Or live like scorpion girt by fire ;
So writhes the mind remorse hath riven,
Unfit for earth, undoom'd for heaven,
Darkness above, despair beneath,
Around it flame, within it death.

Byron.

High minds of native pride and force,
Most deeply feel thy pangs, remorse !
Fear for their scourge mean villains have ;
Thou art the torturer of the brave. *Scott.*

STING OF.

There is no man that is knowingly guilty to himself ; and there is no man that carries guilt about him, but he receives a sting into his soul.
Tillotson.

Not sharp revenge, nor hell itself can find,
A fiercer torment than a guilty mind,
Which day and night doth dreadfully accuse,
Condemns the wretch, and still the charge renews.
Dryden.

REPARTEE.

Repartee is the highest order of wit, as it bespeaks the coolest, yet quickest exercise of genius, at a moment when the passions are roused.
Colton.

REPENTANCE.

ANGUISH OF.

Habitual evils change not on a sudden,
But many days must pass, and many sorrows ;
Conscious remorse, and anguish must be felt,
To curb desire, to break the stubborn will,
And work a second nature in the soul,
Ere virtue can resume the place she lost.
Rowe.

BENEFITS OF.

Sorrow for past ills, doth restore frail man
To his first innocence. *Nabb.*

CHARACTERISTICS OF.

Our repentance is not so much sorrow for the ill we have done as fear of the ill that may happen to us. *La Rochefoucauld.*

A CORDIAL.

Repentance,
A salve, a comfort, and a cordial ;
He that hath her, the keys of heaven hath :
This is the guide, this is the post, the path.
Drayton.

DEFINITIONS OF.

Repentance is heart's sorrow,
And a clear life ensuing. *Shakespeare.*

FOR THE PAST.

He who seeks repentance for the past,
should woo the angel virtue for the future.
Bulwer Lytton.

A PRESERVER.

Repentance is a goddess, and the preserver of those who have erred. *Julian.*

PURIFYING POWER.

Repentance hath a purifying power, and every tear is of a cleansing virtue ; but these penitential clouds must be still kept dropping ; one shower will not suffice ; for repentance is not one single action, but a course. *South.*

SEEDS OF.

The seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain. *Colton.*

STING OF.

The drunkard, after all his lavish cups,
Is dry, and then is sober ; so at length,
When you awake from this lascivious dream,
Repentance then will follow, like the sting
Plac'd in the adder's tail. *Webster*

TRUE.

'Tis not, to cry God's mercy, or to sit
And droop, or to confess that thou hast fail'd :
'Tis to bewail the sins thou didst commit ;
And not commit those sins thou hast bewail'd.
He that bewails and not forsakes them too ;
Confesses rather what he means to do.

Quarles

A sorrow that needeth not to be repented of.
2 Cor. vii, 10

REPOSE.

Our foster-nurse of nature is repose.
Shakespeare.

IN THE MIND.

When a man finds not repose in himself
it is in vain for him to seek it else where.
From the French

REPROOF.

GENTLENESS OF.

He had such a gentle method of reproofing their faults that they were not so much afraid as ashamed to repeat them.

Atterbury.

SHARPNESS OF.

Forbear sharp speeches to her; she's a lady,
So tender of rebukes that words are strokes,
And strokes death to her. *Shakespeare.*

WISDOM IN.

Reprove not in their wrath incensed men;
Good counsel comes clean out of reason then,
But when his fury is appeased and past,
He will conceive his fault, and mend at last.

When he is cool, and calm, then utter it;
No man gives physic in the midst o' the fit.

Randolph.

REPUTATION.

A man's reputation draws eyes upon him
that will narrowly inspect every part of him.

Addison.

DISPROPORTIONATE.

Reputation is rarely proportionate to virtue. We have seen a thousand people esteemed, either for the merit they had not yet attained, or for that they no longer possessed.

St. Evremond.

ESTABLISHING A.

There are two modes of establishing our reputation; to be praised by honest men, and to be abused by rogues. It is best, however, to secure the former, because it will be invariably accompanied by the latter.

Colton.

TO GAIN A.

The way to gain a good reputation is to endeavor to be what you desire to appear.

Socrates.

IMPORTANCE OF.

O reputation! dearer far than life,
Thou precious balsam, lovely, sweet of smell,

Whose cordial drops once spilt by some rash hand,
Not all the owner's care, nor the repenting toil

Of the rude spiller, ever can collect

To its first purity and native sweetness.

Sir W. Raleigh.

LIVING ON.

How many people live on the reputation
of the reputation they might have made!

Holmes.

LOSS OF.

Had he unjustly fallen, your name had then been stain'd to latest times with foul reproach; and what more dreadful, more to be abhorred, than to be known with infamy forever?

Paterson

POWER OF.

If entreaty fail,
The force of reputation shall prevail.

Tourneurs.

DIFFICULTY OF PRESERVING.

How difficult it is to save the bark of reputation from the rocks of ignorance.

Petrarch.

Thy credit wary keep, 'tis quickly gone:
Being got by many actions, lost by one.

Randolph.

LIKE A SHADOW.

The reputation of a man is like his shadow: It sometimes follows and sometimes precedes him, it is sometimes longer and sometimes shorter than his natural size.

French Proverb.

A TREASURE.

The purest treasure mortal times afford,
Is spotless reputation; that away,
Men are but gilded loam, or painted clay.

Shakespeare.

UNDESERVED.

Reputation is an idle and most false imposition; oft got without merit, and lost without deserving.

Shakespeare

RESENTMENT.

PAIN OF.

Resentment is, in every stage of the passion, painful, but is not disagreeable, unless in excess; pity is always painful, yet always agreeable; vanity, on the contrary, is always pleasant, yet always disagreeable.

Home.

RESERVE.

Thou art of ice, thy kindness freezes.

A reserved man is in continual conflict with the social part of his nature; and even grudges himself the laugh into which he is sometimes betrayed.

Shenstone.

RESIGNATION.

BLESSING OF.

Whate'er my doom;
It cannot be unhappy: God hath given me
The boon of resignation.

Wilson.

TO GOD.

It is the Lord: let Him do what seemeth
Him good.

Samuel iii, 18.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Job i, 21.

Now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

2 Samuel xii, 23.

LIGHT OF.

True resignation, which always brings with it the confidence that unchangeable goodness will make even the disappointment of our hopes, and the contradictions of life, conducive to some benefit, casts a grave but tranquil light over the prospect of even a toilsome and troubled life.

Humboldt.

RESISTANCE.

SPIRIT OF.

There is a spirit of resistance implanted by the Deity in the breast of man, proportioned to the size of the wrongs he is destined to endure.

C. J. Fox.

RESOLUTION.

FIRMNESS OF.

Do not, for one repulse, forego the purpose That you resolv'd to effect.

Shakespeare.

RESPECT.

PROCUREMENT OF.

Respect is better secured by exacting than soliciting it.

Greville.

REST.

DEFINITION OF.

Rest is the sweet sauce of labor.

Plutarch.

REST AND LABOR.

Alternate rest and labor long endure.

Ovid.

RESURRECTION.

DEFINITION OF.

The resurrection is the silver lining to the dark clouds of death, and we know the sun is shining beyond.

RETIREMENT.

BLESSING OF.

O blest retirement, friend to life's decline, Retreats from care, that never must be mine;

How blest is he who crowns, in shades like these,

A youth of labour with an age of ease; Who quits a world where strong temptations try,

And, since 'tis hard to combat, learns to fly!

Goldsmith.

HAPPINESS OF.

O happiness of sweet retir'd content!

To be at once secure and innocent.

Denham.

RETREAT.

NOBILITY OF.

In all the trade of war, no feat

Is nobler than a brave retreat.

Buller.

RETRIBUTION.

INEVITABLE.

Man never fastened one end of a chain around the neck of his brother, that God's own hand did not fasten the other end round the neck of the oppressor.

Lamartine

And thus the whirligig of time brings in his revenges.

Shakespeare

RETROSPECTION.

PLEASURES OF.

And often a retrospect delights the mind.

Dante.

REVENGE.

BRUTALIZING EFFECT.

The indulgence of revenge tends to make men more savage and cruel.

Lord Karnes.

COWARDICE OF.

Revenge, weak women's valour, and in men,

The ruffian's cowardice, keep from thy breast:

The factious palace is the serpent's den, Whom cowards there, with secret slaughter feast.

Sir W. Davenant.

DEFINITION OF.

Wild justice.

Bacon.

ERROR OF.

How rash, how inconsiderate is rage!

How wretched, oh! how fatal is our error,

When to revenge precipitate we run;

Revenge, that still with double force recoils

Back on itself, and is its own revenge,

While to the short liv'd, momentary joy,

Succeeds a train of woes, an age of torments.

Frowde.

A FEVER.

Revenge is a fever in our own blood, to be cured only by letting the blood of another; but the remedy too often produces a relapse, which is remorse—a malady far more dreadful than the first disease, because it is incurable.

Colton

FOLLY OF.

A man that studieth revenge keepeth his own wounds green, which otherwise would heal and do well. *Lord Bacon.*

PASSION OF.

Revenge is an act of passion, vengeance, of justice; injuries are revenged, crimes are avenged. *Johnson.*

BEST SORT OF.

Hath any wronged thee? be bravely revenged; slight it, and the work's begun; forgive it, 'tis finisht; he is below himself that is not above any injury. *Quarles.*

The best revenge is to reform our crimes; Then time crowns sorrows, sorrows sweeten times. *Middleton.*

The best sort of revenge is not to be like him who did the injury. *Antoninus.*

SURENESS OF.

Revenge is sure, though sometimes slowly paced. *Dryden.*

A WEAKNESS.

Revenge is always the pleasure of a little, weak, and narrow mind. *Juvenal.*

RHETORIC.

Rhetoric without logic, is like a tree with leaves and blossoms, but no root. *Selden.*

OF THE HEART.

The heart's still rhetoric, disclosed with eyes. *Shakespeare.*

RHYME.

For rhyme, the rudder is of verses, With which, like ships, they steer their courses. *Butler.*

RHYME AND REASON.

1. But are you so much in love as your rhymes speak?
2. Neither rhyme nor reason can express how much. *Shakespeare.*

I was promised on a time,
To have reason for my rhyme;
From that time until this season,
I received no rhyme nor reason. *Spenser.*

RICHES.

THE BEST.

And his best riches, ignorance of wealth. *Goldsmith.*

BURDEN OF.

There is a burden of care in getting riches, fear in keeping them, temptation in

using them, guilt in abusing them, sorrow in losing them: and a burden of account at least to be given up concerning them. *Matthew Henry.*

A CURSE.

Extol not riches then, the toil of fools, The wise man's cumbrance, if not snare more apt
To slacken virtue, and abate her edge
Than prompt her to do aught may merit praise. *Milton.*

DEFINITION OF.

I take him to be the only rich man that lives upon what he has, owes nothing, and is contented; for there is no determinate sum of money, nor quantity of estate, that can denote a man rich, since no man is truly rich that has not so much as perfectly satiates his desire of having more; for the desire of more is want, and want is poverty. *Howe.*

GIFTS OF.

What riches give us, let us first inquire: Meat, fire, and clothes; what more? meat, clothes, and fire. *Pope.*

HURTFUL.

Riches for the most part are hurtful to them that possess them. *Plutarch.*

INFLUENCE OF.

As riches and favor forsake a man, we discover him to be a fool, but nobody could find it out in his prosperity. *La Bruyere.*

LEAVING.

Men leave their riches either to their kindred or their friends; and moderate portions prosper best in both. *Bacon.*

LOSS OF.

Riches do not exhilarate us so much with their possession as they torment us with their loss. *Gregory.*

NEED BEYOND.

However rich or elevated, a nameless something is always wanting to our imperfect fortune. *Horace.*

PRIVILEGE OF.

The greatest and most amiable privilege which the rich enjoy over the poor, is that which they exercise the least—the privilege of making them happy. *Colton.*

PRODUCE SATIETY.

Satiety comes of riches, and contumaciousness of satiety. *Solon.*

SELFISHNESS OF.

Nothing is so hard for those who abound in riches, as to conceive how others can be in want. *Swift.*

SLAVERY OF.

A great fortune is a great slavery.

Seneca.

USE OF.

He hath riches sufficient, who hath enough to be charitable.

Sir Thomas Browne.

Believe not much them that seem to despise riches; for they despise them that despair of them; and none are worse when they come to them. Be not penny-wise; riches have wings, and sometimes they fly away of themselves, sometimes they must be set flying to bring in more. *Bacon.*

We see how much a man *has*, and therefore we envy him; did we see how little he *enjoys*, we should rather pity him. *Seed.*

A great estate is a great disadvantage to those who do not know how to use it, for nothing is more common than to see wealthy persons live scandalously and miserably; riches do them no service in order to virtue and happiness; therefore 'tis precept and principle, not an estate that makes a man good for something. *Antoninus.*

If a rich man is proud of his wealth, he should not be praised until it is known how he employs it. *Socrates.*

RICH AND POOR.

COUNSEL TO THE.

Rich, be not exalted, poor, be not dejected.

Cleobulus.

RIDICULE.

POWER OF.

Ridicule is frequently employed with more power and success, than severity.

Horace.

USE OF.

If ridicule were employed to laugh men out of vice and folly, it might be of some use; but it is made use of to laugh men out of virtue and good sense, by attacking everything solemn and serious. *Addison.*

RIGOR.

EXTREME.

An extreme rigor is sure to arm everything against it, and at length to relax into a supine neglect. *Burke.*

RING.

WEDDING.

Oh! how many torments lie in the small circle of a wedding ring. *Colley Cibber.*

RIVALRY.

Two stars keep not motion in one sphere.

Shakespeare.

ROARING.

I will roar, that it will do any man's heart good to hear me.

I will aggravate my voice so, that I will roar you as gently as any sucking dove; I will roar you an 'twere any nightingale.

Shakespeare.

ROBBERS.

CHARACTER OF.

They were in truth great rascals, and belonged to that class of people who find things before they are lost. *Grimm.*

ROD.

Take thy correction mildly. Kiss the rod. *Shakespeare.*

He that spareth his rod hateth his son.

Proverbs xiii, 24.

ROGUE.

A.

Rogue in spirits, and rogue in grain.

Robt. Heath.

ROGUERY.

UNHAPPINESS OF.

After long experience of the world, I affirm, before God, I never knew a rogue who was not unhappy. *Junius*

ROMANCE.

LOVE OF.

In this common-place world, every one is said to be romantic, who either admires a fine thing or does one. *Pope.*

RUDENESS.

FOLLY OF.

Nothing is more silly than the pleasure some people take in "speaking their minds." A man of this make will say a rude thing for the mere pleasure of saying it, when an opposite behaviour, full as innocent, might have preserved his friend, or made his fortune. *Steele.*

HAS NO LICENSE.

A man has no more right to say an uncivil thing, than to act one; no more right to say a rude thing to another, than to knock him down. *Johnson.*

RULERS.

ADVICE TO.

He that would govern others, first should be

The master of himself, richly endued

With depth of understanding, height of knowledge. *Massinger*

RULING.

UNFITNESS FOR.

He is unfit to manage public matters,
Who knows not how to rule at home his
household. *Ford.*

RUMOR.

BELIEF IN.

He that easily believes rumors has the
principle within him to augment rumors.
It is strange to see the ravenous appetite
with which some devourers of character
and happiness fix upon the sides of the in-
nocent and unfortunate. *Jane Porter.*

CHARACTER OF.

Lord Rumour speaks:

I, from the Orient to the drooping West,
Making the wind my post-horse, still unfold
The acts commenced on this ball of Earth:
Upon my tongues continual slanders rise;
Upon which in every language I pronounce,
Stuffing the ears of men with false reports.
Shakespeare.

INCREASE OF.

Rumour doth double, like the voice and
echo,
The numbers of the fear'd. *Ibid.*

The flying rumours gather'd as they roll'd,
Scarce any tale was sooner heard than told,
And all who told it added something new,
And all who heard it made enlargement
too,
In every ear it spread, on every tongue it
grew. *Pope.*

AN EVIL MESSENGER.

Rumour was the messenger
Of defamation, and so swift, that none
Could be the first to tell an evil tale.
Pollok.

SLANDEROUS.

Curse the tongue
Whenceslandrousrumour, like the adder's
drop,
Distills her venom, withering friendship's
faith,
Turning love's favour. *Hillhouse.*

SPREADING.

The art of spreading rumours may be
compared to the art of pin-making. There
is usually some truth, which I call the wire;
as this passes from hand to hand, one gives
it a polish, another a point, others make
and put on the head, and at last the pin is
completed. *John Newton.*

RURAL.

SIGHTS AND SOUNDS.

Nor rural sights alone, but rural sounds
Exhilarate the spirit, and restore
The tone of languid nature. *Cowper.*

SABBATH.

O day most calm, most bright,
The fruit of this, the next world's bud,
Th' indorsement of supreme delight,
Writ by a friend, and with his blood;
The couch of time, care's balm and bay;
The week were dark, but for thy light:
Thy torch doth show the way.
George Herbert.

BLESSEDNESS OF THE.

Sunday, that day so tedious to the triflers
of earth, so full of beautiful repose of calm-
ness and strength for the earnest and heav-
enly minded. *Maria J. M'Intosh.*

TO THE LABORER.

Hail Sabbath! thee I hail, the poor man's
day. *Grahame.*

FOR MAN.

The Sabbath was made for man, and not
man for the Sabbath. *St. Mark ii, 27.*

OBSERVANCE OF THE.

Life and blessing will attend the man
who observes the Sabbath. The Sabbath
of rest is a continual lesson to him to turn
his eye from all created objects, and look
to that heavenly rest into which God is en-
tered, and which is promised to man.

J. Milner.

He that remembers not to keep the Chris-
tian Sabbath at the beginning of the week,
will be in danger to forget before the end
of the week that he is a Christian.

Sir Edmund Turner.

OF THE POOR.

Yes, child of suffering, thou mayst well be
sure,
He who ordained the Sabbath loves the
poor! *Lowell.*

STILLNESS OF THE.

How still the morning of the hallow'd day!
Mute is the voice of rural labour, hush'd
The ploughboy's whistle, and the milk-
maid's song. *Grahame.*

SADNESS.

IMPIETY OF.

'Tis impious in a good man to be sad.
Dr. Young.

SAILOR.

Poor child of danger, nursling of the storm,
Sad are the woes that wreck thy manly
form!

Rocks, waves, and winds, the shatter'd
bark delay,
Thy heart is sad, thy home is far away.

Campbell.

LOVE TOWARDS THE.

I love the sailor; his eventful life—

His generous spirit—his contempt of danger—

His firmness in the gale, the wreck, the
strife;

And though a wild and reckless ocean-
ranger,

God grant he make the port, when life is o'er,
Where storms are hush'd, and billows break
no more.

Walter Colton.

SAINTS.

INTOLERANCE OF.

As no roads are so rough as those that
have just been mended, so no sinners are
so intolerant as those that have just turned
out saints.

Colton.

SALUTATION.

INDICATION OF CHARACTER.

As a man's salutation, so is the total of
his character; in nothing do we lay our-
selves so open as in our manner of meeting
and salutation.

Lavater.

SARCASM.

LANGUAGE OF.

Sarcasm I now see to be, in general, the
language of the devil; for which reason I
have, long since, as good as renounced it.

Carlyle.

TREATMENT OF.

He who rests satisfied in merely defend-
ing himself against sarcasm and abuse is
always a loser.

Goethe.

SATAN.

Th' infernal serpent; he it was, whose guile,
Stirr'd up with envy and revenge, deceiv'd
The mother of mankind.

Milton.

AMRITION OF.

Here we may reign secure; and in my choice
To reign is worth ambition, though in hell.
Better to reign in hell than serve in heaven.

Milton.

EVIL QUALITIES OF.

Satan, as a master, is bad; his work much
worse; and his wages worst of all.

Fuller.

STRATAGEM OF.

If Satan doth fetter us, 'tis indifferent to
him whether it be by a cable or by a hair;
nay, perhaps the smallest sins are his great-
est stratagems.

Ibid.

SATIETY.

A CURSE.

Some are cursed with the fulness of sa-
tiety; and how can they bear the ills of
life, when its very pleasures fatigue them?

Colton.

CAUSE OF.

Satiety comes of a too often repetition;
and he who will not give himself leisure to
be thirsty, can never find the true pleasure
of drinking.

Montaigne.

EFFECTS OF.

A surfeit of the sweetest things,
The deepest loathing to the stomach brings.

Shakespeare.

SATIRE.

Satire is a composition of salt and mer-
curey, and it depends upon the different
mixture and preparation of these ingredi-
ents that it comes out a noble medicine or
rank poison.

Jeffrey.

CIRCULATION OF.

Satires and lampoons on particular peo-
ple circulate more by giving copies in con-
fidence to the friends of the parties, than
by printing them?

Sheridan.

CURSE OF.

Curst be the verse, how well soe'er it flow,
That tends to make one worthy man my
foe,

Give virtue scandal, innocence a fear,

Or from the soft-ey'd virgin steal a tear.

Pope.

DEFINITION OF.

Wit larded with malice.

Shakespeare.

EFFECTS OF.

Whose wound no salve can cure. Each
blow doth leave

A lasting sear, that with a poison eats

Into the marrow of their fame, and lives;

Th' eternal ulcer to their memories.

Randolph.

EVILS OF.

The feathered arrow of satire has oft been
wet with the heart's blood of its victims.

Disraeli.

INFLUENCE OF.

When satire flies abroad on falsehood's wing,
Short is her life, and impotent her sting;
But when to truth allied, the wound she gives
Sinks deep, and to remotest ages lives.

Churchill.

STING OF.

A bitter jest, when the satire comes too near the truth, leaves a sharp sting behind.

Tacitus.

FIT SUBJECTS FOR.

The connection between vice and meanness is a fit subject for satire, but when the satire is a fact, it cuts with the irresistible power of a diamond.

TREATMENT OF.

Of satires I think as Epictetus did: "If evil be said of thee, and if it be true, correct thyself; if it be a lie, laugh at it." By dint of time and experience I have learned to be a good post horse; I go through my appointed daily stage, and I care not for the curs who bark at me along the road.

Frederick the Great.

USE OF.

The end of satire is the amendment of vices by correction; and he who writes honestly is no more an enemy to the offender, than the physician to the patient when he prescribes harsh remedies.

Dryden.

SAVING.

No gain is so certain as that which proceeds from the economical use of what you have.

From the Latin.

SCANDAL.

EVILS OF.

Nor do they trust their tongues alone,
But speak a language of their own;
Can read a nod, a shrug, a look,
Far better than a printed book;
Convey a libel in a frown,
And wink a reputation down;
Or, by the tossing of a fan,
Describe the lady and the man.

Swift.

Now they interpret motions, looks, and eyes.

At every word a reputation dies.

Pope.

No might nor greatness in mortality
Can censure 'scape; back-wounding calumny

The whitest virtue strikes; what king so strong,

Can tie the gall up in the slanderous tongue?

Shakespeare.

NEVER LISTENING TO.

I never listen to calumnies, because, if they are untrue, I run the risk of being deceived, and if they be true, of hating persons not worth thinking about.

Montesquieu.

A MONSTER.

Detraction's a bold monster and fears not
To wound the fame of princes if it find
But any blemish in their lives to work on.

Massinger.

PREVALENCE OF.

The world with calumny abounds,
The whitest virtue slander wounds;
There are whose joy is, night and day,
To talk a character away:
Eager from rout to rout they haste,
To blast the generous and the chaste,
And hunting reputations down,
Proclaim their triumphs through the town.
What mind's in such a base employment
To feel the slightest self-enjoyment! *Pope.*

SPREAD OF.

There is a lust in man no charm can tame,
Of loudly publishing his neighbor's shame;
On eagle's wings immortal scandals fly,
While virtuous actions are but born and die.

Elia Louisa Harvey.

SCANDAL MONGERS.

These are the spiders of society;
They weave their petty webs of lies and sneers,

And lie themselves in ambush for the spoil,
The web seems fair, and glitters in the sun,
And the poor victim winds him in the toil
Before he dreams of danger or of death.

L. E. Landon.

SCAR.

HONOR OF A.

A scar nobly got is a good livery of honor.

Shakespeare.

SCEPTIC.

FOLLY OF A.

As the man of pleasure, by a vain attempt to be more happy than any man can be, is often more miserable than most men are, so the sceptic, in a vain attempt to be wise beyond what is permitted to man, plunges into a darkness more deplorable, and a blindness more incurable than that of the common herd, whom he despises, and would fain instruct.

Colton.

SCEPTICISM.

UNREASONABLENESS OF.

I would rather dwell in the dim fog of superstition than in air rarified to nothing

by the air pump of unbelief; in which the panting breast expires, vainly and convulsively gasping for breath. *Richter.*

SCHEMES.

The best laid schemes o' mice an' men,
Gang aft agley,
And lea'e us nought but grief and pain,
For promised joy. *Burns.*

SCHOLARS.

POWER OF.

Scholars are men of peace; they bear no arms, but their tongues are sharper than Actius's sword, their pens carry further, and give a louder report than thunder. I had rather stand in the shock of a basilisk, than in the fury of a merciless pen.

Sir Thomas Browne.

SUPERFICIAL.

They lightly skim,
And gently sip the dimply river's brim.

Virgil.

SCIENCE.

ACQUISITION OF.

No science is speedily learned by the noblest genius without tuition. *Watts.*

THE SAFEGUARD OF RELIGION.

Science ever has been, and ever must be, the safeguard of religion.

Sir David Brewster.

SCOLDING.

OF CHILDREN.

If words are sometimes to be used, they ought to be grave, kind, and sober, representing the ill or unbecomingness of the faults, rather than a hasty rating of the child for it.

Locke.

SCORN.

DREAD OF.

Oh! what a thing, ye gods, is scorn or pity!
Heap on me, Heaven, the heat of all mankind,

Load me with envy, malice, detestation;
Let me be horrid to all apprehension;
Let the world shun me, so I 'scape but scorn.

Lee.

GRIEVOUSNESS OF.

Scorn is more grievous than the pains of death;

Reproach more piercing than the pointed sword.

Home.

SCRAPS.

The scraps

From other trenchers, twice or thrice translated.

Brome.

SCRIPTURE.

THE.

Writ in the climate of Heaven and in the language spoken by angels.

Longfellow.

SCULPTURE.

ART OF.

A statue lies hid in a block of marble; and the art of the statuary only clears away the superfluous matter, and removes the rubbish.

Addison.

SEA.

THE.

Praise the sea, but keep on land.

Geo. Herbert.

SUBLIMITY OF.

Sea! of Almightiness itself the immense
And glorious mirror!—how thy azure face
Renews the heavens in their magnificence!
What awful grandeur rounds thy heavy space;

Thy surge two world's eternal warring sweeps,

And God's throne rests on thy majestic deeps.

Chenedolle.

Thou paragon of elemental powers,
Mystery of waters—never slumbering sea!
Impassioned orator with lips sublime,
Whose ways are arguments which prove a God!

Robert Montgomery.

VOICE OF THE.

The ocean's surfy, slow, deep mellow voice, full of mystery and awe, moaning over the dead it holds in its bosom, or lulling them to unbroken slumbers in the chambers of its vasty depths.

Haliburton.

SEASONS.

THE.

The seasons alter; hoary headed frosts
Fall in the fresh lap of the crimson rose;
And on old Hyem's chin and icy crown,
An odorous chaplet of sweet summer buds
Is, as in mockery set: The spring, the summer,

The chiding autumn, angry winter, change
Their wonted liveries; and the mazed world,
By their increase, now knows not which is which.

Shakespeare

SECRECY.

BENEFIT OF.

Secrecy has been well termed the soul of all great designs. Perhaps more has been effected by concealing our own intentions, than by discovering those of our enemy. But great men succeed in both.

Colton

FOR THE HAPPY.

Secrecy is for the happy—Misery, hopeless misery, needs no veil: under a thousand suns it dares act openly. *Schiller.*

AIDS SUCCESS.

Secrecy in suits goes a great way towards success. *Bacon.*

AN AID TO VICE.

Where secrecy or mystery begins, vice or roguery is not far off. *Johnson.*

SECRET.

DIVULGING A.

What thou seest, speak of with caution. *Solon.*

A secret in his mouth,
Is like a wild bird put into a cage;
Whose door no sooner opens, but 'tis out. *Jonson.*

KEEPING A.

'Tis in my memory lock'd,
And you yourself shall keep the key of it. *Shakespeare.*

What thou intendest to do, speak not of before thou doest it. *Pittachus.*

PLAGUE OF A.

I vow and protest there's more plague than pleasure with a secret. *Colman.*

SAFETY OF.

A secret is seldom safe in more than one breast. *Swift.*

TELLING A.

Then stop if you're wise, nor the secret let fall,
For a secret once told is no secret at all. *P. J. Searle.*

SECRETS.

CONCEALMENT OF.

Search not to find what lies too deeply hid,
Nor to know things where knowledge is forbid. *Denham.*

DIVULGING.

To tell our own secrets is generally folly, but that folly is without guilt; to communicate those with which we are intrusted is always treachery, and treachery for the most part combined with folly. *Johnson.*

FONDNESS FOR.

None are so fond of secrets, as those who do not mean to keep them; such persons covet secrets, as a spendthrift covets money, for the purpose of circulation. *Colton.*

OF NATURE.

Generally he perceived in men of devout simplicity this opinion; that the secrets of

nature were the secrets of God, part of that glory into which man is not to press too boldly. *Bacon.*

INTRUSTING OF.

Trust him not with your secrets who, when left alone in your room, turns over your papers. *Lavater.*

KEEPING OF.

When two friends part they should lock up one another's secrets, and interchange their keys. *Feltham.*

Neither hear nor tell secrets. *Fuller.*

Conceal thy domestic ills. *Thales.*

SECURITY.

Shut doors after you; fast bind, fast find;
A proverb never stale in thrifty mind. *Shakespeare.*

SELF.

Explore the dark recesses of the mind,
In the soul's honest volume read mankind,
And own, in wise and simple, great and small,
The same grand leading principle in all,
* * * and by whatever name we call
The ruling tyrant, self is all in all. *Churchill.*

CRYING DOWN.

And though all cry down self, none means
His ownself in a literal sense. *Butler.*

DISSATISFACTION WITH.

Be always displeased with what thou art,
if thou desirest to attain to what thou art not;
for where thou hast pleased thyself, there thou abidest. But if thou sayest I have enough, thou perishest. Always add, always walk, always proceed. Neither stand still, nor go back, nor deviate. *Augustine.*

AN ENEMY.

Do you want to know the man against whom you have most reason to guard yourself? Your looking-glass will give you a very fair likeness of his face. *Whately.*

SELF-ACCUSATION.

I will chide no breather in the world but myself, against whom I know most faults. *Shakespeare.*

SELF-COMMAND.

We should not sadden the harmless mirth of others by suffering our own melancholy to be seen; and this species of exertion is, like virtue, its own reward; for the good spirits which are at first simulated become at length real. *Thomas Scott.*

FOOLY OF.

Wouldest thou not be thought a fool in another's conceit, be not wise in thy own; he that trusts to his own wisdom, proclaims his own folly; he is truly wise, and shall appear so, that hath folly enough to be thought not worldly wise, or wisdom enough to see his own folly. *Quarles.*

SELF-CONDEMNATION.

Thine own mouth condemneth thee, and not I: Yea, thine own lips testify against thee. *Job xv, 6.*

SELF-CONFIDENCE.

For they can conquer who believe they can. *Virgil.*

SELF-CONTROL.

He who reigns within himself, and rules passions, desires and fears, is more than a king. *Milton.*

IMPORTANCE OF.

One of the most important, but one of the most difficult things for a powerful mind is, to be its own master. Minerva should always be at hand to restrain Achilles from blindly following his impulses and appetites, even those which are moral and intellectual, as well as those which are animal and sensual. A pond may lie quiet in a plain; but a lake wants mountains to compass and hold it in. *Anon.*

He that would govern others, first should be

The master of himself. *Massinger.*

SELF-DECEPTION.

No man was ever so much deceived by another as by himself. *Greville.*

SELF-DEFENSE.

LAW OF NATURE.

Self-defense is nature's eldest law. *Dryden.*

SELF-DENIAL.

ADVANTAGES OF.

Self-denial is a kind of holy association with God; and, by making you his partner, interests you in all his happiness. *Boyle.*

The more a man denies himself, the more he shall obtain from God. *Horace.*

BENEFITS OF.

Teach self-denial, and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.

Sir Walter Scott.

BRAVERY OF.

There never did, and never will exist anything permanently noble and excellent in a character which was a stranger to the exercise of resolute self-denial.

Sir Walter Scott.

SELF-EXAMINATION.

Let not sleep fall upon thy eyes till thou hast thrice reviewed the transactions of the past day. Where have I turned aside from rectitude? What have I been doing? What have I left undone, which I ought to have done? Begin thus from the first act, and proceed; and, in conclusion, at the ill which thou hast done, be troubled, and rejoice for the good. *Pythagoras.*

SELF-IMPORTANCE.

CURE OF.

To quell the pride, even of the greatest, we should reflect how much we owe to others, and how little to ourselves. *Colton.*

THOROUGHNESS OF.

Inspect the neighbourhood to thy life; every shelf, every nook of thy abode; and, nestling in, quarter thyself in the farthest and most domestic winding of thy snail house. *Richter.*

WISDOM OF.

By all means, use sometimes to be alone; Salute thyself—see what thy soul doth wear; Dare to look in thy chest, for 'tis thine own, And tumble up and down what thou find'st there. *Wordsworth.*

SELF-HELP.

Help yourself, and Heaven will help you. *La Fontaine.*

I have ever held it as a maxim, never to do that through another, which it was possible for me to execute myself.

Montesquieu.

SELF-INTEREST.

Self interest is the mainspring of all our actions, and utility is the test of their value. *Colton.*

SELFISHNESS.

DESPICABILITY OF.

I would cut off my own head, if it had nothing better in it but wit; and tear out my own heart, if it had no better disposition than to love only myself, and laugh at all my neighbours. *Pope*

INSENSIBILITY OF.

Our virtues disappear when put in competition with our interests, as rivers lose themselves in the ocean.

La Rochefoucauld.

A VICE.

Selfishness . . . a vice utterly at variance with the happiness of him who harbours it, and, as such, condemned by self-love.

Sir J. Mackintosh.

SELF-KNOWLEDGE.

He that knows himself, knows others; and he that is ignorant of himself, could not write a very profound lecture on other men's heads.

Colton.

There are some tempers—how shall I describe them—formed either of such impenetrable matter, or wrought up by habitual selfishness to such an utter insensibility of what becomes of the fortunes of their fellow-creatures, as if they were not partakers of the same nature, or had no lot or connection at all with the species.

Sterne.

DIFFICULTY OF.

The most difficult thing in life is to know yourself.

Thales.

SELF-LOVE.

CUNNING.

Self-love is more cunning than the most cunning man in the world.

La Rochefoucauld.

THE GREATEST FLATTERER.

Self-love is the greatest of flatterers.

Ibid.

IMPUDENCE OF.

O, impudent! regardful of thy own, Whose thoughts are centred on thyself alone.

Dryden.

INFATUATION OF.

Such is the infatuation of self-love, that, though in the general doctrine of the vanity world all men agree, yet almost every one flatters himself that his own case is to be an exception from the common rule.

Blair.

UNIVERSAL.

Of all mankind, each loves himself the best.

Terence.

SELF-PRESERVATION

DESIRE OF.

We have this principle desire implanted in us by nature, that our first wish is to preserve ourselves.

Cicero.

A LAW OF NATURE.

Tell me, where lives that thing so meek and tame,

That does not all his living faculties Put forth in preservation of his life? What deed so daring, which necessity And desperation will not sanctify?

Coleridge.

SELF-RELIANCE.

Men seem neither to understand their riches nor their strength; of the former they believe greater things than they should; of the latter much less. Self-reliance and self-denial will teach a man to drink out of his own cistern, and eat his own sweet bread, and to learn and labor truly to get his living, and carefully to expend the good things committed to his trust.

Lord Bacon.

SELF-RESPECT.

A CURB.

The reverence of a man's self is, next religion, the chiefest bridle of all vices.

Lord Bacon.

SELF-REVERENCE.

IMPORTANCE OF.

Self-reverence, self-knowledge, self-control, These three alone lead life to sovereign power.

Yet not for power (power by herself Would come uncalled for), but to live by law,

Acting the law we live by without fear; And, because right is right, to follow right Were wisdom in the scorn of consequence.

Tennyson.

SELF-SUFFICIENCY.

A man who shows himself too well satisfied with himself, is seldom pleased with others, and they, in return, are little disposed to like him.

La Rochefoucauld.

SELF-WILL.

FOLLY OF.

Self-will is so ardent and active, that it will break a world to pieces to make a stool to sit on.

Cecil

SENSE.

To act with common sense, according to the moment, is the best wisdom I know; and the best philosophy, to do one's duties, to take the world as it comes, submit respectfully to one's lot, bless the goodness that has given us so much happiness with it, whatever it is, and despise affectation.

Horace Walpole.

Fine sense and exalted sense are not half so useful as common sense; there are forty men of wit for one man of good sense; and he that will carry nothing about with him but gold, will be every day at a loss for readier change. *Addison.*

Success in business is due to administration. Capacity in administration is due to that faculty, power or quality called common sense.

GOOD.

Something there is more needful than expense,

And something previous e'en to taste—'tis sense :

Good sense which only is the gift of heaven,
And though no science, fairly worth the seven. *Pope.*

SOUND.

Of plain sound sense life's current coin is made;

With that we drive the most substantial trade. *Young.*

SENSES.

THE.

And though things sensible be numberless,
But only five the senses' organs be ;

And in those five all things their forms express,

Which we can touch, taste, feel, or hear, or see. *Sir John Davis.*

SENSIBILITY.

DELICACY OF.

The heart that is soonest awake to the flowers,

Is always the first to be touch'd by the thorns. *Moore.*

FEELINGS OF.

Sensibility would be a good portress if she had but one hand; with her right she opens the door to pleasure, but with her left to pain. *Colton.*

HAPPINESS OF.

If sensuality were happiness, beasts were happier than men; but human felicity is lodged in the soul, not in the flesh. *Seneca.*

KEENNESS OF.

There are moments when petty slights are harder to bear than even a serious injury. Men have died of the festering of a gnat-bite. *Cecil Danby.*

Feeling hearts—touch them but lightly—pour

A thousand melodies unheard before.

Rogers.

SENSUALITY.

RECKLESSNESS OF.

A man that apprehends death no more dreadfully, but as a drunken sleep; careless, reckless, and fearless of what's past, present, or to come; insensible of mortality, and desperately mortal.

SERMONS.

MATERIALS OF.

Reasons are the pillars of the fabric of a sermon, but similitudes are the windows which give the best light. The faithful minister avoids such stories whose mention may suggest bad thoughts to the auditors, and will not use a light comparison to make thereof a grave application, for fear lest his poison go further than his antidote. *Fuller.*

SUITABILITY OF.

A divine ought to calculate his sermons as an astrologer does his almanac—to the meridian of the place and people where he lives. *Hughes.*

TEDIUM OF.

I would not have preachers torment their hearers, and detain them with long and tedious preaching. *Luther*

SERVANT.

A FAITHFUL.

Master, go on, and I will follow thee
To the last gasp, with truth and loyalty. *Shakespeare.*

FAMILIARITY OF A.

Be not too familiar with thy servants; at first it may beget love, but in the end 'twill breed contempt. *Fuller*

A LOITERING.

If thou hast a loitering servant, send him of thy errand just before his dinner. *Fuller.*

REWARDING A.

Reward a good servant well; and rather get quit of a bad one than disquiet thyself with him. *Ibid.*

REWARDING.

Expect not more from servants than is just; Reward them well, if they observe their trust,

Nor with them cruelty or pride invade;
Since God and nature them our brothers made. *Denham.*

SERVICES.

ACCEPTABILITY OF.

Small service is true service while it lasts;
Of friends, however humble, scorn not one;

The daisy, by the shadow that it casts,
Protects the ling'ring dewdrop from the
sun. *Wordsworth.*

SEVERITY.

EFFECTS OF.

Severity carried to the highest pitch
breaks the mind; and then in the place of
a disorderly young fellow you have a low-
spirited moped creature. *Locke.*

SHADOW AND SUBSTANCE.

We lose what is certain while we are
seeking what is uncertain. *Riley.*

Grasping at shadows, let the substance
slip. *Churchill.*

SHAME.

CONSEQUENCE OF.

Shame greatly hurts or greatly helps
mankind. *Homer.*

WHAT CONSTITUTES.

It is the guilt, not the scaffold, which con-
stitutes the shame. *Corneille.*

LOSS OF.

I regard that man as lost, who has lost his
sense of shame. *Plautus.*

A DEADLY PANG.

Of all evils to the generous, shame is the
most deadly pang. *Thomson.*

A RESTRAINT.

There are two restraints which God has
laid upon human nature, shame and fear;
shame is the weaker, and has place only in
those in whom there are some remainders
of virtue. *Tillotson.*

STAMP OF.

Shame sticks ever close to the ribs of
honour,

Great men are never found after it;
It leaves some ache or other in their names
still,

Which their posterity feel at every weather.
Middleton.

UNBEARABLE.

I can bear scorpions' stings, tread fields of
fire,
In frozen gulfs of cold eternal lie,
Be toss'd aloft through tracts of endless
void,
But cannot live in shame.

Joanna Baillie.

WATCHFULNESS OF.

While shame keeps its watch, virtue is
not wholly extinguished from the heart.

Burke.

SHAVING.

Men for their sins

Have shaving, too, entail'd upon their
chins. *Byron.*

SHIP.

THE.

She comes majestic with her swelling sails,
The gallant bark; along her watery way
Homeward she drives before the favouring
gales;

Now flirting at their length the streamers
play,

And now they ripple with the ruffling
breeze. *Southey.*

SHOW.

OUTWARD.

By outward show let's not be cheated;
An ass should like an ass be treated. *Gay.*

SICKNESS.

ADMONITION OF.

Sickness, the mother of modesty, puts us in
mind of our mortality, and while we drive
on heedlessly in the full career of worldly
pomp and jollity, kindly pulls us by the
ear and brings us to a proper sense of our
duty. *Burton.*

SILENCE.

Silence! coeval with eternity;

Thou wert, ere nature's self began to be;

'Twas one vast nothing all, and all slept
fast in thee. *Pope.*

Let silence close our folding doors of
speech. *Carey.*

CHARACTERISTIC OF.

Still-born silence, thou that art
Floodgate of the deeper heart;
Offspring of a heavenly kind;
Frost o' th' mouth and thaw o' th' mind;
Secrecy's confidant, and he
That makes religion mystery;
Admiration's speaking'st tongue—

Richard Flecknoe.

DEFINITION OF.

The temple of our purest thoughts is—
silence! *Mrs. Hale.*

A SAFE COURSE.

Silence is the safest course for any man
to adopt who distrusts himself.

La Rochefoucauld.

JOYFULNESS OF.

Silence is the perfectest herald of joy:

I were but little happy, if I could say how
much. *Shakespeare.*

PECULIARITIES OF.

Fellows who have no tongues are often all eyes and ears. *Haliburton.*

PROPRIETY OF.

Let us be silent, that we may hear the whispers of the gods. *Emerson.*

TIME FOR.

Be silent, where reason is not regarded, and truth is distasteful. *Fuller.*

SOMETIMES A TRICK.

Silence is a trick when it imposes. Pedants and scholars, churchmen and physicians, abound in silent pride. *Zimmerman.*

VALUE OF

Euripides was wont to say, silence was an answer to a wise man; but we seem to have greater occasion for it in our dealing with fools and unreasonable persons; for men of breeding and sense will be satisfied with reason and fair words. *Plutarch.*

VIRTUE OF.

Silence is a virtue in those who are deficient in understanding. *Bonhours.*

WISDOM OF.

It is the wise head that makes the still tongue. *W. J. Lucas.*

IN WOMAN.

Silence in woman is like speech in men; Deny't who can. *Ben Jonson.*

SIMPLICITY.

CHARACTER OF.

In character, in manners, in style, in all things, the supreme excellence is simplicity. *Longfellow.*

Simplicity is the character of the spring of life, costliness becomes its autumn, but a neatness and purity, like that of the snow-drop or lily of the valley, is the peculiar fascination of beauty, to which it lends enchantment, and gives a charm even to a plain person, being to the body what amiability is to the mind. *Ibid.*

INIMITABLE.

Simplicity, of all things, is the hardest to be copied. *Steele.*

NATURE OF.

Whose nature is so far from doing harm, That he suspects none. *Shakespeare.*

MAJESTY OF.

There is a majesty in simplicity which is far above the quantities of wit. *Pope.*

WISDOM OF.

Upright simplicity is the deepest wisdom, and perverse craft the merest shallowness. *Barrow.*

SIN.

ABHORRENT ASPECT OF.

Were the visage of sin seen at a full light, undressed and unpainted, it were impossible, while it so appeared, that any one soul could be in love with it, but would rather flee from it as hideous and abominable. *Archbishop Leighton.*

BITTERNESS OF.

There is more bitterness following upon sin's ending, than ever there was sweetness flowing from sin's acting. You that see nothing but *well* in its commission, will suffer nothing but *woe* in its conclusion. You that sin for your profits, will never profit by your sins. *Dyer.*

THE ONLY DISTURBER.

The only disturber of men, families, cities, kingdoms, worlds, is sin; there is no such troubler, no such traitor to any state, as the wilfully wicked man; no such enemy to the public as the enemy of God. *Wogan.*

DREAD OF.

I hope, Trim, I fear nothing but the doing a wrong thing. *Sterne.*

EVILS OF.

Sin is the fruitful parent of distempers, and ill lives occasion good physicians. *South.*

FALLING INTO.

He that falls into sin is a man; that grieves at it may be a saint; that boasteth of it is a devil. *Fuller.*

LIKE FIRE.

Sin is to the soul like fire to combustible matter; it assimilates before it destroys it. *South.*

FOLLY OF.

There is no fool equal to the sinner, who every moment ventures his soul. *Tillotson.*

FRUIT OF.

The fruit of sin, goodly and fair to view, Deceives us in its beauty. Pluck'd, it turns To ashes on our lips. *Webster.*

GRAPPLING WITH.

If I grapple with sin in my own strength, the devil knows he may go to sleep. *H. G. Adams.*

GROWTH OF.

Where lives the man that has not tried How mirth can into folly glide, And folly into sin? *Scott.*

'Tis fearful building upon any sin;
One mischief enter'd, brings another in:
The second pulls a third, the third draws
more,

And they for all the rest set ope the door;
Till custom take away the judging sense,
That to offend we think it no offence.

Smith.

Oh! how will sin
Engender sin—throw guilt upon the soul,
And like a rock dashed on the troubled lake,
'Twill form its circles, round succeeding
round,
Fath wider than the other.

Geo. Colman, Jr.

GUILT OF.

He that commits a sin shall find
The pressing guilt lie heavy on his mind,
Though bribes or favors shall assert his
cause.

Creech.

HOSTILITY TO.

Use sin as it will use you, spare it not, for
it will not spare you; it is your murderer,
and the murderer of the world; use it,
therefore, as a murderer should be used.
Kill it before it kills you, and though it kill
your bodies, it shall not be able to kill your
souls; and though it bring you to the grave,
as it did your head, it shall not be able to
keep you there.

Baxter.

MALIGNANCY OF.

Sins of the mind have less infamy than
those of the body, but not less malignity.

Whicheote.

PUNISHMENT OF.

Think not for wrongs like these unscourged
to live;
Long may ye sin, and long may Heaven
forgive;

But when ye least expect, in sorrow's day,
Vengeance shall fall more heavy for delay.

Churchill.

Sin let loose, speaks punishment at hand.

Cowper.

REPROACHES OF.

When we think of death, a thousand
sins we have trod as worms beneath our
feet, rise up against us like flaming ser-
pents.

Thomas Scott.

RESTLESSNESS OF.

Sin is never at a stay; if we do not retreat
from it, we shall advance in it; and the fur-
ther on we go, the more we have to come
back.

Barrow.

IN THOUGHT.

All crimes are indeed sins, but not all
sins crimes. A sin may be in the thought or

secret purpose of a man, of which neither a
judge, nor a witness, nor any man, can take
notice.

Hobbs.

TYRANNY OF.

O the dangerous siege
Sin lays about us! And the tyranny
He exercises when he hath expung'd
Like to the horror of a winter's thunder,
Mix'd with a gushing storm; that suffers
nothing
To stir abroad on earth, but their own
rages,
Is sin, when it hath gather'd head above us;
No roof, no shelter can secure us so,
But he will drown our cheeks in fear or
woe.

Chapman.

SINS.

ACTING OF.

Few love to hear the sins they love to act.

Shakespeare.

LIKE OUR SHADOWS.

Our sins, like to our shadows
When our day is in its glory, scarce ap-
pear'd;
Towards our evening how great and mon-
strous
They are!

Suckling.

SINCERITY.

CHARACTER OF.

The more honesty a man has, the less he
affects the air of a saint. The affectation of
sanctity is a blotch on the face of piety.

Lavater

Sincerity is an openness of heart; 'tis
found in a very few people; and that which
we see commonly is not it, but a subtle dis-
simulation, to gain the confidence of other

Charron.

DELIGHT OF.

Sincerity's my chief delight,
The darling pleasure of the mind;
O that I could to her invite,
All the whole race of human kind;
Take her, mortals, she's worth more
Than all your glory, all your fame,
Than all your glittering boasted store,
Than all the things that you can name,
She'll with her bring a joy divine,
All that's good, and all that's fine.

Lady Chudleigh.

EXCELLENCE OF.

Sincerity is like traveling in a plain
beaten road, which commonly brings a man
sooner to his journey's end than by-ways,
in which men often lose themselves.

Tillotson.

INFLUENCE OF.

An inward sincerity will of course influence the outward deportment; but where the one is wanting, there is great reason to suspect the absence of the other.

Sterne.

FIRST OF VIRTUES.

Sincerity,
Thou first of virtues, let no mortal leave
Thy onward path, although the earth
should gape,
And from the gulf of hell destruction
rise,—

To take dissimulation's winding way.

Home.

SINGULARITY.

AFFECTING.

Let those who would affect singularity with success, first determine to be very virtuous, and they will be sure to be very singular.

Colton.

He who would be singular in his apparel, had need have something superlative to balance that affectation.

Feltham.

SKILL.

USE OF.

He who lacks strength must attain his purpose by skill.

Scott.

SKULL.

REFLECTIONS ON A.

O empty vault of former glory!
Where'er thou wert in time of old,
Thy surface tells thy living story,
Though now so hollow, dead, and cold;
For in thy form is yet descried
The traces left of young desire;
The painter's art, the statesman's pride,
The muse's song, the poet's fire;
But these, forsooth, now seem to be
Mere lumps on thy periphery.

Dr. Forster.

Thou hollow skull! what meanings lurk
Beneath that grin? 'tis but to say
Thy brain like mine was once at work
With thoughts that led thee far astray;
Longing for truth, you sought the day's
clear light,
But miserably stray'd in gloom and night.

Goethe.

Where be your gibes now? your gambols?
your songs? your flashes of merriment
that were wont to set the table on a
roar?

Shakespeare.

SLANDER.

Slander—
Whose edge is sharper than the sword.

Shakespeare.

ANGER AT A.

Where it concerns himself,
Who's angry at a slander, makes it true.

Ben Jonson.

AVOIDING.

Let us live well; were it alone for this,
The baneful tongues of servants to despise
Slander, that worst of poisons, ever finds
An easy entrance to ignoble minds.

Juvenal

BREATH OF.

To be continually subject to the breath of slander, will tarnish the purest virtue, as a constant exposure to the atmosphere will obscure the brightness of the finest gold; but in either case, the real value of both continues the same, although the currency may be somewhat impeded.

Colton.

CONTEMPT OF.

Slander meets no regard from noble minds;
Only the base believe, what the base only
utter.

Beller

EFFECT OF.

Slander cannot make the subject of it either better or worse; it may represent us in a false light, or place a likeness of us in a bad one, but we are the same; not so the slanderer; for calumny always makes the calumniator worse, but the calumniated—never.

Colton.

EVILS OF.

Calumny will sear
Virtue itself: these shrugs, these hums, and
ha's.

Shakespeare.

Those who murder fame
Kill more than life destroyers.

Sir Thomas Overbury.

Slander lives upon succession;
For ever housed when once it gets possession.

Shakespeare

FOULNESS OF.

'Twas slander fill'd her mouth with lying
words,—
Slander, the foulest whelp of sin.

Pollok.

INCREASE OF.

Some are carrying elsewhere what is told them; the measure of the fiction is ever on the increase, and each fresh narrator adds something to what he has heard.

Ovid.

REPELLING.

To hear an open slander is a curse,
But not to find an answer is a worse.

Ibid

SLANDERER.

THE.

O thou, from whose rank breath nor sex can save,

Nor sacred virtue, nor the powerless grave,
Felon unwhipp'd! than whom in yonder cells

Full many a groaning wretch less guilty dwells,—

Blush, if of honest blood a drop remains,
To steal its lonely way along thy veins;
Blush—if the bronze long harden'd on thy cheek

Has left one spot where that poor drop can speak:

Blush to be branded with the slanderer's name,

And, though thou dread'st not sin, at least dread shame. *Sprague.*

ADMONITION AGAINST.

Listen not to a tale-bearer or slanderer,
for he tells thee nothing out of goodwill; but as he discovereth of the secrets of others, so he will of thine in turn. *Socrates.*

He that shall rail against his absent friends,
Or hears them scandalized, and not defends;

Sports with their fame, and speaks whate'er he can,

And only to be thought a witty man;
Tells tales, and brings his friends in dis-esteem;

That man's a knave—be sure beware of him. *Horace.*

SLANDERERS.

Long-breath'd talkers, minion lispers,
Cutting honest throats by whispers. *Scott.*

PUNISHMENT OF.

Those men who carry about and who listen to accusations, should all be hanged, if so it could be at my decision—the carriers by their tongues the listeners by their ears. *Plautus.*

REBUKING.

When will evil speakers refrain from evil talking? When listeners refrain from evil hearing. *Hare.*

SLEEP.

BENEFITS OF.

Sleep, that knits up the ravell'd sleeve of care;

The death of each day's life, sore labour's bath,

Balm of hurt minds, great Nature's second course,

Chief nourisher in life's feast. *Shakespeare.*

Tired Nature's sweet restorer, balmy sleep
He, like the world, his ready visit pays
Where fortune smiles; the wretched he for sakes;

. flies from woe,
And lights on lids unsullied with a tear.

Dr. Young.

THE BOON OF.

Kind sleep affords

The only boon the wretched mind can fee:—
A momentary respite from despair.

Murphy.

CAPRICES.

Sleep is no servant of the will;
It has caprices of its own:
When courted most it lingers still;
When most pursued, 'tis swiftly gone.

Sir J. Bowring.

AND DEATH.

Sleep and death, two twins of winged race,
Of matchless swiftness, but of silent pace.

Pope.

They who make the least of death, consider it as having a great resemblance to sleep. *Cicero.*

Downy sleep, death's counterfeit.

Shakespeare.

THE BROTHER OF DEATH.

How wonderful is death, death and his brother, sleep! *Shelley.*

THE BROTHER OF DEATH.

Sleep is death's younger brother, and so like him, that I never dare trust him without my prayers. *Sir Thomas Browne.*

DEFINITION OF.

Life's nurse, sent from heaven to create us anew day by day. *Reade.*

A FRIEND.

Sleep! to the homeless, thou art home

The friendless find in thee a friend;

And well is, wheresoe'er he roams,

Who meets thee at his journey's end.

Ebenezer Elliott.

GENTLENESS OF.

O sleep it is a gentle thing,

Beloved from pole to pole! *Coleridge.*

THE GIFT OF GOD.

God gives sleep to the bad, in order that the good may be undisturbed. *Sadi.*

MAGIC OF.

O magic sleep! O comfortable bird,
That broodest o'er the troubled sea of the mind

Till it is hush'd and smooth! O unconfin'd
Restraint! imprison'd liberty! great key

To golden palaces—ay, all the world
Of silvery enchantment! *Keats.*

MYSTERY OF.

The mystery of folded sleep. *Tennyson.*

QUALITIES OF.

Sleep, thou repose of all things; sleep, thou gentlest of the deities; thou peace of the mind, from which care flies; who dost soothe the hearts of men wearied with the toils of the day, and refittest them for labour. *Ovid.*

Now blessings light on him that first invented sleep; it covers a man all over, thoughts and all like a cloak; it is meat for the hungry, drink for the thirsty, heat for the cold, and cold for the hot. *Cervantes.*

Come sleep, O sleep, the certain knot of peace,

The baiting-place of wit, the balm of woe; The poor man's wealth, the prisoner's release,

Th'indifferent judge between the high and low. *Sir P. Sidney.*

Oh, sleep! sweet sleep!

Whatever form thou takest, thou art fair, Holding unto our lips thy goblet filled Out of oblivion's well, a healing draught. *Longfellow.*

A RESTORATIVE.

Man's rich restorative; his balmy bath, That supples, lubricates, and keeps in play The various movements of this nice machine,

Which asks such frequent periods of repair,

When tir'd with vain rotations of the day, Sleep winds us up for the succeeding dawn; Fresh we spin on, till sickness clogs our wheels,

Or death quite breaks the spring, and motion ends. *Young.*

A SALVE.

Sleep is pain's easiest salve, and doth fulfil All offices of death, except to kill. *Donne.*

SLOTH.

TO BE AVOIDED.

That destructive syren sloth, is ever to be avoided. *Horace.*

DEFINITION OF.

Sloth is the torpidity of the mental faculties; the sluggard is a living insensible. *Zimmerman.*

EVILS OF.

Sloth is an inlet to disorder, and makes way for licentiousness. People that have nothing to do are quickly tired of their own company. *Jeremy Collier.*

SLOVENLINESS.

EVILS OF.

Slovenliness is a lazy and beastly negligence of a man's own person, whereby he becomes so sordid as to be offensive to those about him. *Theophrastus.*

SNEER.

EFFECTS OF A.

There was a laughing devil in his sneer, That raised emotions both of rage and fear And where his frown of hatred darkly fell, Hope withering, fled, and mercy sighed farewell. *Byron.*

SIGN OF A.

A sneer is often the sign of heartless malignity. *Lavater.*

SNEERING.

HABIT OF.

A habit of sneering, marks the egotist, or the fool, or the knave, or all three. *Lavater.*

SNOW.

PURITY OF.

White as chaste, and pure As wind-fann'd snow. *Beaumont and Fletcher.*

SNOW-DROP.

THE.

The snow-drop who, in habit white and plain, Comes on, the herald of fair Flora's train. *Churchill.*

SOCIETY.

BENEFITS OF.

Society is the true sphere of human virtue. In social, active life, difficulties will perpetually be met with; restraints of many kinds will be necessary; and studying to behave right in respect of these, is a discipline of the human heart useful to others and improving to itself. Suffering is no duty, but where it is necessary to avoid guilt, or to do good; nor pleasure a crime, but where it strengthens the influence of bad inclinations, or lessens the generous activity of nature. *Elizabeth Carter.*

CHARACTERISTICS OF.

Our bane and physic the same earth bestows, And near the noisome nettle blooms the rose. *Ovid.*

NO COMFORT IN

I am ill, but your being by me cannot amend me; society is no comfort to one not sociable. *Shakespeare.*

NATURE OF.

Society is like a lawn, where every roughness is smoothed, every bramble eradicated, and where the eye is delighted by the smiling verdure of a velvet surface. He, however, who would study nature in its wildness and variety, must plunge into the forest, must explore the glen, must stem the torrent, and dare the precipice.

Washington Irving.

USE OF.

Man, in society, is like a flower
Blown in its native bud. 'Tis there alone
His faculties expanded in full bloom
Shine out, there only reach their proper
use.

Cowper.

UTILITY OF.

There is a sort of economy in Providence that one shall excel where another is defective, in order to make men more useful to each other, and mix them in society.

Addison.

SOIL.

A BARREN.

He that sows his grain upon marble will have many a hungry belly before his harvest.

Arbuthnot.

SOLDIER.

DEFINITION OF A.

A mere soldier, a mere tool, a kind
Of human sword in a fiend's hand; the
other

Is master-mover of this warlike puppet.

Byron.

SOLDIERS.

LIFE OF.

Soldiers are the only carnivorous animals who live in a gregarious state.

Zimmerman.

RELIGION OF.

Soldiers that carry their lives in their hands, should carry the grace of God in their hearts.

Baxter.

THINGS WHICH MAKE.

Ignorance, poverty, and vanity make many soldiers.

Zimmerman.

SOLITUDE.

ADVANTAGES OF.

In the world a man lives in his own age; in solitude, in all the ages.

William Matthews.

All mighty things are done in solitude, that is without society. The means of improvement consist not in projects, or in any violent designs, for these cool and cool

very soon, but impatient practising for whole long days, by which I make the thing clear to my highest reason. *Richter.*

DEFINITIONS OF.

Solitude's the nurse of woe. *Parnell.*

Alone on a wide, wide sea,
So lonely 'twas, that God himself
Scarce seemed there to be. *Coleridge.*

ENJOYMENTS OF.

Solitude is one of the highest enjoyments of which our nature is susceptible. Solitude is also, when too long continued, capable of being made the most severe, indescribable, unendurable source of anguish.

Deloraine.

EVILS OF.

Unsociable humours are contracted in solitude, which will, in the end, not fail of corrupting the understanding, as well as the manners, and of utterly disqualifying a man for the satisfactions and duties of life. Men must be taken as they are, and we neither make them or ourselves better, by flying from or quarreling with them

Burke.

HAPPINESS OF.

In solitude

What happiness, who can enjoy alone,
Or of enjoying what contentment find?

Milton.

PLEASURES OF.

Oh, lost to virtue—lost to manly thought,
Lost to the noble sallies of the soul!
Who think it solitude to be alone. *Young.*

REQUISITES FOR.

Those beings only are fit for solitude, who are like nobody, and are liked by nobody.

Zimmerman.

SACREDNESS OF.

O sacred solitude! divine retreat!
Choice of the prudent! envy of the great!
By thy pure stream, or in thy waving shade,
We court fair wisdom, that celestial maid:
The genuine offspring of her lov'd embrace,
(Strangers on earth!) are innocence and
peace.

Young.

SADNESS OF.

The thought,

The deadly thought of solitude. *Keats.*

THE BEST SOCIETY.

For solitude sometimes is best society
And short retirement urges sweet return.

Milton.

SWEETNESS OF.

How sweet, how passing sweet, is solitude ;
But grant me still a friend in my retreat,
Whom I may whisper—solitude is sweet.

Cowper.

SORROW.

ADVANTAGES OF.

Thou canst not tell
How rich a dowry sorrow gives the soul,
How firm a faith and eagle-sight of God.

Alford.

Sorrows remembered sweeten present
joy.

Pollok.

BEARING OF.

There's no way to make sorrow light
But in the noble bearing ; be content ;
Blows given from heaven are our due punishment ;
All shipwrecks are not drownings ; you see
buildings

Made fairer from their ruins. *W. Rowley.*

COME NOT ALONE.

When sorrows come, they come not single
spies,

But in battalions! *Shakespeare.*

COMFORT IN.

Whoever can turn his weeping eyes to
heaven has lost nothing ; for there, above,
is everything he can wish for here below.
He only is a loser, who persists in looking
down on the narrow plains of the present
time.

Richter.

COMING OF.

Flowers never emit so sweet and strong a
fragrance as before a storm. Beauteous
soul ! when a storm approaches thee, be as
fragrant as a sweet smelling flower. *Ibid.*

CONCEALED

Sorrow conceal'd, like an oven stopp'd,
Doth burn the heart to cinders.

Shakespeare.

CROWN OF.

This is truth the poet sings,
That a sorrow's crown of sorrow is remembering
happier things. *Tennyson.*

DEFINITION OF.

Sorrow is knowledge. *Byron.*

DESCRIPTION OF.

Look, who comes here ! a grave unto a soul,
Holding the eternal spirit, against her will,
In the vile prison of afflicted breath.

Shakespeare.

EFFECTS.

Ry sorrow of the heart the spirit is broken.
Prov. xv, 13.

Sorrow turns the stars into mourners, and
every wind of heaven into a dirge.

Hannay.

EVILS OF.

Sorrow breaks seasons and reposing hours
Makes the night morning, and the noon-
tide night.

Shakespeare.

EXCESS OF.

As fate is inexorable, and not to be
moved either with tears or reproaches, an
excess of sorrow is as foolish as profuse
laughter ; while, on the other hand, not to
mourn at all is insensibility.

Seneca.

My heart is as an anvil unto sorrow,
Which beats upon it like a Cyclop's ham-
mer,

And with the noise turns up my giddy
brain,

And makes me frantic.

Marlowe.

FEELING OF.

The dark in soul see in the universe their
own shadow ; the shattered spirit can only
reflect external beauty in form as untrue
and broken as itself.

Binney.

GOODNESS ATTENDANT ON.

Any mind that is capable of a *real sor-*
row is capable of good.

Mrs. Stowe.

TURNED TO JOY.

The night of sorrow now is turn'd to day,
Her two blue windows faintly she up-
heaveth,

Like the fair sun, when in his fresh array
He cheers the morn, and all the world re-
lieveth ;

And as the bright sun glorifies the sky,
So is her face illumined with her eye.

Shakespeare.

KNOWING MOST OF.

He who has most of heart, knows most of
sorrow.

Bailey.

LESSONS OF.

Sorrow seems sent for our instruction, as
we darken the cages of birds when we would
teach them to sing.

Richter.

REMEDY OF.

Sorrow is a kind of rust of the soul, which
every new idea contributes in its passage
to scour away. It is the putrefaction of
stagnant life, and is remedied by exercise
and motion.

Johnson.

SHOULD BE SHARED.

Sorrow is a stone that crushes a single
bearer to the ground, while two are able to
carry it with ease.

Bailey.

SHARPNESS OF.

The first sharp sorrow—ay, the breaking up
Of that deep fountain, never to be seal'd
Till we with time close up the great account.
Caroline Bowles.

SILENCE OF.

I drink

So deep of grief, that he must only think,
Not dare to speak, that would express my
woe;
Small rivers murmur, deep gulfs silent
flow.
Marston.

USES OF.

Night brings out stars, as sorrows show us
truths.
Bailey.

SOUL.

ACTIVITY OF THE.

There is an active principle in the human
soul, that will ever be exerting its faculties
to the utmost stretch, in whatever employ-
ment, by the accidents of time and place,
the general plan of education, or the cus-
toms and manners of the age and country,
it may happen to find itself engaged.
Blackstone.

ASPIRATION OF THE.

The soul that holily lives, ascends fre-
quently, and runs familiarly, through the
streets of the heavenly Jerusalem, visiting
the patriarchs and prophets, saluting the
apostles, and admiring the army of martyrs.
So do thou lead on thy heart, and bring it to
the palace of the Great King.
Baxter.

EDUCATION OF.

Life is the soul's nursery.
Thackeray.

HOPES OF THE.

The soul, uneasy, and confined from home,
Rests and expatiates on a life to come.
Pope.

IMMORTALITY OF.

There is, they say, (and I believe there is,)
A spark within us of th' immortal fire,
That animates and moulds the grosser
frame;
And when the body sinks, escapes to
heaven
Its native seat, and mixes with the gods.
Armstrong.

The soul on earth is an immortal guest,
Compell'd to starve at an unreal feast:
A spark, which upward tends by nature's
force:

A stream diverted from its parent source;
A drop dis sever'd from the boundless sea;
A moment, parted from eternity;

A pilgrim panting for the rest to come;
An exile, anxious for his native home.

Hannah More.

The soul, of origin divine,
God's glorious image, freed from clay,
In heaven's eternal sphere shall shine
A star of day!
The sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its sire,
Shall never die.

Montgomery.

Whatever that be, which thinks, which
understands, which wills, which acts, it is
something celestial and divine; and, upon
that account, must necessarily be eternal.

Cicero.

POSSESSION OF A.

I am positive I have a soul; nor can all
the books with which materialists have
pestered the world, ever convince me to
the contrary.
Sterne.

PROTECTION OF THE.

Nothing gives us a greater idea of our
soul, than that God has given us, at the
moment of our birth, an angel to take care
of it.
Jerome.

PURITY OF THE.

The mind is never right but when it is
at peace within itself; the soul is in heaven
even while it is in the flesh, if it be purged
of its natural corruptions, and taken up
with divine thoughts, and contemplations.
Seneca.

SENSIBILITY OF THE.

If self-knowledge be a path to virtue,
virtue is a much better one to self-knowl-
edge. The more pure the soul becomes,
it will, like certain precious stones that
are sensible to the contact of poison, shrink
from the fetid vapours of evil impressions.
Richter.

SINNING AGAINST THE.

Never let man imagine that he can pur-
sue a good end by evil means, without sin-
ning against his own soul! Any other is-
sue is doubtful: the evil effect on himself
is certain.
Southey.

SOURCE OF THE.

Alas! while the body stands so broad
and brawny, must the soul lie blinded,
dwarfed, stupefied, almost annihilated?
Alas! this was, too, a breath of God, be-
stowed in heaven, but on earth never to be
unfolded!
Carlyle.

There are souls which fall from heaven like flowers, but ere they bloom are crushed under the foul tread of some brutal hoof.

Richter.

SPEAKING.

EVIL.

It is not good to speak evil of all whom we know bad; it is worse to judge evil of any who may prove good. To speak ill upon knowledge, shows a want of charity; to speak ill upon suspicion, shows a want of honesty. I will not speak so bad as I know of many; I will not speak worse than I know of any. To know evil by others, and not speak it, is sometimes discretion; to speak evil by others, and not know it, is always dishonest. He may be evil himself who speaks good of others upon knowledge, but he can never be good himself, who speaks ill of others upon suspicion.

Warwick.

LITTLE.

Speak but little and well, if you would be esteemed as a man of merit.

Trench.

SPEECH.

BEAUTY OF.

Speech is the light, the morning of the mind;

It spreads the beauteous images abroad,
Which else lie furl'd and shrouded in the soul.

Dryden.

BREVITY OF.

A sentence well couched takes both the sense and the understanding. I love not those cart-rope speeches that are longer than the memory of man can fathom.

Feltham.

DEFINITION OF.

Speech is the index of the mind.

Seneca.

THE GIFT OF.

All have the gift of speech, but few are possessed of wisdom.

Cato.

TRUE USE OF.

The true use of speech is not so much to express our wants as to conceal them.

Goldsmith.

SPENDTHRIFT.

Spendthrift alike of money and of wit,
A ways at speed and never drawing bit.

Cowper.

SPIRIT.

DEFINITION OF.

Spirit is now a very fashionable word. To act with spirit, to speak with spirit, means only to act rashly, and to talk indis-

creetly. An able man shows his spirit by gentle words and resolute actions; he is neither hot nor timid.

Chesterfield.

A POOR,

He has a poor spirit who is not planted above petty wrongs.

Feltham.

SPITE.

NATURE OF.

Spite is a little word, but it represents as strange a jumble of feelings and compound of discords, as any polysyllable in the language.

Dickens.

SPLEEN.

INFLUENCE OF.

Hail, wayward queen

Who rule the sex to fifty from fifteen;
Parent of vapours, and of female wit,
Who give th' hysteric, or poetic fit,
On various tempers act by various ways,
Make some take physio, others scribble
plays:

Who cause the proud their visits to delay,
And send the goblin in a pet to pray.

Pope.

SPONGER.

CHARACTER OF.

But harden'd by affronts, and still the same,
Lost to all sense of honour and of fame,
Thou yet canst love to haunt the great
man's board,

And think no supper good but with a lord.

Juvenal.

SPOON.

A LONG.

He must have a long spoon that must eat with the devil.

Shakespeare.

SPRING.

Spring hangs her infant blossoms on the trees,

Rock'd in the cradle of the western breeze

Cowper

ADVENT OF.

Lo, the winter is past, the rain is over and gone; the flowers appear on earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell.

Song of Solomon ii, 11, 13.

O Spring! of hope, and love and youth, and gladness,
Wind-winged emblem! brightest, best and fairest!

Whence comest thou, when, with dark winter's sadness,

The tears that fade in sunny smiles thou
sharest?

Sister of joy, thou art the child that wearest
Thy mother's dying smile tender and
sweet;

Thy mother autumn, for whose grave thou
bearest

Fresh flowers, and beams like flowers, with
gentle feet,

Disturbing not the leaves which are her
winding sheet. *Shelley.*

BEAUTIES OF.

Stately spring! whose robe-folds are val-
leys, whose breast-bouquet is gardens, and
whose blush is a vernal evening.

Richter.

BLESSINGS OF.

In these green days,
Reviving sickness lifts her languid head;
Life flows afresh; and young-ey'd health
exalts

The whole creation round. Contentment
walks

The sunny glade, and feels an inward bliss
Spring o'er his mind beyond the power of
kings

To purchase. *Thomson.*

JOYS OF.

Wide flush the fields; the softening air is
balm;

Echo the mountains round; the forest
smiles;

And every sense and every heart is joy.

Ibid.

STARS.

There they stand,

Shining in order like a living hymn
Written in light. *Willis.*

BEAUTY OF THE.

A star is beautiful; it affords pleasure, not
from what it is to do, or to give, but simply
by being what it is. It befits the heavens;
it has congruity with the mighty space in
which it dwells. It has repose; no force
disturbs its eternal peace. It has freedom;
no obstruction lies between it and infinity.

Carlyle.

BRIGHTNESS OF THE.

The stars hang bright above,
Silent, as if they watch'd the sleeping earth.

Coleridge.

DEFINITIONS OF.

Those gold candles fix'd in heaven's air.
Shakespeare.

What are ye orbs?

The words of God? the scriptures of the
skies? *Bailey.*

MANSIONS OF THE BLEST.

The stars are mansions built by nature's
hand,

And, haply, there the spirits of the blest,
Dwell, clothed in radiance, their immortal
rest. *Wordsworth.*

NUMBERS OF THE.

Numerous as glittering gems of morning
dew,

Or sparks from populous cities in a blaze,
And set the bosom of old night on fire.

Dr. Young.

STATE.

FUTURE.

We are led to the belief of a future state,
not only by the weaknesses, by the hopes
and fears of human nature, but by the no-
blest and best principles which belong to it,
by the love of virtue, and by the abhor-
rence of vice and injustice. *Adam Smith.*

POLITICAL.

In a free country there is much clamour
with little suffering; in a despotic state,
there is little complaint, but much suffer-
ing. *Carnot.*

BEST ORDERED.

That state is best ordered, where the
unbidded have no command and the good
have. *Pittachus.*

STEADFASTNESS.

QUALITY OF.

Steadfastness is a noble quality, but, un-
guided by knowledge or humility, it be-
comes rashness. *Swartz.*

STOICISM.

CHARACTERISTICS OF.

'Tis pride, rank pride, and haughtiness of
soul,

I think the Romans call it stoidism.

Addison.

MISANTHROPY OF.

To feel for none is the true social art
Of the world's stoics—men without a heart.

Byron.

STORY-TELLING.

Story-telling is subject to two unavoida-
ble defects,—frequent repetition and being
soon exhausted; so that, whoever values
this gift in himself, has need of a good
memory, and ought frequently to shift his
company. *Swift.*

I cannot tell how the truth may be;

I say the tale as 'twas said to me.

Sir Walter Scott.

a story should, to please, at least seem true,
Be apropos, well told, concise, and new:
And whenso'er it deviates from these rules,
The wise will sleep, and leave applause to
fools. *Stillingtonfleet.*

STRENGTH.

WITHOUT JUDGMENT.

Strength wanting judgment and policy
to rule, overturneth itself. *Horace.*

STUBBORNNESS.

EVILS OF.

A stubborn mind conduces as little to
wisdom, or even to knowledge, as a stub-
born temper to happiness. *Southey.*

STUDY.

AIM OF.

If not to some peculiar end assign'd,
Study's the specious trifling of the mind;
Or is at best a secondary aim,
A chase for sport alone and not for game.
Young.

BENEFITS OF.

If you devote your time to study, you will
avoid all the irksomeness of this life, nor
will you long for the approach of night, be-
ing tired of the day; nor will you be a bur-
den to yourself, nor your society insup-
portable to others. *Seneca.*

Study detains the mind by the perpetual
occurrence of something new, which may
gratefully strike the imagination. *Dr. I. Watts.*

DELIGHTS OF.

There is no study that is not capable of
delighting us after a little application to it.
Pope.

NECESSITY OF.

Study is like the heaven's glorious sun,
That will not be deep-search'd with saucy
looks,
Small have continual plodders ever won,
Save base authority from others' books.
Shakespeare.

OVERMUCH.

Much study is a weariness of the flesh.
Ecclesiastes xii, 12.

PLEASURES OF.

A man may smoke, or drink, or take
snuff, till he is unable to pass away his
time without it, not to mention how our
delight in any particular study, art, or
science, rises and improves in proportion to
the application which we bestow upon it.
Thus, what was at first an exercise, becomes
at length an entertainment. *Addison.*

SUCCESS.

APPLAUSES FOR.

Applause

Waits on success; the fickle multitude,
Like the light straw that floats along the
stream,
Glide with the current still, and follow for-
tune. *Franklin.*

BENEFITS OF.

Success affords us the means of securing
additional success, as the possession of capi-
tal enables us to increase our pecuniary
gains. *Stanislaus.*

NOT TO BE COMMANDED.

'Tis not in mortals to command success;
But we'll do more, Sempronius,—We'll de-
serve it. *Addison.*

TO GAIN.

If you wish success in life make perse-
verance your bosom friend, experience your
wise counsellor, caution your elder brother,
and hope your guardian genius. *Addison.*

OPERATIONS OF.

It is success that colours all in life;
Success makes fools admir'd, makes vil-
lains honest,
All the proud virtue of this vaunting world
Fawns on success and power, howe'er ac-
quired. *Thomson.*

PRIDE OF.

Proud success admits no probe
Of justice to correct or square the fate,
That bears down all as illegitimate;
For whatsoe'er it lists to overthrow,
It either finds it, or else makes it so.
Cleveland.

SECRET OF.

Fortune, success, position are never
gained, but by piously, determinedly,
bravely striking, growing, living to a
thing.

One line,—a line fraught with instruction,
includes the secret of Lord Kenyon's final
success,—he was prudent, he was patient,
and he persevered. *Townsend.*

STANDARD OF.

The dealings of man and man, every-
where are a species of bluff, and he who
wins, though he sacrifices every scruple, is
applauded by all—success being the stand-
ard to judge by.

TALENT OF.

The talent of success is nothing more than
doing what you can do well, and doing well
whatever you do, without a thought of
fame. *Longfellow*

VIRTUE WITHOUT.

Virtue without success
Is a fair picture shown by an ill light ;
But lucky men are favorites of heaven :
All own the chief, when fortune owns the
cause. *Dryden.*

SUFFERING.

A SUBLIME THING.
O fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong. *Longfellow.*

SUICIDE.

Child of despair, and suicide my name.
Savage.

AWFULNESS OF.

If there be an hereafter,
And that there is, conscience, uninfluenc'd
And suffer'd to speak out, tells every man,
Then must it be an awful thing to die ;
More horrid yet to die by one's own hand.
Blair.

COWARDICE OF.

He
That kills himself, t' avoid mis'ry, fears it ;
And at the best shows but a bastard valour ;
This life's a fort committed to my trust,
Which I must not yield up, till it be forc'd ;
Nor will I : he's not valiant that dares die ;
But he that boldly bears calamity.

Massinger.

'Tis not courage, when the darts of chance
Are thrown against our state, to turn our
backs,
And basely run to death ; as if the hand
Of heaven and nature had lent nothing else
T' oppose against mishap, but loss of life ;
Which is to fly, and not to conquer it.

Jonson.

Suicide is not to fear death, but yet to be
afraid of life. It is a brave act of valour to
contemn death ; but when life is more ter-
rible than death, it is then the truest valour
to dare to live ; and herein religion hath
taught us a noble example, for all the val-
iant acts of Curtius, Scarvola, or Codrus, do
not parallel or match that one of Job.

Sir Thomas Browne.

When all the blandishments of life are
gone,
The coward sneaks to death, the brave live
on. *Sewell.*

CRIME OF.

Self-murder, that infernal crime,
Which all the gods level their thunder at !
Fane.

HORROR OF.

O deaf to nature, and to heaven's command
Against thyself to lift the murdering hand !
O damn'd despair !—to shun the living
light,
And plunge thy guilty soul in endless
night. *Lucretius.*

PROHIBITED.

Against self-slaughter
There is a prohibition so divine,
That cravens my weak hand. *Shakespeare.*

SUITOR.

CONDITION OF A.

So pitiful a thing is suitor's state—
Most miserable man, whom wicked fate
Hath brought to court to me ; for *had I wist*
That few have found, and many a one hath
miss'd !
Full little knowest thou—thou hast not
tried—
What hell it is in suing long to bide ;
To lose good day, that night be better
spent,
To waste long nights in pensive discontent ;
To speed to-day, to be put back to-morrow,
To feed on hope, to pine with fear and sor-
row ;
To have thy prince's grace, yet want his
peers' ;
To have thy asking, yet wait many years ;
To fret thy soul with crosses and with cares,
To eat thy heart through comfortless de-
spairs ;
To fawn, to crouch, to wait, to ride, to run,
To spend, to give, to want, to be undone.

Sir Walter Raleigh.

SUMMER.

Now every field and every tree is in
bloom ; the woods are now in full leaf, and
the year is in its highest beauty. *Virgil.*

DOMINION OF.

From brightening fields of ether fair the
clos'd,
Child of the sun, refulgent summer comes,
In pride of youth, and felt through na-
ture's depth,
He comes attended by the sultry hours,
And ever fanning breezes on his way ;
While, from his ardent look, the turning
spring
Averts her bashful face ; and earth, and
skies,
All smiling, to his hot dominion leaves.
Thomson.

SUN.

The glorious lamp of heaven, the sun.

Herrick.

ADORATION OF THE.

I marvel not, O sun! that unto thee,
In adoration, man should bow the knee,
And pour the prayer of mingled awe and
love;

For like a God thou art, and on thy way
Of glory sheddest, with benignant ray,
Beauty and life, and joyance from above.

Southey.

DEFINITION OF THE.

That orb'd continent, the fire

That severs day from night. *Shakespeare.*

The sun

God's crest upon His azure shield the heav-
ens. *Bailey.*

DIVINITY OF THE.

There was not, on that day, a speck to stain
The azure heaven; the blessed sun alone,
In unapproachable divinity,
Career'd, rejoicing in his fields of light.

Southey.

GLORIES OF THE.

Thou tide of glory, which no rest doth know,
But ever ebb and ever flow!

Thou golden shower of a true Jove!

Who doth in thee descend, and heaven to
earth make love. *Cowley.*

The glorious sun—the centre and soul of
our system—the lamp that lights it,—the
fire that heats it,—the magnet that guides
and controls it;—the fountain of colour,
which gives its azure to the sky, its verdure
to the fields, its rainbow-hues to the gay
world of flowers and the purple light of
love to the marble cheek of youth and
beauty. *Sir David Brewster.*

Most glorious art thou! when from thy pa-
vilion

Thou lookest forth at morning; flinging
wide

Its curtain clouds of purple and vermillion,
Dispensing life and light on every side.

Barton.

NEED OF THE.

Though the sun scorches us sometimes,
and gives us the head-ache, we do not re-
fuse to acknowledge that we stand in need
of his warmth. *Philip de Mornay.*

SPLENDOR OF THE.

The angels even

Draw strength from gazing on its glance,
Though none its meaning fathom may;
The world's unwither'd countenance
Is bright as at creation's day. *Goethe.*

The golden sun, in splendor likest heav'n,
Dispenses light from far; they, as they
move

Their starry dance, in numbers that com-
pute

Days, months, and years, towards his all-
cheering lamp,

Turn swift their various motions, or are
turn'd

By his magnetic beam, that gently warms
The universe; and to each inward part,
With gentle penetration, though unseen,
Shoots invisible virtue ev'n to the deep.

Milton.

SUBLIMITY OF THE.

Open the casement, and up with the sun!

His gallant journey has now begun,

Over the hills his chariot is roll'd,

Banner'd with glory and burnish'd with
gold;

Over the hills he comes sublime,

Bridegroom of earth, and brother of time!

Martin F. Tupper.

WELCOME TO THE.

Welcome, the lord of light and lamp of
day;

Welcome, fosterer of tender herbis green;

Welcome, quickener of flourish'd flowers
sheen;

Welcome, support of every root and vane;

Welcome, comfort of all kind fruits and
grain;

Welcome, the bird's green beild upon the
brier;

Welcome, master and ruler of the year;

Welcome, welfare of husbands at the
ploughs;

Welcome, repairer of woods, trees, and
boughs;

Welcome, depainter of the bloomit meads;

Welcome, the life of everything that
spreads. *G. Douglas.*

SUN FLOWER.

THE.

The proud giant of the garden race,

Who, madly rushing to the sun's embrace

O'ertops her fellows with aspiring aim,

Demands his wedded love, and bears his
name. *Churchill.*

SUNLIGHT.

Sunlight seeking hidden shadow, touch'd

The green leaves all a tremble with gold
light. *Massey.*

SUNRISE.

And see—the sun himself! on wings
Of glory up the east he springs.

Angel of light! who from the time
Those heavens began their march sublime,
Hath first of all the starry choir
Trod in his Maker's steps of fire! *Moore.*

BEAUTY OF.

When the breaking day is flushing
All the East, and light is gushing
Upward through the horizon's haze,
Sheaf-like, with its thousand rays
Spreading, until all above
Overflows with joy and love,
And below, on earth's, green bosom,
All is chang'd to light and blossom;
Then, O Father!—Thou alone,
From the shadow of thy throne,
To the sighing of my breast,
And its rapture answerest:
All my thoughts, with upward winging,
Bathe where Thy own light is springing!

Whittier.

GLORIES OF.

But yonder comes the powerful king of day,
Rejoicing in the east. The lessening cloud,
The kindling azure, and the mountain's
brow,
Illum'd with fluid gold, his near approach
Betoken glad. Lo! now, apparent all,
Aslant the dew-bright earth, and colour'd
air,
He looks in boundless majesty abroad;
And sheds the shining day, that burnish'd
plays
On rocks, and hills, and towers, and wand-
'ring streams,
High gleaming from afar. *Thomson.*

SUNSET.

BEAUTIES OF.

See the descending sun,
Scatt'ring his beams about him as he sinks,
And gilding heaven above, and seas be-
neath,
With paint no mortal pencil can express.

Hopkins.

Now the noon,
Wearied with sultry toil, declines and falls,
Into the mellow eve:—the west puts on
Her gorgeous beauties—palaces and halls,
And towers, all carry'd of the unstable cloud,
Welcome the calmly waning monarch—he
Sinks gently midst that glorious canopy
Down on his couch of rest—even like a
proud

King of the earth—the ocean. *Bowring.*

SUNSHINE.

BLESSINGS OF.

Blest power of sunshine! genial day,
What balm, what life are in thy ray!

To feel thee is such real bliss,
That, had the world no joy but ~~thine~~,
To sit in sunshine calm and sweet,
It were a world too exquisite
For man to leave it for the gloom,
The deep cold shadow of the tomb.

Moore.

SUPERSTITION.

BURDEN OF.

The greatest burden in the world is su-
perstition, not only of ceremonies in the
church, but of imaginary and scarecrow
sins at home. *Milton.*

DEFORMITY OF.

'Tis a history

Handed from ages down; a nurse's tale—
Which children, open-ey'd and mouth'd,
devour;

And thus as garrulous ignorance relates,
We learn it and believe. *Southey.*

Superstition without a veil is a deformed
thing: there is also a superstition in avoid-
ing a superstition, when men think they do
best if they go farthest from the superstition;
by which means they often take away the
good as well as the bad. *Bacon.*

A DISTURBER.

I think we cannot too strongly attack su-
perstition, which is the disturber of society;
nor too highly respect genuine religion,
which is the support of it. *Rosseau.*

FOLLY OF.

Superstition renders a man a fool, and
scepticism makes him mad. *Fielding.*

HORRORS OF.

Superstition! that horrid incubus which
dwelt in darkness, shunning the light,
with all its racks, and poison-chalices,
and foul sleeping-draughts, is passing
away without return. Religion cannot pass
away. The burning of a little straw may
hide the stars of the sky; but the stars are
there, and will reappear. *Carlyle.*

SURMISE.

EVILS OF.

Surmise is the gossamer that malice
blows on fair reputations; the corroding
dew that destroys the choice blossom. Sur-
mise is primarily the squirt of suspicion,
and suspicion is established before it is con-
firmed. *Zimmerman.*

SUSPENSE.

ANGUISH OF.

But be not long, for in the tedious minutes,
Exquisite interval, I'm on the rack:

For sure the greatest evil man can know,
Bears no proportion to the dread suspense.

Frowde.

Of all the conditions to which the heart
is subject suspense is one that most gnaws
and cankers into the frame. One little
month of that suspense, when it involves
death, we are told by an eye witness in
"Wakefield on the punishment of death,"
is sufficient to plough fixed lines and fur-
rows in a convict of five and twenty,—suffi-
cient to dash the brown hair with grey, and
to bleach the grey to white.

Bulwer Lytton.

LIVING IN.

It is a miserable thing to live in suspense,
it is the life of the spider.

Swift.

SUSPICION.

CHARACTER OF.

Suspicion among thoughts are like bats
among birds—they ever fly to twilight;
they are to be repressed, or at least well
guarded, for they cloud the mind. *Bacon.*
Suspicion overturns what confidence builds;
And he that dares but doubt when there's
no ground,

Is neither to himself nor others sound.

Massinger.

EVIL OF.

Suspicion is the poison of true friendship.

Augustine.

NO LOVE IN.

Nature itself, after it has done an injury,
will ever be suspicious; and no man can
love the person he suspects.

South.

REMEDY FOR.

There is nothing that makes a man sus-
pect much, more than to know little; and,
therefore, men should remedy suspicion by
procuring to know more, and not to keep
their suspicions in smother.

Bacon.

TAINT OF.

It is hardly possible to suspect another
without having in one's self the seeds of
baseness the party is accused of.

Stanislaus.

SWEARING.

Maintain your rank, vulgarity despise,
To swear is neither brave, polite, nor wise,
You would not swear upon a bed of death—
Reflect—your Maker now may stop your
breath.

Anonymous.

ADMONITION AGAINST.

Swear not at all: neither by heaven; for
it is God's throne: nor by the earth; for it
is his footstool: neither by Jerusalem; for

it is the city of the great king. Neither
shalt thou swear by thy head, because thou
canst not make one hair white or black.
But let your communication be yea, yea;
nay, nay: for whatsoever is more than these
cometh of evil.

St. Matthew.

DANGER ATTENDING.

From a common custom of swearing, men
easily slide into perjury; therefore, if thou
wouldst not be perjured, do not use to swear.

Hierocles.

GUILT OF.

Take not His name, who made thy tongue,
in vain;

It gets thee nothing, and hath no excuse.

Herbert

SYMPATHY.

CHARACTER OF.

Sympathy, like subscription to charities,
always commences with pounds, but ends
with shillings.

CLAIM FOR.

A brother's sufferings claim a brother's
pity.

Addison.

HUMAN.

As the human countenance smiles on
those that smile, so does it sympathize
with those that weep.

Horace.

SECRET.

Kindness by secret sympathy is tied,
For noble souls in nature are allied.

Dryden.

It is the secret sympathy,

The silver link, the silken tie,

Which heart to heart, and mind to mind,

In body and in soul can bind.

Scott.

THE TEAR OF.

No radiant pearl, which crested fortune
wears,

No gem, that twinkling hangs, from beauty's
ears;

Not the bright stars, which night's blue
arch adorn;

Nor rising sun, that gilds the vernal morn:
Shine with such lustre as the tear that flows
Down virtue's manly cheek for others' woes.

Darwin.

UNIVERSAL.

Like warp and woof all destinies

Are woven fast,

Link'd in sympathy like the keys

Of an organ vast;

Pluck one thread, and the web ye mar;

Break but one

Of a thousand keys, and the paining jar

Through all will run.

Whittier.

TACT.

Never join with your friend when he abuses his horse or his wife, unless the one is about to be sold, and the other to be buried.

Colton.

POWER OF.

A little management may often evade resistance, which a vast force might vainly strive to overcome.

Anon.

TALENT.

DEFINITION OF.

Talent is the capacity of doing anything that depends on application and industry and it is a voluntary power, while genius is involuntary.

Hazlitt.

PROOF OF.

It is a great proof of talents to be able to recall the mind from the senses, and to separate thought from habit.

Cicero.

NOT ALWAYS SUCCESSFUL.

Men of great and shining qualities do not always succeed in life, but the fault lies more often in themselves than in others.

Colton.

WITHOUT WISDOM.

Talents of the highest order, and such as are calculated to command universal admiration, may exist apart from wisdom.

Robert Hall.

TALENTS.

ABUSED.

The talents lost—the moments run
To waste—the sins of act, of thought,
Ten thousand deeds of folly done,
And countless virtues cherish'd not.

Bowring.

LATENT.

It seems that nature has concealed at the bottom of our minds, talents and abilities of which we are not aware. The passions alone have the privilege of bringing them to light, and of giving us sometimes views more certain and more perfect than art could possibly produce.

La Rochefoucauld.

GIFT OF PROVIDENCE.

As to great and commanding talents, they are the gift of Providence in some way unknown to us. They rise where they are least expected. They fail when everything seems disposed to produce them, or at least to call them forth.

Burke.

WANT OF.

He that's unskilful will not toss a ball,
Nor run, nor wrestle, for he fears the fall;

He justly fears to meet deserved disgrace,
And that the ring will hiss the baffled ass.

Horace

TALKER.

AN EVERLASTING.

But still his tongue ran on, the less
Of weight it bore, with greater ease:

And with its everlasting clack,
Set all men's ears upon the rack.

Butler.

A VOLUBLE.

He said,

Or right, or wrong, what came into his head.

Horace.

TALKERS.

CHARACTERISTICS OF.

As empty vessels make the loudest sound, so they that have the least wit are the greatest babblers.

Plato.

Men who have but little business, are generally great talkers.

Montesquieu.

Talkers are no good doers.

Shakespeare.

DEFINITION OF.

Those whose tongues are gentlemen usher to their wit, and still go before it.

Ben. Jonson.

GREAT.

They who are great talkers in company, have never been any talkers by themselves, nor used to private discussions of our home regimen.

Shaftesbury.

SENSELESS.

There are braying men in the world as well as braying asses; for, what's loud and senseless talking and swearing, any other than braying?

Sir Roger L' Estrange.

TALKING.

EMPTY.

Words learned by rote a parrot may rehearse,

But talking is not always to converse;
Not more distinct from harmony divine,
The constant creaking of a country sign.

Cowper.

EVILS OF.

The talkative listen to no one, for they are ever speaking. And the first evil that attends those who know not to be silent is, that they hear nothing.

Plutarch.

FLUENCY IN.

The common fluency of speech in many men, and most women, is owing to a scarcity of matter and a scarcity of words; for whosoever is a master of language, and hath a mind full of ideas, will be apt, in speaking, to hesitate upon the choice of both.

Swift.

FOLLY OF.

A talkative person runs himself upon great inconveniences by blabbing out his own or others' secrets. *Ray.*

DIFFERENT KINDS OF.

Does a man speak foolishly?—suffer him gladly, for you are wise. Does he speak erroneously?—stop such a man's mouth with sound words that cannot be gainsaid. Does he speak truly?—rejoice in the truth.

Oliver Cromwell.

OVERMUCH.

Talking much is a sign of vanity; for he that is lavish in words is a niggard in deed.

Sir Walter Raleigh.

A DIGESTIVE PROCESS.

Talking is a digestive process which is absolutely essential to the mental constitution of the man who devours many books.

William Matthews.

TO THE PURPOSE.

It is difficult to talk to the purpose, and to put life and perspicuity into our discourses.

Jeremy Collier.

TASTE.

May not taste be compared to that exquisite sense of the bee, which instantly discovers and extracts the quintessence of every flower, and disregards all the rest of it.

Greville.

CHARACTERISTICS.

Taste, if it mean anything but a paltry connoisseurship, must mean a general susceptibility to truth and nobleness, a sense to discern, and a heart to love and reverence all beauty, order, goodness, wheresoever, or in whatsoever forms and accompaniments they are to be seen. This surely implies, as its chief condition, not any given external rank or situation, but a finely-gifted mind, purified into harmony with itself, into keenness and justness of vision; above all, kindled into love and generous admiration.

Carlyle.

DEFINITION OF.

For the perception of the beautiful, we have the term taste, a metaphor taken from that which is passive in the body, and transferred to that which is active in the mind.

T. Reid.

INSTABILITY OF.

The instability of our tastes is the occasion of the irregularity of our lives.

Stanislaus.

Taste, that eternal wanderer, which flies
From head to ears, and now from ears to eyes.

Pope.

TEA.

INFLUENCE OF.

Tea! thou soft, thou sober sage, and venerable liquid;—thou female tongue-running, smile-smoothing, heart-opening, wink-tipping cordial, to whose glorious insipidity I owe the happiest moments of my life, let me fall prostrate!

Colley Cibber.

TEACHING.

GLORY OF.

He that governs well leads the blind; but he that teaches gives him eyes: and it is glorious to be a sub-worker to grace, in freeing it from some of the inconveniences of original sin.

South.

TEAR.

A.

So bright a tear in beauty's eye,
Love half regrets to kiss it dry.

Byron.

POWER OF A.

Oh! too convincing—dangerously dear—
In woman's eye the unanswerable tear!
That weapon of her weakness she can wield,
To save, subdue—at once her spear and shield.

Ibid.

TEARS.

OF BEAUTY.

Beauty's tears are lovelier than her smile.

Campbell.

NOT COWARDICE.

Tears are no proof of cowardice.

Sterne.

DEFINITION OF.

On the death of two daughters. Certain drops of salt.

Shakespeare.

Heaven-moving pearls.

Ibid.

The safety-valves of the heart, when too much pressure is laid on.

Albert Smith.

ELOQUENCE OF.

Sweet tears! the awful language eloquent,
Of infinite affection, far too big
For words.

Pollok.

JOYOUS.

Tears of joy are the dew in which the sun of righteousness is mirrored.

Richter.

PENITENTIAL.

The tears of penitents are the wine of angels.

St. Bernard.

RHETORIC OF.

Eyes are vocal, tears have tongues,
And there be words not made with lungs;
Sententious showers! O let them fall!
Their cadence is rhetorical.

Crashaw.

SACREDNESS OF.

There is a sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, and of unspeakable love. *Washington Irving.*

TEMPER.

CHEERFUL.

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good natured. It will lighten sickness, poverty and affliction; convert ignorance into an amiable simplicity, and render deformity itself agreeable. *Addison.*

COURTESY OF.

Courtesy of temper, when it is used to veil churlishness of deed, is but a knight's girdle around the breast of a base clown. *Sir Walter Scott.*

GOOD.

The difficult part of good temper consists in forbearance, and accommodation to the ill-humors of others. *Empson.*

INSTABILITY OF.

Instability of temper ought to be checked when it disposes men to wander from one scheme to another; since such a fickleness cannot but be attended with fatal consequences. *Addison.*

SUNNY.

A sunny temper gilds the edges of life's blackest cloud. *Guthrie.*

SURLY.

Those who are surly and imperious to their inferiors, are generally humble, flattering, and cringing to their superiors. *Fuller.*

TEMPERANCE.

ADVANTAGES OF.

Temperance gives nature her full play, and enables her to exert herself in all her force and vigour. *Addison.*

Temperance keeps the senses clear and unembarrassed, and makes them seize the object with more keenness and satisfaction. It appears with life in the face, and decorum in the person; it gives you the command of your head, secures your health, and preserves you in a condition for business. *Jeremy Collier.*

DEFINITION OF.

Moderation is the silken string running through the pearl chain of all virtues. *Fuller.*

QUALITIES OF.

Temperance, that virtue without pride, and fortune without envy, that gives indolence of body with an equality of mind; the best guardian of youth and support of old age; the precept of reason as well as religion, and physician of the soul as well as the body; the tutelar goddess of health and universal medicine of life. *Sir W. Temple.*

VIRTUE OF.

Temperance is a bridle of gold; he who uses it rightly is more like a god than like a man. *Burton.*

TEMPTATION.

Devils soonest tempt, resembling spirits of light. *Shakespeare.*

AVOIDING OF.

He who has no mind to trade with the devil, should be so wise as to keep from his shop. *South.*

COURTING.

To fly the boar before the boar pursues, Were to incense the boar to follow us; And make pursuit when he did mean no chase. *Shakespeare.*

DEFINITION OF.

Temptation is the fire that brings up the scum of the heart. *Boston.*

Temptation is a file, which rubs off much of the rust of self-confidence. *Fenelon.*

THE HOUR OF.

Every man living shall assuredly meet with an hour of temptation, a certain critical hour, which shall more especially try what mettle his heart is made of. *South.*

POWER OF.

Humanly speaking, there is a certain degree of temptation which will overcome any virtue. Now, in so far as you approach temptation to a man, you do him an injury, and if he is overcome, you share his guilt. *Johnson.*

PREVENTION TO.

The time for reasoning is before we have approached near enough to the forbidden fruit to look at it and admire. *Margaret Percival.*

YIELDING TO.

'Tis one thing to be tempted, Another thing to fall. *Shakespeare.*

TESTIMONY AND ARGUMENT.

Testimony is like an arrow shot from a long bow; the force of it depends on the strength of the hand that draws it. *Argu-*

ment is like an arrow from a cross-bow,
which has equal force though shot by a
child

Bacon.

THANKSGIVING.

The privative blessings—the blessings of
immunity, safeguard, liberty, and integ-
rity—which we enjoy, deserve the thanks-
giving of a whole life.

Jeremy Taylor.

THIEVING.

I'll example you with thievery ;
The sun's a thief, and with his great attrac-
tion

Robs the vast sea; the moon's an arrant
thief,

And her pale face she snatches from the sun;
The sea's a thief, whose liquid surge re-
solves

The moon into salt tears; the earth's a thief,
That feeds and breeds by a composture
stolen

From general excrement: each thing's a
thief;

The laws, your curb and whip, in their
rough power

Have uncheck'd theft.

Shakespeare.

THINKERS.

INFLUENCE OF.

Those who have finished by making all
others think with them, have usually been
those who began by daring to think with
themselves.

Colton.

ORIGINAL,

There are very few original thinkers in
the world; the greatest part of those who
are called philosophers have adopted the
opinions of some who went before them.

Dugald Stewart.

SCARCITY OF.

Thinkers are scarce as gold; but he
whose thoughts embrace all his subject,
and who pursues it uninterruptedly and
fearless of consequences, is a diamond of
enormous size.

Lavater.

THINKING.

AVERSION TO.

Mankind have a great aversion to intellec-
tual labour; but even supposing knowledge
to be easily attainable, more people would
be content to be ignorant than would take
even a little trouble to acquire it.

Johnson.

THOUGHT.

WITHOUT ACTION.

Alas! we make

A ladder of our thoughts, where angels step,

But sleep ourselves at the foot; our high
resolves

Look down upon our slumbering acts.

L. E. Landon.

There's too much abstract willing, purpos-
ing,

In this poor world. *We talk by aggregates,
And think by systems,* and being used to
face

Our evils in statistics, are inclined
To cap them with unreal remedies,
Drawn out in haste on the other side the
slate.

Elizabeth Barrett Browning.

MAN OF.

The man of thought strikes deepest, and
strikes safely.

Savage.

OVERFLOWING OF.

Constant thought will overflow in words
unconsciously.

Byron.

THE WEB OF.

I scarcely understand my own intent,
But, silkworm like, so long within have
wrought,

That I am lost in my own web of thought.

Dryden.

THOUGHTS.

BAD.

Bad thoughts quickly ripen into bad ac-
tions.

Bishop Porteous.

CONTROLLING.

Man is a thinking being, whether he will
or no: all he can do is to turn his thoughts
the best way.

Sir W. Temple.

Acquire a government over your ideas,
that they may come down when they are
called, and depart when they are bidden.

Dr. I. Watts.

INFLUENCE DISPOSITION.

Our dispositions will be suitable to that
which we most frequently think on; for the
soul is, as it were, tinged with the colour
and complexion of its own thoughts.

Antoninus.

DREAMS OF.

Thoughts are but dreams till their effects
be tried.

Shakespeare.

WELL GUARDED.

Guard well thy thoughts;—
Our thoughts are heard in heaven.

Young.

IMMORTALITY OF.

The old thoughts never die. Immortal
dreams

Outlive their dreamers and are ours for aye:
No thought once form'd and utter'd can ex-
pire.

Dr. Mackay.

IMPETUOSITY OF.

Slow seems their speed whose thoughts
before them ran. *Sir William Davenant.*

NURTURE OF.

Nurture your mind with great thoughts.
To believe in the heroic makes heroes.

Disraeli.

OF KINDRED OBJECTS.

Kindred objects kindred thoughts inspire,
As summer clouds flash forth electric fire.

Rogers.

ORIGIN OF.

All thoughts that mould the age, begin
Deep down within the primitive soul;
And from the many, slowly upward win
To one who grasps the whole.

James Russell Lowell.

POWER OF.

Who can mistake great thoughts?
They seize upon the mind; arrest, and
search,
And shake it; bow the tall soul as by the
wind;

Rush over it like rivers over reeds,
Which quiver in the current; turn us cold,
And pale, and voiceless; leaving in the brain
A rocking and a ringing,—glorious,
But momentary; madness might it last,
And close the soul with Heaven as with a
seal.

Bailey.

TIME.

The beautifier of the dead,
Adorner of the ruin, comforter
And only healer when the heart hath bled—
Time! the corrector when our judgments
err,

The test of truth, love,—sole philosopher,
For all besides are sophists. *Byron.*

I bring the truth to light, detect the ill;
My native greatness scorneth bounded
ways;

Untimely power, a few days ruin will;
Yea, worth itself falls, till I list to raise.
The earth is mine; of earthly things the
care

I leave to men that, like them, earthly are.

Lord Brooke.

A CONSUMER.

Time lays his hand
On pyramids of brass, and ruins quite
What all the fond artificers did think
Immortal workmanship: he sends his
worms

To books, to old records, and they devour
Th' inscription. He loves ingratitude,
For he destroys the memory of man.

Sir W. Davenant.

DEFINITION OF.

Time is the chrysalis of eternity.

Richter.

EFFECTS OF.

I never knew the old gentleman with the
scythe and hour-glass bring anything but
grey hairs, thin cheeks, and loss of teeth.

Dryden.

Time destroys the speculation of man,
but it confirms the judgment of nature.

Cicero.

EMPLOYMENT OF.

All that time is lost which might be bet-
ter employed.

Rousseau.

FLIGHT OF.

Time, with its mighty strides, will soon
reach a future generation, and leave the
present in death and in forgetfulness behind
it.

Chalmers.

THE FLOOD OF.

The flood of time is setting on,
We stand upon its brink.

Shelley.

THE FOOT OF.

The noiseless foot of time steals swiftly by
And ere we dream of manhood age is nigh.

Juvenal.

The inaudible and noiseless foot of time.

Shakespeare.

TO BE HONORED.

Since time is not a person, we can over-
take when he is past, let us honour him
with mirth and cheerfulness of heart while
he is passing.

Goethe.

IMPETUOSITY OF.

Time hurries on,
With a resistless, unremitting stream,
Yet treads more soft than e'er did midnight
thief,

That slides his hand under the miser's pil-
low,

And carries off his prize.

Blair.

AN ISTHMUS.

Time—that bleak and narrow isthmus
between two eternities.

Colton.

AN OLD JUSTICE.

Time is the old Justice, that examines all
offenders.

Shakespeare.

KILLING.

Who murders time, he crushes in the birth
A power ethereal.

Dr. Young.

LOSS OF.

Lost wealth may be restored by indus-
try,—the wreck of health regained by tem-
perance,—forgotten knowledge restored by
study,—alienated friendship smoothed into

forgetfulness,—even forfeited reputation won by penitence and virtue. But who ever looked upon his vanished hours,—re-called his slighted years,—stamped them with wisdom,—or effaced from Heaven's record the fearful blot of wasted time?

Mrs. Sigourney.

No man can be provident of his time that is not provident in the choice of his company; and if one of the speakers be vain, tedious, and trifling, he that hears and he that answers are equal losers of their time.

Jeremy Taylor.

The greatest loss of time is delay and expectation, which depends upon the future. We let go the present, which we have in our power, and look forward to that which depends upon chance—and so quit a certainty for an uncertainty.

Seneca.

The greatest loss of time that I know, is to count the hours. What good comes of it? Nor can there be any greater dotage in the world, than for one to guide and direct his courses by the sound of a bell, and not by his own judgment and discretion.

Rabelais.

Lord Wilmington observed of the Duke of Newcastle, the prime minister, "He loses half an hour every morning, and runs after it during all the day, without being able to overtake it."

Selwyn.

MYSTERY OF.

The great mystery of *time*, were there no other; the illimitable, silent, never-resting thing called time, rolling, rushing on, swift, silent, like an all-embracing ocean-tide, on which we and all the universe swim like exhalations, like apparitions which *are* and then *are not*. This is forever very literally a miracle,—a thing to strike us dumb; for we have no word to speak about it.

Carlyle.

NEGLECT OF.

Time flows from instants, and of these, each one

Should be esteem'd, as if it were alone:
The shortest space, which we so highly prize
When it is coming, and before our eyes,
Let it but slide into th' eternal main,
No realms, no worlds can purchase it again;
Remembrance only makes the footsteps last,
When winged time, which fix'd the prints,
is past.

Sir John Beaumont.

NICK OF.

There is a deep nick in time's restless wheel
For each man's good, when which nick
comes, it strikes.

Chapman.

OCEAN OF.

Unfathomable sea! whose waves are years,
Ocean of time, whose waters of deep woe
Are brackish with the salt of human tears!
Thou shoreless flood—which, in thy ebb
and flow,

Claspest the limits of mortality!

And sick of prey, yet howling on for more;
Vomitest thy wrecks on its inhospitable
shore,

Treacherous in calm, and terrible in storm,
Who shall put forth on thee,

Unfathomable sea?

Shelley.

OPERATIONS OF.

Time obliterates the fictions of opinions,
and confirms the decisions of nature.

Cicero.

POWER OF.

Time, the prime minister of death,
There's nought can bribe his honest will;
He stops the richest tyrant's breath,

And lays his mischief still.

Marvel.

Who shall contend with time, unvanquished
time,

The conqueror of conquerors, and lord of
desolation?

Kirk White.

A PARADOX.

Time is the most undefinable yet paradoxical of things; the past is gone, the future is not come, and the present becomes the past, even while we attempt to define it, and like the flash of the lightning, at once exists and expires. Time is the measurer of all things, but is itself undisclosed. Like space, it is incomprehensible, because it has no limits, and it would be still more so, if it had.

Colton.

SMALL PARTICLES OF.

Still on it creeps,
Each little moment at another's heels,
Till hours, days, years, and ages are made
up

Of such small parts as these, and men look
back

Worn and bewildered, wondering how it is.
Thou trav'lest like a ship in the wide
ocean,

Which hath no bounding shore to mark its
progress.

Joanna Baillie.

REMORSELESS.

Remorseless Time!
Fierce spirit of the glass and scythe—what
power

Can stay him in his silent course, or melt
His iron heart with pity?

Geo. D. Prentice.

TO BE RESPECTED.

The great rule of moral conduct is, next to God, to respect time. *Lavater.*

SANDS OF.

Time's minutes, whilst they're told,
Do make us old;

And every sand of his fleet glass,
Increasing age as it doth pass,
Insensibly sows wrinkles there,
Where flowers and roses do appear.

Mayne.

A SHADOW.

What is time? the shadow on the dial,—the striking of the clock,—the running of the sands,—day and night,—summer and winter,—months, years, centuries. These are but arbitrary and outward signs,—the measure of time, not time itself. Time is the life of the soul. If not this,—then tell me what is time?

Longfellow.

SWIFTNESS OF.

Time never bears such moments on his wing,

As when he flies too swiftly to be mark'd.

Joanna Baillie.

THIEVES OF.

Shun such as lounge through afternoons
and eves,

And on thy dial write—"Beware of
thieves!"

Felon of minutes, never taught to feel

The worth of treasures which thy fingers
steal;

Pick my left pocket of its silver dime,

But spare the right, it holds my golden
time!

O. W. Holmes.

A DECREASING TREASURE.

I consider time as a treasure, decreasing every night; and that which every day diminishes, soon perishes forever.

Sir William Jones.

JUDGE OF TRUTH.

Time is the surest judge of truth: I am not vain enough to think I have left no faults in this, which that touchstone will not discover.

Dryden.

A TYRANT.

Time is the greatest of tyrants. As we go on towards age, he *taxes* our health, our limbs, our faculties, our strength, and our features.

John Foster.

USE OF.

Time is cried out upon as a great thief; it is people's own fault. Use him well, and you will get from his hand more than he will ever take from yours. *Miss Wetherell.*

VALUE OF.

Youth is not rich in time, it may be poor,

Part with it as with money, sparing; pay
No moment but in purchase of its worth;
And what it's worth ask death-beds; they
can tell.

Young.

The value of moments, when cast up, is immense, if well employed; if thrown away, their loss is irrecoverable. Every moment may be put to some use, and that with much more pleasure than if unemployed.

Lord Chesterfield.

Time wasted is existence; used, is life.

Dr. Young.

O Time! than gold more sacred; more a
load

Than lead to fools, and fools reputed wise.
What moment granted man without account?

What years are squander'd, wisdom's debt
unpaid!

Our wealth in days all due to that discharge.

Young.

Nothing is more precious than time, and those who misspend it are the greatest of all prodigals.

Theophrastus.

As every thread of gold is valuable, so is every minute of time.

Mason.

WASTE OF.

Dost thou love life? Then waste not time, for time is the stuff that life is made of.

B. Franklin.

WATCHING OF.

Time, with all its celerity, moves slowly on to him whose whole employment is to watch its flight.

Johnson.

WELL-ARRANGED.

Well-arranged time is the surest mark of a well-arranged mind.

Pitman.

WINGS OF.

Time, as he passes us, has a dove's wing,
Unsoil'd and swift, and of a silken sound.

Cowper.

TITLE.

FOR A FOOL.

A fool, indeed, has great need of a title,
It teaches men to call him count and duke,
And to forget his proper name of fool.

Crowne.

A TRUE.

Man—is name of honour for a king;
Additions take away from each chief thing.

Chapman.

TOBACCO.

BAD EFFECTS OF.

Pernicious weed! whose scent the fair
annoys,

Unfriendly to society's chief joys;
Thy worst effect is banishing for hours
The sex whose presence civilizes ours.

Cowper.

PLEASURES OF.

What a glorious creature was he who
first discovered the use of tobacco!—the
industrious retires from business—the vo-
luptuous from pleasure—the lover from a
cruel mistress—the husband from a cursed
wife—and I from all the world to my pipe.

Fielding.

TO-DAY.

To-day is ours: why do we fear?
To-day is ours: we have it here:
Let's banish bus'ness, banish sorrow:
To the gods belongs to-morrow. *Cowley.*

TO-MORROW.

A CHEAT.

To-morrow cheats us all. Why dost thou
stay,
And leave undone what should be done to-
day?

Begin—the present minute's in thy power;
But still 't adjourn, and wait a fitter hour,
Is like the clown, who at some river's side
Expecting stands, in hopes the running tide
Will all ere long be past. Fool! not to know
It still has flow'd the same, and will for-
ever flow. *Hughes.*

WHERE IS IT?

To-morrow you will live, you always cry:
In what far country does this morrow lie,
That 'tis so mighty long ere it arrive?
Beyond the Indies does this morrow live?
'Tis so far-fetch'd this morrow, that I fear
'Twill be both very old and very dear.
To-morrow I will live, the fool does say;
To-day itself's too late; the wise liv'd yes-
terday. *Martial.*

TONGUE.

BRIDLING THE.

If any man think it a small matter, or of
mean concernment, to bridle his tongue, he
is much mistaken; for it is a point to be si-
lent when occasion requires, and better
than to speak, though never so well.

Plutarch.

Give not thy tongue too great a liberty,
lest it take thee prisoner. A word un-
spoken is like the sword in the scabbard,

thine; if vented, thy sword is in another's
hand. If thou desire to be held wise, be
so wise as to hold thy tongue. *Quarles.*

DEFINITION OF THE.

The tongue the ambassador of the heart.
Lyly.

OF A FOOL,

The tongue of a fool is the key of his
counsel, which, in a wise man, wisdom
hath in keeping. *Socrates.*

AN INDEX.

By examining the tongue of a patient,
physicians find out the diseases of the body,
and philosophers the diseases of the mind.
Justin.

Open, candid, and generous, his heart
was the constant companion of his hand,
and his tongue the artless index of his
mind. *George Canning.*

POWER OF THE.

Death and life are in the power of the
tongue. *Job.*

RESTRAINT OF THE.

Restrain thy mind, and let mildness ever
attend thy tongue. *Theognis.*

To many men well-fitting doors are not
set on their tongues. *Ibid.*

TOOTHACHE.

There was never yet philosopher
That could endure the toothache patiently.
Shakespeare.

TRANQUILLITY.

DEFINITION OF.

The calmest and serenest hours of life,
when the passions of nature are all silent,
and the mind enjoys its most perfect com-
posure. *Dr. I. Watts.*

OF HEART.

When the heart of man is serene and
tranquil, he wants to enjoy nothing but
himself; every movement—even corporeal
movement—shakes the brimming nectar
cup too rudely. *Jean Paul.*

TRAVELING.

ADVANTAGES OF.

Nothing tends so much to enlarge the
mind as traveling, that is, making a visit
to other towns, cities, or countries, besides
those in which we were born and educated.
Dr. I. Watts.

All traveling has its advantages. If the
passenger visits better countries, he may

learn to improve his own; and if fortune carries him to worse, he may learn to enjoy his own.

Johnson.

Peregrinations charm our senses with such unspeakable and sweet variety, that some count him unhappy that never traveled—a kind of prisoner, and pity his case that, from his cradle to his old age, he beholds the same still, still,—still the same, the same.

Burton.

SAFETY OF.

He travels safe, and not unpleasantly, who is guarded by poverty and guided by love.

Sir Philip Sidney.

TREASON.

NEVER PROSPERS.

Treason doth never prosper. What's the reason?

Why, when it prospers, none dare call it treason.

Sir John Harrington.

TRIFLES.

ATTENTION TO.

Those who bestow too much application on trifling things, become generally incapable of great ones.

La Rochefoucauld.

ENJOYMENT OF.

Trifles we should let, not plague us only, but also gratify us; we should seize not their poison-bags only, but their honey-bags also.

Richter.

IMPORTANCE OF.

Rivers from bubbling springs Have rise at first; and great, from abject things.

Middleton.

The great moments of life are but moments like the others. Your doom is spoken in a word or two. A single look from the eyes, a mere pressure of the hand, may decide it; or of the lips, though they cannot speak.

Thackeray.

GROWING INFLUENCE OF.

Those who place their affections at first on trifles for amusement, will find these trifles become at last their most serious concerns.

Goldsmith.

TRUTH.

Truth is God's daughter.

Spanish Proverb.

ADVANTAGES OF.

Truth informs the judgment, rectifies the mind,

Pleases the understanding, makes the will

Submit, the mem'ry, too, it doth fill

With what doth our imaginations please;

Likewise it tends our troubles to appease.

Bunyan.

BEAUTY OF.

Nothing is beautiful but truth, and truth alone is lovely.

Boileau.

After all, the most natural beauty in the world is honesty and moral truth; for all beauty is truth. True features make the beauty of a face, and true proportions the beauty of architecture, as true measures that of harmony and music. In poetry which is all fable, truth still is the perfection.

Shaftesbury.

BLESSINGS OF.

General abstract truth is the most precious of all blessings; without it, man is blind: it is the eye of reason.

Rousseau.

CHAMPIONSHIP OF.

Every man is not a proper champion for the truth, nor fit to take up the gauntlet in the cause of verity. Many, from an inconsiderate zeal unto the truth, have too rashly charged the troops of error, and remain as trophies to the enemies of truth.

Sir Thomas Browne.

CHARACTER OF.

The grand and, indeed, the only character of truth, is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion.

Sir John Herschel.

CIRCULATION OF.

Pure truth, like pure gold, has been found unfit for circulation, because men have discovered that it is far more convenient to adulterate the truth, than to refine themselves.

Colton.

CONCEALMENT OF.

He who conceals a useful truth is equally guilty with the propagator of an injurious falsehood.

Augustine.

CONFIRMATION OF.

Truth is confirmed by investigation and delay; falsehood avails itself of haste and uncertainty.

Tactus.

COUNTERFEITS OF.

Truth does not as much good in the world, as its counterfeits do evil.

La Rochefoucauld.

DEFINITIONS OF.

Oh, truth,

Thou art, whilst tenant in a noble breast,
A crown of crystal in an iv'ry chest!

Davenport

Truth is the bond of union and the basis of human happiness. Without this virtue there is no reliance upon language, no confidence in friendship, no security in promises and oaths.

Jeremy Collier.

DIVINITY OF.

Truth, by whomsoever spoken, comes from God. It is, in short, a divine essence.

From the Latin.

Blessed be the God's voice; for it is true, and falsehoods have to cease before it!

Carlyle.

EFFECTS OF.

If new-got gold is said to burn the pockets till it be cast forth into circulation, much more may new truth.

Ibid.

TO BE FOLLOWED.

"Truth," I cried, "though the heavens crush me for following her; no falsehood, though a whole celestial Lubberland were the price of apostasy!"

Carlyle.

A GEM.

Truth is a gem that is found at a great depth; whilst on the surface of this world, all things are weighed by the false scale of custom.

Byron.

GOODNESS OF.

Truth, in its own essence, cannot be

But good.

Ibid.

LIKE LIGHT.

Truth can hardly be expected to adapt herself to the crooked policy and wily sinuities of worldly affairs, for truth, like light, travels only in straight lines.

Colton.

LOVE OF.

Of all the duties, the love of truth, with faith and constancy in it, ranks first and highest. Truth is God. To love God and to love truth are one and the same.

Silvio Pellico.

Men must love the truth before they thoroughly believe it.

South.

OPENNESS OF.

Truth requires plain words; she rejects all ambiguities and reserves.

PARTS OF.

There are three parts in truth: first, the inquiry, which is the wooing of it; secondly, the knowledge of it, which is the presence of it; and thirdly, the belief, which is the enjoyment of it.

Bacon.

PRECIOUS.

All truth is precious, if not all divine, And what dilates the pow'rs must needs refine.

Cowper.

PURITY OF.

Truth is as impossible to be soiled by any outward touch as the sunbeam.

Milton.

RADIANCE OF.

The mind's eye is perhaps no better fitted for the full radiance of truth, than is the body's for that of the sun.

Greville.

RESISTING THE.

It is easy to exclude the noontide light by closing the eyes; and it is easy to resist the clearest truth, by hardening the heart against it.

Keith.

SEARCH AFTER.

To believe is dangerous, to be unbelieving is equally so; the truth, therefore, should be diligently sought after, lest that a foolish opinion should lead you to pronounce an unsound judgment.

Phaedrus.

SEARCH AFTER.

Truth is the object of our understanding, as good is of our will; and the understanding can no more be delighted with a lie than the will can choose an apparent evil.

Endless is the search of truth.

Sterne.

THE SEAT OF.

The seat of truth, is in our secret hearts, Not in the tongue, which falsehood oft imparts.

Brandon.

SIMPLICITY OF.

Truth needs no flowers of speech.

Pope.

The expression of truth is simplicity.

Seneca.

Truth is simple, requiring neither study nor art.

Ammion.

VALUE OF.

Truth is the highest thing that may be kept.

Chaucer.

Above all things, always speak the truth; your word must be your bond through life.

Haliburton.

A valuable truth can never want the meretricious dress of wit to set it off; this dress is a strong presumption of the falsehood of what it covers.

Egerton Brydges.

VINDICATION OF.

The most sublime spectacle in the world, is a powerful mind vindicating truth in the presence of its foes, and a martyr calmly sealing his faith with his blood.

Colton.

VIOLATION OF.

Truth is violated by falsehood, and it may be equally outraged by silence.

Ammion.

Truth is so important, and of so delicate a nature, that every possible precaution should be employed to exterminate its violation, although the sacrifice be made to duties which supersede its obligation.

Percival.

WEIGHING.

Weigh not so much what men say as what they prove; remember that truth is simple and naked, and needs not invective to apparel her comeliness.

Sir Philip Sidney.

TRUTH AND ERROR.

DIFFERENCE BETWEEN.

'Twixt truth and error, there is this difference known,

Error is fruitful, truth is only one.

Herrick.

TRUTH AND FICTION.

When fiction rises pleasing to the eye,
Men will believe because they love the lie;
But truth herself, if clouded with a frown,
Must have some solemn proof to pass her down.

Churchill.

TWILIGHT.

APPROACH OF.

How fine to view the sun's departing ray
Fling back a lingering lovely after-day;
The moon of summer glides serenely by,
And sheds a light enchantment o'er the sky.

These, sweetly mingling, pour upon the sight

A pencil'd shadowing, and a dewy light—
A softened day, a half-unconscious night.
Alas! too finely pure on earth to stay,
It faintly spots the hill, and dies away.

Anon.

A BRIDGE.

Nature hath appointed the twilight as a bridge to pass us out of night into day.

Fuller.

TYRANNY.

THE WORST.

Think'st thou there is no tyranny but that
Of blood and chains? The despotism of vice—

The weakness and the wickedness of luxury—

The negligence—the apathy—the evils
Of sensual sloth—produce ten thousand tyrants,

Whose delegated cruelty surpasses

The worst acts of one energetic master,

However harsh and hard in his own bearing.

Byron.

TYRANTS.

DEGRADATION OF.

Tyrants forego all respect for humanity in proportion as they are sunk beneath it; taught to believe themselves of a different species, they really become so, lose their participation with their kind, and in mimicking the god dwindle into the brute.

Hazlitt.

THE MOST ABJECT SLAVES.

It is worthy of observation, that the most imperious masters over their own servants, are at the same time, the most abject slaves to the servants of other masters.

Seneca.

UNCERTAINTY.

How happy could I be with either,
Were t'other dear charmer away.

John Gay.

INSUPPORTABLENESS OF.

Uncertainty!

Fell demon of our fears! the human soul,
That can support despair, supports not thee.

Mallet.

UNDERSTANDING.

BLINDNESS OF THE.

The understanding, that should be eyes to the blind faculty of the will, is blind itself; and so brings all the inconveniences that attend a blind follower under the conduct of a blind guide.

South.

THE EYE OF THE.

The eye of the understanding is like the eye of the sense; for as you may see great objects through small crannies or holes, so you may see great axioms of nature through small and contemptible instances.

Lord Bacon.

IMPROVEMENT OF THE.

The improvement of the understanding is for two ends: first, our own increase of knowledge; secondly, to enable us to deliver and make out that knowledge to others.

Locke.

A SMALL.

His understanding, at the best, is of the middling size.

Swift.

UNDERSTANDINGS.

AMALGAMATION OF.

He who calls in the aid of any equal understanding, doubles his own; and he who profits of a superior understanding, raises his powers to a level with the height of the superior understanding he unites with.

Burke.

UNHAPPINESS.

'Tis better not to be, than be unhappy.
Dryden.

UNION.

AMONGST MEN.

Men's hearts ought not to be set against one another, but set *with* one another, and all against the evil thing only. *Carlyle.*

UNITY.

CHRISTIAN.

I do not want the walls of separation between different orders of christians to be destroyed, but only lowered, that we may shake hands a little easier over them.

Rowland Hill.

UNIVERSE.

DESIGN OF THE.

It is not a firmer foundation for tranquillity to believe that all things were created, and are ordered for the best, than that the whole universe is mere bungling and blundering; nothing effected for any purpose or design, but all ill-favoredly cobbled and jumbled together by the unguided agitation and rude shuffles of matter. *Bentley.*

PERFECTION OF THE.

Never was a human machine produced without many trials and many failures; whereas this universe in all its endless complication, was perfect at its production, perfected in the ideas of its great Author, even from eternity.

Macculloch.

UNKINDNESS.

CHARACTERISTICS OF.

Hard unkindness' alter'd eye,
That mocks the tear it forced to flow.

Gray.

Sharp-tooth'd unkindness. *Shakespeare.*

DEFORMITY OF.

In nature there's no blemish but the mind;
None can be call'd deform'd, but the unkind:

Virtue is beauty; but the beauteous, evil,
Are empty trunks o'erflourish'd by the devil.

Pope.

UNKNOWN.

Not to know me argues yourselves unknown,

The lowest of your throng. *Milton.*

UNWORTHINESS.

You are not worth the dust which the rude wind blows in your face.

Shakespeare.

UPSTART.

A.

A man, they say, that from very nothing, beyond the imagination of his neighbors, is grown into an unspeakable estate.

Shakespeare.

URGENCY.

The affair cries,—haste,
And speed must answer it. *Shakespeare.*

USE.

Use can almost change the shape of nature.

Shakespeare.

Use is the judge, the law and rule of right.

Horace.

USEFULNESS.

OPPORTUNITIES OF.

How often do we sigh for opportunities of doing good, whilst we neglect the openings of Providence in little things, which would frequently lead to the accomplishment of most important usefulness! Dr. Johnson used to say, "He who waits to do a great deal of good at once will never do any." Good is done by degrees. However small in proportion the benefits which follow *individual attempts* to do good, a great deal may thus be accomplished by perseverance, even in the midst of discouragements and disappointments.

Crabb.

USURER.

CHARACTERISTICS OF A.

He was a man
Versed in the world as pilot in his compass;
The needle pointed ever to that interest
Which was his loadstar; and he spread his sails

With vantage to the gale of others' passions.

Ben Jonson.

KNAVERY OF A.

A money-lender. He serves you in the present tense; he lends you in the conditional mood; keeps you in the subjunctive; and ruins you in the future!

Addison.

TEMPER OF A.

Go not to a covetous old man with any request too soon in the morning, before he hath taken in that day's prey; for his covetousness is up before him, and he is in ill-humour; but stay till the afternoon, till he be satiated upon some borrower.

Fuller

USURERS' MEN.

Poor rogues, and usurers' men! bawds
between gold and want! *Shakespeare.*

UTILITY.

Crab apples may not be the best kind of
fruit; but a tree which every year bears a
great crop of crab apples is better worth
cultivating than a tree which bears nothing.

BEAUTY IN.

Thou shalt learn
The wisdom early to discern
True beauty in utility. *Longfellow.*

VAGRANTS.

TO BE AVOIDED.

Beware of those who are homeless by
choice! You have no hold on a human being
whose affections are without a top-root!
Southey.

VALOR.

CHARACTERISTICS OF.

True valor, friends, on virtue founded
strong,
Meets all events alike. *Mallet.*

THE BETTER PART OF.

The better part of valor is discretion; in
the which better part I have saved my life.
Shakespeare.

PERFECT.

Perfect valour is to do unwitnessed what
we should be capable of doing before all
the world. *La Rochefoucauld.*

SPIRIT OF.

The truly valiant dare everything but
doing anybody an injury.
Sir Philip Sidney.

VALUE.

What is aught, but as 'tis valued?
Shakespeare.

For what is worth in anything,
But so much money as't will bring?
Butler.

VANITY.

DESCRIPTION OF.

Light vanity, insatiate cormorant,
Consuming means, soon preys upon itself.
Shakespeare.

DIVESTMENT OF.

It is difficult to divest one's self of vanity;
because impossible to divest one's self of
self-love. *Horace Walpole.*

EFFECTS OF.

Vanity is the poison of agreeableness; yet
as poison, when artfully and properly ap-
plied, has a salutary effect in medicine, so
has vanity in the commerce and society of
the world. *Greville.*

EVILS OF.

Vanity is the foundation of the most
ridiculous and contemptible vices—the
vices of affectation and common lying.

Adam Smith.

She neglects her heart who studies her
glass. *Lavater.*

EXTINCTION OF.

Extinguish vanity in the mind, and you
naturally retrench the little superfluities of
garniture and equipage. The blossoms
will fall of themselves, when the root that
nourishes them is destroyed. *Steele.*

FULL GROWTH OF.

Vanity is never at its full growth till it
spreadeth into affectation, and then it is
complete. *Saville.*

TO BE GUARDED AGAINST.

Guard against that vanity which courts a
compliment, or is fed by it. *Chalmers.*

THE FRUIT OF IGNORANCE.

Vanity is the fruit of ignorance. It
thrives most in subterranean places, never
reached by the air of heaven and the light
of the sun. *Ross.*

INFLAMMABILITY OF.

In a vain man, the smallest spark may
kindle into the greatest flame, because the
materials are always prepared for it.

Hume.

INSTRUCTION OF

Vanity bids all her sons be brave, and all
her daughters chaste and courteous. But
why do we need her instructions? Ask the
comedian who is taught a part which he
does not feel. *Sterne.*

RESTLESSNESS OF.

The most violent passions give some re-
spite, but vanity always disturbs us.

La Rochefoucauld.

WEAKNESS OF.

Every man has just as much vanity as he
wants understanding. *Pope.*

VANITY AND PRIDE.

Pride makes us esteem ourselves; vanity
makes us desire the esteem of others. It is
just to say, as Dean Swift has done, that a
man is too proud to be vain. *Blair.*

VARIETY.

Variety's the very spice of life,
That gives it all its flavour. *Cowper.*

COUNTLESSNESS OF.

Countless the various species of mankind,
Countless the shades which separate mind
from mind ;

No general object of desire is known,
Each has his will, and each pursues his own. *Gifford.*

A SOURCE OF JOY.

Variety's the source of joy below,
From which still fresh revolving pleasures
flow ;

In books and love, the mind one end pur-
sues,
And only change the expiring flame renews. *Gay.*

VENGEANCE.

BLINDNESS OF.

Vengeance has no foresight. *Napoleon I.*

VERBIAGE.

Words, words, mere words, no matter
from the heart. *Shakespeare.*

VERBOSITY.

He draweth out the thread of his verbos-
ity finer than the staple of his argument. *Ibid.*

VICE.

ARGUMENTS OF.

I hate, when vice can bolt her arguments,
And virtue has no tongue to check her
pride. *Milton.*

ATTACKING.

It has been, and ever will be lawful to
attack vice, if you at the same time spare
the individual. *Burton.*

DECEPTIVENESS OF.

Vice can deceive under the guise and
shadow of virtue. *Juvenal.*

EFFECTS OF.

Vice incapacitates a man from all public
duty ; it withers the powers of his under-
standing, and makes his mind paralytic. *Burke.*

There are many diversities of vice ; but
it is one never-failing effect of it, to live dis-
pleased and discontented. *Seneca.*

END OF.

The end of a dissolute life is most com-
monly a desperate death. *Bion.*

EVILS OF.

Vice repeated like the wanderin gwind,
Blows dust in others' eyes. *Shakespeare.*

FASCINATIONS OF.

Ah, vice ! how soft are thy voluptuous ways,
While boyish blood is mantling, who can
'scape

The fascination of thy magic gaze ?

A cherub-hydra round us dost thou gape,
And mould to every taste thy dear delusive
shape. *Byron.*

INSINUATIONS OF.

Vice is a monster of so frightful mien,
As to be hated needs but to be seen ;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace. *Pope.*

MARTYRS.

The martyrs to vice, far exceed the mar-
tyrs to virtue, both in endurance and in
number. So blinded are we by our pas-
sions, that we suffer more to be damned
than to be saved. *Colton.*

PROGRESSIVE.

No man e'er reach'd the heights of vice at
first. *Juvenal.*

RESULTS OF.

Ah me ! from real happiness we stray,
By vice bewilder'd ; vice, which always
leads,
However fair at first, to wilds of woe. *Thomson.*

UGLINESS OF.

Vice in its own pure native ugliness.

Crabb.

VICES.

AVOIDING.

We may say, vices wait on us in the
course of our life as the landlords with
whom we successively lodge, and if we
traveled the road twice over, I doubt if
our experience would make us avoid them.
La Rochefoucauld.

CORRECTIONS OF.

We try to make a virtue of vices we are
loth to correct. *La Rochefoucauld.*

GENERAL.

We have all our vices, and the best
Is he who with the fewest is oppress. *Horace.*

THEIR OWN SCOURGE.

Our pleasant vices
Are made the whip to scourge us. *Shakespeare.*

VICE AND VIRTUE.

In actions of life, who seeth not the filthi-
ness of evil, wanteth a great foil to perceive
the beauty of virtue. *Sir P. Sidney.*

Vice stings us even in our pleasures, but
virtue consoles us, even in our pains.

Colton.

VICISSITUDES.

Thus doth the ever-changing course of
things

Run a perpetual circle, ever turning;
And that same day, that highest glory
brings,

Brings us unto the point of back-returning.

Daniel.

EXPOSEDNESS TO.

The most affluent may be stripped of all,
and find his worldly comforts like so many
withered leaves dropping from him.

Sterne.

OF THE WORLD.

Such are the vicissitudes of the world,
through all its parts, that day and night,
labour and rest, hurry and retirement, en-
dear each other. Such are the changes
that keep the mind in action; we desire,
we pursue, we obtain, we are satiated; we
desire something else, and begin a new
pursuit.

Johnson.

VICTORY.

THE SMILE OF GOD.

To do is to succeed—our fight
Is wag'd in Heaven's approving sight—
The smile of God is victory!

Whittier.

VIGILANCE.

The master's eye makes the horse fat.

From the Latin.

BENEFIT OF.

He is most free from danger, who, even
when safe, is on his guard.

Syrus.

NECESSITY OF.

Chance will not do the work. Chance sends
the breeze;

But if the pilot slumber at the helm,
The very wind that wafts us tow'ards the
port

May dash us on the shoals. The steers-
man's part

Is vigilance, or blow it rough or smooth.

Ben Jonson.

VILLAINY.

DESIGNS OF.

The evil you teach us, we will execute,
and it shall go hard but we will better the
instruction.

Shakespeare.

EXAMPLE OF.

Why here's a villain,
Able to corrupt a thousand by example.

Massinger.

EXCESS OF.

He hath out-villained villainy so far, that
the rarity redeems him.

Shakespeare.

VIRTUE.

The only amaranthine flow'r on earth

Is virtue; th' only lasting treasure, truth

Cowper.

ABSENCE OF.

'Tis virtue which they want; and, wanting
it,

Honour no garment to their backs can fit.

Ben Jonson.

ATTRIBUTES OF.

Virtue is not to be considered in the light
of mere innocence, or abstaining from harm;
but as the exertion of our faculties in doing
good.

Bishop Butler.

BOLDNESS OF.

Virtue is bold and goodness never fear-
ful.

Shakespeare.

COURAGE OF.

A heart unspotted is not easily daunted.

Ibid.

DIGNITY OF.

Were there but one virtuous man in the
world, he would hold up his head with con-
fidence and honour; he would shame the
world, and not the world him.

South.

EXCITES ENVY.

A man that hath no virtue in himself,
ever envieth virtue in others; for men's
minds will either feed upon their own good
or upon others' evil: and who wanteth the
one will prey upon the other.

Bacon.

ESTIMATION OF.

Virtue, though in rags, may challenge
more than vice, set off with all the trim of
greatness.

Massinger.

EXCELLING IN.

Each must, in virtue, strive for to excel;
That man lives twice, who lives the first
life well.

Herrick.

FOES OF.

Attend my words, no place but harbours
danger;

In every region virtue finds a foe.

Milton.

FRAGRANCE OF.

Virtue is like precious odours, most fra-
grant where they are incensed or crushed;
for prosperity doth best discover vice, but
adversity doth best discover virtue.

Bacon.

THE GIFT OF HEAVEN.

Virtue, the strength and beauty of the soul,
Is the best gift of heaven : a happiness
That even above the smiles and frowns of
fate

Exalts great nature's favourites ; a wealth
That ne'er encumbers, nor can be trans-
ferr'd. *Armstrong.*

IMMORTALITY OF.

Virtue sole survives,
Immortal, never-fading friend of man ;
His guide to happiness on high. *Thomson.*

IMPREGNABILITY OF.

Virtue may be assail'd, but never hurt ;
Surpris'd by unjust force, and not en-
thrall'd ;

Yea, even that which mischief meant most
harm,

Shall in the happy trial prove most glory ;
But evil on itself shall back recoil.

Milton.

INDEPENDENCE OF.

Virtue in itself commands its happiness,
Of every outward object independent.

Francis.

INFLUENCE OF.

All private virtue is the public fund :
As that abounds, the State decays, or
thrives :

Each should contribute to the general
stock,

And who lends most, is most his country's
friend. *Jephson.*

Some, by admiring other men's virtues,
become enemies to their own vices.

Bias.

Virtue, like fire, turns all things into it-
self ; our actions and our friendships are
tinctured with it, and whatever it touches,
becomes amiable. *Seneca.*

Vice must have variety, while virtue
Stands like the sun, and all which rolls
around

Drinks life, and light and glory from her
aspect. *Byron.*

INSPIRATION OF.

Virtue, when proved and full
Matured, inclines us up to God and heaven
By law of sweet compulsion, strong and
sure. *Pollok.*

JOY OF.

What nothing earthly gives, or can de-
stroy,—

The soul's calm sunshine, and the heartfelt
joy,—

Is virtue's prize.

Pope.

LOVE OF.

Love Virtue, she alone is free :
She can teach thee how to climb
Higher than the spherie clime ;
Or if Virtue feeble were,
Heaven itself would stoop to her. *Milton.*

It is difficult to persuade men that the
love of virtue is the love of themselves.

Cicero.

LOVELINESS OF.

Virtue may choose the high or low degree,
'Tis just alike to virtue and to me ;

Dwell in a monk, or light upon a king,
She's still the same beloved contented
thing. *Pope.*

MONUMENTS OF.

Virtue alone out-builds the Pyramids ;
Her monuments shall last, when Egypt's
fall. *Young.*

NATURE OF.

Virtue, according to my idea, is the
habitual sense of right, and the habitual
courage to act up to that sense of right,
combined with benevolent sympathies, the
charity which thinketh no evil. The union
of the highest conscience and the highest
sympathy fulfils my notion of virtue.

Mrs. Jameson

Virtue consisteth of three parts : temper-
ance, fortitude, and justice. *Epicurus.*

NEGATIVE.

Negative virtue is a positive vice, if the
means exist of improving it. *Zimmerman.*

NOBILITY OF.

Virtue alone is true nobility. *Stepney.*

POWER OF.

Walls of brass resist not
A noble undertaking—nor can vice
Raise any bulwark to make good a place
Where virtue seeks to enter. *Fletcher.*

Virtue could see to do what virtue would
By her own radiant light, though sun and
moon

Were in the flat sea sunk. *Milton.*

Virtue, though in rags, will keep me
warm. *Horace.*

PRACTICE OF.

There is no virtue, the practice of which
does not rejoice, and give pleasure to a well-
constituted nature. *Montaigne.*

PRIDE OF.

The generous pride of virtue
Disdains to weigh too nicely the returns,

Her bounty meets with; like the liberal
 Gods,
 From her own gracious nature she bestows,
 Nor stoops to ask reward. *Thompson.*

THE PURSUIT OF.

There is but *one* pursuit in life which it
 is in the power of all to follow, and of all to
 attain. It is subject to no disappointments,
 since he that perseveres, makes every diffi-
 culty an advancement, and every contest a
 victory: and this is the pursuit of virtue.

Colton.

SHOULD BE RECOMPENSED.

Virtue alone ennobles humankind,
 And power should on her glorious footsteps
 wait. *Claudius.*

REWARD OF.

And virtue is her own reward. *Prior.*

A RIDDLE.

How strange a riddle virtue is!
 They never miss it, who possess it not;
 And they who have it ever find a want!

Lord Rochester.

SATISFACTION OF.

A settled virtue,
 Makes itself a judge; and satisfied within,
 Smiles at that common enemy, the world.

Dryden.

STEADFASTNESS OF.

Virtue's a solid rock, whereat being aim'd,
 The keenest darts of envy, yet unhurt,
 Her marble hero stands, built of such basis,
 While they recoil and wound the shooter's
 face. *Beaumont.*

Only a sweet and virtuous soul,
 Like seasoned timber, never gives.

George Herbert.

SYSTEMS OF.

All systems of virtue are reducible or
 comprised in propriety, prudence or be-
 nevolence. *Adam Smith.*

NOT UNDERSTOOD.

One great reason why virtue is so *little*
 practised, is its being so *ill* understood.

Greville.

UTILITY OF.

I would be virtuous for my own sake,
 though nobody were to know it; as I would
 be clean for my own sake, though nobody
 were to see me. *Shaftesbury.*

WORK OF.

Our life is short, but to expand that span
 To vast eternity, is virtue's work.

Shakespeare.

OF THE YOUNG.

The virtue of young persons consists
 chiefly in not doing anything to an excess.
Socrates.

VIRTUOUS.

HAPPINESS ATTENDING THE.

It is no small happiness to attend those
 from whom we may receive precepts and
 examples of virtue. *Bishop Hall.*

VITUPERATION.

DEFINITION OF.

The bitter clamour of two eager tongues.
Shakespeare.

VOCATION.

FALSTAFF.

Why, Hal, 'tis my vocation.
 'Tis no sin for a man to labor in his voca-
 tion. *Ibid.*

VOICE.

REVEALS THE SOUL.

The intellect of man sits enthroned visi-
 bly upon his forehead and in his eye, and
 the heart of man is written on his counte-
 nance. But the soul reveals itself in the
 voice only. *Longfellow.*

SOFTNESS OF THE.

Her voice was ever soft,
 Gentle, and low; an excellent thing in
 woman. *Shakespeare.*

VULGAR.

UNSUSCEPTIBILITY OF THE.

To endeavour to work upon the vulgar
 with fine sense, is like attempting to hep
 blocks with a razor. *Pope.*

VULGARITY.

ESSENCE OF.

Vulgarity is setting store by the things
 which are seen. *Lady Morgan.*

WAG.

DESCRIPTION OF A.

A wag is in the last order even of pro-
 tenders to wit and humour. He has gen-
 erally his mind prepared to receive some
 occasion of merriment, but is of himself
 too empty to draw any out of his own set of
 thoughts; and therefore laughs at the next
 thing he meets, not because it is ridiculous,
 but because he is under the necessity of
 laughing. A wag is one that never in his
 life saw a beautiful object; but sees what
 he does see in the most low and most incon-
 siderable light it can be placed. *Steele.*

WAGERS.

I've heard old cunning stagers
Say fools for arguments use wagers.

Butler.

WANT.

CAUSES OF.

Great wants proceed from great wealth;
but they are undutiful children, for they
sink wealth down to poverty. *Home.*

INFLUENCE OF.

His wit being snuff by want burnt clear.

Killigrew.

RECKLESSNESS OF.

To men

Press'd by their wants, all change is ever
welcome. *Ben Jonson.*

WANTS.

ARTIFICIAL.

Where necessity ends, curiosity begins;
and no sooner are we supplied with every
thing that nature can demand, than we sit
down to contrive artificial appetites.

Johnson.

We are ruined, not by what we really
want, but by what we think we do; there-
fore never go abroad in search of your
wants; if they be real wants, they will
come home in search of you; for he that
buys what he does not want, will soon want
what he cannot buy.

Colton.

The fewer our wants the nearer we re-
semble the gods. *Socrates.*

IMAGINARY.

How few are our real wants! and how easy
it is to satisfy them! Our imaginary ones
are boundless and insatiable. *Anon.*

WAR.

O war! begot in pride and luxury,
The child of malice and revengeful hate;
Thou impious good, and good impiety!
Thou art the foul refiner of a state,
Unjust scourge of men's iniquity,
Sharp easer of corruptions desperate!
Is there no means but that a sin-sick land
Must be let blood with such a boisterous
hand? *Daniels.*

CIVIL.

In these distracted times when each man
dreads,
The bloody stratagems of busy heads.

Otway.

CONTROVERSIES DECIDED BY.

Such as do build their faith upon
The holy text of pike and gun:

Decide all controversies by

Infalible artillery;
And prove their doctrine orthodox,
By apostolic blows and knocks. *Butler*

COST OF.

Give me the money that has been spent
in war, and I will purchase every foot of
land upon the globe. I will clothe every
man, woman and child in an attire of which
kings and queens would be proud. I will
build a school house on every hill-side, and
in every valley over the whole earth; I will
build an academy in every town, and en-
dow it; a college in every State, and fill it
with able professors; I will crown every
hill with a place of worship, consecrated to
the promulgation of the Gospel of peace;
I will support in every pulpit an able teacher
of righteousness, so that on every Sabbath
morning the chime on one hill should an-
swer to the chime on another round the
earth's wide circumference; and the voice
of prayer, and the song of praise, should
ascend like an universal holocaust to
heaven. *Henry Richard.*

DEFINITION.

That mad game the world so loves to
play. *Swift.*

DESCRIBED.

See where the giant on the mountain
stands,

His blood red tresses deepening in the
sun,

With death shot glowing in his fiery hands
And eye that scorches all it glares upon.

Byron.

EVIL EFFECTS OF.

War suspends the rules of moral obliga-
tion, and what is long suspended is in dan-
ger of being totally abrogated. Civil wars
strike deepest of all into the manners of
the people. They vitiate their politics;
they corrupt their morals; they pervert
even the natural taste and relish of equity
and justice. By teaching us to consider
our fellow creatures in an hostile light, the
whole body of our nation becomes gradu-
ally less dear to us. The very names of
affection and kindred, which were the bond
of charity whilst we agreed, become new
incentives to hatred and rage, when the
communion of our country is dissolved.

Burke.

EVILS OF.

Mad wars destroy in one year the works
of many years of peace. *Franklin.*

THE GREATEST OF EVILS.

War is one of the greatest plagues that can afflict humanity; it destroys religion; it destroys States; it destroys families. Any scourge is, in fact preferable to it. Famine and pestilence become as nothing in comparison with it. Pestilence is the least evil of the three, and 'twas therefore David chose it, willing rather to fall into the hands of God, than into those of pitiless man.

Luther.

THE LAST EXPEDIENT.

Force is at best

A fearful thing e'en in a righteous cause,
God only helps when man can help no more.

Schiller.

WAGED FOR GLORY.

Rash, fruitless war, from wanton glory
wag'd,
Is only splendid murder.

Thomson.

FOLLY OF.

Oh, world!

Oh, men! what are ye, and our best designs,

That we must work by crime to punish crime?

And slay, as if death had but this one gate,
When a few years would make the sword
superfluous?

Byron.

Were half the power that fills the world
with terror,

Were half the wealth bestow'd on camps
and courts,

Given to redeem the human mind from error,

There were no need for arsenals nor forts.
The warrior's name would be a name abhorr'd,

And every nation that should lift again
Its hand against a brother, on its forehead
Should wear forever more the curse of
Cain.

Longfellow.

HONORABLENESS OF.

War is honourable

In those who do their native rights maintain,

In those whose swords an iron barrier are
Between the lawless spoiler and the weak;
But is in those who draw the offensive blade
For added power or gain, sordid and
despicable

As meanest office of the worldly churl.

Joanna Baillie.

HORRORS OF.

A curse shall light upon the limbs of men;
Domestic fury, and fierce civil strife,

Shall cumber all the parts of Italy;

Blood and destruction shall be so in use,

And dreadful objects so familiar,

That mothers shall but smile, when they
behold

Their infants quarter'd with the hands of
war;

All pity chok'd with custom of fell deeds.

Shakespeare.

INJUSTICE OF.

War is the sink of all injustice.

Fielding

JUSTICE OF.

The arms are fair,

When the intent of bearing them is just.

Shakespeare.

A SPECIOUS NAME.

One to destroy is murder by the law,

And gibbets keep the lifted hand in awe;

To murder thousands takes a specious
name,

War's glorious art, and gives immortal
fame.

Young.

NECESSITY OF.

War, so much the trade of the world, has
been only the business of necessity.

THE SINEWS OF.

The bodies of men, munitions, and money,
may justly be called the sinews of
war.

Sir W. Raleigh.

STRATEGY OF.

The natural principle of war is to do the
most harm to our enemy, with the least
harm to ourselves, and this, of course, is to
be effected by stratagem.

W. Irving.

UTILITY OF.

War, my lord,

Is of eternal use to human kind,

For ever and anon when you have pass'd

A few dull years in peace and propagation,
The world is overstock'd with fools, and
wants

A pestilence at least if not a hero.

Jeffrey

WEAPONS OF.

Cannon and fire-arms are cruel and damnable machines. I believe them to have been the direct suggestion of the devil. Against the flying ball no valour avails; the soldier is dead ere he sees the means of his destruction. If Adam had seen in a vision the horrible instruments his children were to invent, he would have died of grief.

Luther.

WARFARE.

MANAGEMENT OF.

The knowledge of warfare is thrown away on a general who dares not make use of what he knows. I commend it only to a man of courage and resolution; in him it will direct his martial spirit, and teach him the way to the best victories, which are those that are least bloody, and which though achieved by the hand, are managed by the head.

Fuller.

WARRIORS.

THE CAUSE OF RUIN.

If Europe should ever be ruined, it will be by its warriors.

Montesquieu.

WASTE.

IMPOLICY OF.

What maintains one vice, would bring up two children. Remember, many a little makes a mickle: and farther, beware of little expenses; a small leak will sink a great ship.

Franklin.

Oh! waste thou not the smallest thing,
Created by Divinity;
For grains of sand do mountains make,
And atomies infinity;
Waste thou not then, the smallest time,
'Tis imbecile infirmity,
For well thou know'st, if aught thou
know'st,
That seconds form eternity.

Edward Knight.

WATCH.

SETTING OF A.

Set not thy watch by the town-clock, (the way of the world,) but by the dial of Scripture, because that never faileth of going by the sun of righteousness.

Swinnock.

WATER.

BEAUTY OF.

How beautiful the water is!
To me 'tis wondrous fair—
No spot can ever lonely be
If water sparkle there;
It hath a thousand tongues of mirth,
Of grandeur, or delight,
And every heart is gladder made
When water greets the sight.

Mrs. E. Oakes Smith.

SPRING OF.

Here quench your thirst, and mark in me
An emblem of true charity;
Who, while my bounty I bestow,
Am neither seen, nor heard to flow.

Hone.

VALUE OF.

Traverse the desert, and then ye can tell
What treasures exist in the cold deep well,
Sink in despair on the red parch'd earth,
And then ye may reckon what water is
worth.

Miss Eliza Cook.

WATERFALL.

DESCRIPTIONS OF A.

The fall of waters! rapid as the light,
The flashing mass foams shaking the abyss;
The hell of waters! where they howl and
hiss,
And boil in endless torture; while the
sweat
Of their great agony, wrung out from this
Their Phlegethon, curls round the rocks of
jet

That gird the gulf around, in pitiless horror
set,

And mounts in spray the skies, and thence
again

Returns in an unceasing shower, which
round,

With its unemptied clouds of gentle rain,
Is an eternal April to the ground,
Making it all one emerald:—how profound
The gulf! and how the giant element
From rock to rock leaps with delirious
bound,

Crushing the cliffs, which, downward worn
and rent

With his fierce footsteps, yield in chasms a
fearful vent

To the broad column which rolls on.

Byron.

Smooth to the shelving brink, a copious
flood

Rolls fair and placid, where collected all
In one impetuous torrent, down the steep
It thund'ring shoots, and shakes the coun-
try round.

At first an azure sheet it rushes broad,
Then whitening by degrees, as prone it falls,
And from the loud resounding rocks below,
Dash'd in a cloud of foam, it sends aloft
A hoary mist, and forms a ceaseless shower.
Nor even the torrid wave here finds repose,
But raging still amid the shaggy rocks,
Now flashes o'er the scatter'd fragmen-
now

Aslant the hollow'd channel rapid darts,
And falling fast from gradual slope to slope,
With wild infracted course and lessen'd
roar

It gains a safer bed, and steals at last
Along the mazes of the quiet vale.

Thomson.

WEAK.

POWER OF THE.

Few men have done more harm than those who have been thought to be able to do least; and there cannot be a greater error than to believe a man whom we see qualified with too mean parts to do good, to be, therefore, incapable of doing hurt. There is a supply of malice, of pride, of industry, and even of folly, in the meekest, when he sets his heart upon it, that makes a strange progress in wickedness.

Lord Clarendon.

WEALTH.

ACCUMULATION OF.

The accumulation of wealth is followed by an increase of care, and by an appetite for more.

Horace.

ACQUISITION OF.

It is far more easy to acquire a fortune like a knave than to expend it like a gentleman.

Colton.

Wealth is not acquired, as many persons suppose, by fortunate speculations and splendid enterprises, but by the daily practice of industry, frugality, and economy. He who relies upon these means will rarely be found destitute, and he who relies upon any other will generally become bankrupt.

Wayland.

A WEAK ANCHOR.

Wealth is a weak anchor, and glory cannot support a man; this is the law of God, that virtue only is firm, and cannot be shaken by a tempest.

Pythagoras.

ANXIETY OF.

That man has the fewest wants, who is the least anxious for wealth.

Publius Syrus.

THE DEVIL'S BAIT.

Worldly wealth is the devil's bait; and those whose minds feed upon riches, recede, in general, from real happiness, in proportion as their stores increase; as the moon when she is fullest is furthest from the sun.

Burton.

BURDEN OF.

If thou art rich, thou art poor; For, like an ass, whose back with ingots bows,

Thou bear'st thy heavy riches but a journey,
And death unloads thee.

Shakespeare.

CORRUPTION OF.

Now gaudy pride corrupts the lavish age,
And the streets flame with glaring equipage:

The tricking gamester insolently rides,
With loves and graces on his chariot sides
In saucy state the griping broker sits,
And laughs at honesty and trudging wits.

Gay.

FALLACIOUSNESS OF.

To purchase heaven has gold the power?
Can gold remove the mortal hour?
In life can love be bought with gold?
Are friendship's pleasures to be sold?
No—all that's worth a wish—a thought,
Fair virtue gives unbrib'd, unbought.
Cease then on trash thy hopes to bind,
Let nobler views engage thy mind.

Johnson.

RIGHT USE OF.

Wealth is to be used only as the instrument of action; not as the representative of civil honours and moral excellence.

Porter.

VANITY OF.

Can wealth give happiness? look round
and see
What gay distress! what splendid misery!
Whatever fortune lavishly can pour,
The mind annihilates, and calls for more.

Young.

WAY TO.

The way to wealth is as plain as the way to market. It depends chiefly on two words, industry and frugality; that is, waste neither time nor money, but make the best use of both. Without industry and frugality nothing will do, and with them everything.

Franklin.

WELCOME.

A HEARTY.

Sir you are very welcome to our house;
It must appear in other ways than words;
Therefore, I scant this breathing courtesy.

Shakespeare.

A WARM.

A hundred thousand welcomes: I could weep,
And I could laugh; I am light and heavy:
welcome:

A curse begin at very root of his heart,
That is not glad to see thee!

Shakespeare.

WICKEDNESS.

PUNISHMENT OF.

Was ever any wicked man free from the stings of a guilty conscience, from a secret dread of divine displeasure; and of the vengeance of another world.

Tillotson.

WAGES OF.

Wickedness may prosper for awhile, but at the long run, he that sets all knaves at work will pay them.

L'Estrange.

WIFE.

BLESSING OF A.

What is there in the vale of life
Half so delightful as a wife;
When friendship, love, and peace combine
To stamp the marriage-bond divine?

Cowper.

A good wife is Heaven's last best gift to man—his angel and minister of graces innumerable—his gem of many virtues—his casket of jewels;—her voice is sweet music—her smiles, his brightest day—her kiss, the guardian of his innocence—her arms, the pale of his safety, the balm of his health, the balsam of his life—her industry, his surest wealth—her economy, his safest steward—her lips, his faithful counsellors—her bosom, the softest pillow of his cares—and her prayers, the ablest advocates of Heaven's blessings on his head.

Jeremy Taylor.

CHOOSING A.

The sum of all that makes a just man happy
Consists in the well choosing of his wife;
And there, well to discharge it, does require

Equality of years, of birth, of fortune;
For beauty being poor, and not cried up
By birth or wealth, can truly mix with
neither;

And wealth, when there's such difference
in years

And fair descent, must make the yoke
uneasy.

Massinger.

THE CHIEF COMFORTER.

Sole partner, and sole part of all these joys
Dearer thyself than all.

Milton.

DEPENDENCE OF A.

I will fasten on this sleeve of thine,
Thou art an elm, my husband, I a vine.

Shakespeare.

A FRIEND.

A wife becomes the truest, tenderest friend,
The balm of comfort, and the source of joy,
Thro' every various turn of life the same.

Savage.

A GOOD.

The good wife is none of our dainty dames, who love to appear in a variety of suits every day new; as if a gown, like a stratagem in war, were to be used but once. But our good wife sets up a sail according to the keel of her husband's estate; and, if of high parentage, she doth not so remember what she was by birth, that she forgets what she is by match.

Fuller.

THE GIFT OF HEAVEN.

All other goods by Fortune's hand are
given,

A wife is the peculiar gift of heaven.

Pope

IN HER HOME.

Without our hopes, without our fears,
Without the home that plighted love en-
dears,

Without the smiles from plighted beauty
won,

Oh! what were man?—a world without a
sun.

Campbell.

GUARDED BY HER HUSBAND.

The wife, where danger or dishonor lurks,
Safest and seemliest by her husband stays,
Who guards her, or with her the worst en-
dures.

Milton.

What thou bidd'st

Unargued I obey; so God ordains;

God is thy law; thou mine; to know no
more,

Is woman's happiest knowledge, and her
praise.

Ibid.

JOYS OF A.

Beauty and worth in her alike contend
To charm the fancy and to fix the mind;
In her, my wife, my mistress and my
friend,

I taste the joys of sense and reason join'd.

Hammond.

KNOWLEDGE OF A.

No man knows what the wife of his
bosom is—no man knows what a minister-
ing angel she is—until he has gone with
her through the fiery trials of this world.

Washington Irving.

A PERFECT.

She who ne'er answers till her husband
cools;

Or, if she rules him, never shows she rules;
Charms by accepting, by submitting sways,
Yet has her humour most when she obeys.

Pope.

VALUE OF A.

She is mine own;

And I as rich in having such a jewel,
As twenty seas, if all their sands were pearl,
The water nectar, and the rocks pure gold.

Shakespeare.

VIRTUES OF A.

Thy wife is a constellation of virtues
she's the moon, and thou art the man in
the moon.

Congreve.

WILL

FREEDOM OF THE.

God made thee perfect, not immutable ;
And good he made thee, but to persevere
He left it in thy pow'r ; ordained thy will
By nature free, not over-rul'd by fate
Inextricable, or strict necessity. *Milton.*

A GOOD.

A good inclination is but the first rude
draught of virtue ; but the finishing strokes
are from the will, which, if well disposed,
will by degrees perfect ; if ill disposed, will,
by the superinduction of ill habits, quickly
deface it. *South.*

LAWS FOR THE.

Prescribe no positive laws to thy will : for
thou mayst be forced to-morrow to drink
the same water thou despisest to-day.

Fuller.

MIGHT OF THE.

A mighty purpose rises large and slow
From out the fluctuations of my soul,
As ghost-like, from the dim and tumbling
sea,
Starts the completed moon.

Alexander Smith.

OBEDIENCE TO THE.

The will of man is by his reason sway'd.

Shakespeare.

POWER OF THE.

In idle wishes fools supinely stay,
Be there a will,—and wisdom finds a way.

George Crabb.

RESPONSIBILITY OF THE.

No action will be considered as blameless
unless the will was so ; for by the will the
act was dictated.

Seneca.

God takes men's hearty desires and will
instead of the deed, where they have not
power to fulfil it ; but He never took the
bare deed instead of the will.

Baxter.

WILLS.

ADVICE RESPECTING.

What you leave at your death, let it be
without controversy, else the lawyers will
be your heirs.

Osborne.

WIND.

A SIGN OF GOD.

Thou wind !
Which art the unseen similitude of God
The Spirit, His most meet and mightiest
sign.

Bailey.

AN ILL.

Except wind stands as it never stood
It is an ill wind turns none to good.

Thomas Tusser.

KISSES OF THE.

The gentle wind, a sweet and passionate
wooer,

Kisses the blushing leaf. *Longfellow.*

LANGUAGE OF THE.

The wind has a language, I would I could
learn !

Sometimes 'tis soothing, and sometimes
'tis stern,

Sometimes it comes like a low sweet song,
And all things grow calm, as the sound
floats along,

And the forest is lull'd by the dreamy
strain,

And slumber sinks down on the wandering
main,

And its crystal arms are folded in rest,
And the tall ship sleeps on its heaving
breast.

L. E. Landon.

WINE.

A DECEIVER.

Ah ! sly deceiver ; branded o'er and o'er,
Yet still believ'd ! exulting o'er the wreck
Of sober vows.

Armstrong.

DEFINITION OF.

Wine is a turncoat ; first a friend, and
then an enemy.

Fielding.

VARIOUS EFFECTS OF.

Brisk wine some hearts inspires with glad-
ness,

And makes some droop in sober sadness,

Makes politicians sound to battle,

And lovers of their mistress prattle ;

While with "potations pottle deep,"

It lulls the serious sot to sleep.

Horace Francis.

QUALITIES OF.

Wine is like anger, for it makes us strong,
Blind and impatient, and it leads us wrong,
The strength is quickly lost, we feel the er-
ror long.

Crabb.

WISDOM.

AN AGGREGATION.

Human wisdom is the aggregate of all
human experience, constantly accumulat-
ing, and selecting, and re-organizing its own
materials.

Judge Story

ATTRIBUTES OF.

Most certainly that superior wisdom
which corrects, removes, and informs man
against his own inclination, can be no part
of himself.

Fenelon.

DEFINITION OF.

Wisdom is the olive that springeth from
the heart, bloometh on the tongue, and
beareth fruit in the action.

Grymestone

Common sense in an uncommon degree is what the world calls wisdom. *Coleridge.*

END OF.

The end of wisdom is consultation and deliberation. *Demosthenes.*

HAPPINESS OF.

Wisdom, though richer than Peruvian mines,

And sweeter than the sweet ambrosial hive,

What is she but the means of happiness?

That unobtain'd, than folly more a fool.

Young.

LESSONS OF.

Enjoy the blessings of this day, if God sends them, and the evils bear patiently, and sweetly; for this day only is ours;—we are dead to yesterday, and are not born to-morrow.

Jeremy Taylor.

FOR OTHERS.

It is far easier to be wise for others than to be so for oneself.

La Rochefoucauld.

FOUR PARTS OF.

Perfect wisdom hath four parts, viz: wisdom, the principle of doing things aright; justice, the principle of doing things equally in public and private; fortitude, the principle of not flying danger, but meeting it; and temperance, the principle of subduing desires, and living moderately.

Plato.

POINTS OF.

The first point of wisdom is to discern that which is false, the second to know that which is true.

Lactantius.

POWER OF.

Wisdom is the only thing which can relieve us from the sway of the passions and the fear of danger, and which can teach us to bear the injuries of fortune itself with moderation, and which shows us all the ways which lead to tranquillity and peace.

Cicero.

PROOFS OF.

Wisdom does not show itself so much in precept as in life—in a firmness of mind and a mastery of appetite. It teaches us to do, as well as to talk; and to make our words and actions all of a colour.

Seneca.

QUALITIES OF.

Wisdom consists, not in seeing what is directly before us, but in discerning those things which may come to pass.

Terence.

Call him wise whose actions, words and steps are all a clear *because* to a clear *why*.

Lavater.

RARITY OF.

In the common run of mankind, for one that is wise and good you find ten of a contrary character.

Addison.

There is not a man in the world, but desires to be, or to be thought to be, a wise man; and yet if he considered how little he contributes himself thereunto, he might wonder to find himself in any tolerable degree of understanding.

Clarendon.

FIRST STEP TO.

The first step to wisdom is to be exempt from folly.

Horace.

SUBLIMITY OF.

The sublimity of wisdom is to do those things living, which are to be desired when dying.

Jeremy Taylor.

SUPERIORITY OF.

Wisdom and fortune combatting together, If that the former dare but what it can, No chance may shake it.

Shakespeare.

TALENTS OF.

Wisdom is the talent of buying virtuous pleasures at the cheapest rate.

Fielding.

OF THE WISE.

The wisest man is generally he who thinks himself the least so.

Boileau.

WISDOM AND FOLLY.

CONTRASTED.

On folly's lips eternal talkings dwell;
Wisdom speaks little, but that little well,
So lengthening shades the sun's decline betray,

But shorter shadows mark meridian day.

Bishop.

WISHES.

EVIL OF.

It is a fearful mistake to believe that because our wishes are not accomplished, they can do no harm.

Gertrude.

INFLUENCE OF.

What ardently we wish we soon believe.

Young.

Men's thoughts are much according to their inclination.

Bacon.

WISHING.

FOLLY OF.

Why wish for more?

Wishing of all employments is the worst.

Young.

WIT.

ABUNDANCE OF.

Wit makes an enterpriser; sense a man.
 Wisdom is rare—wit abounds.
 Passion can give it; sometimes wine inspires
 The lucky flash, and madness rarely fails.
Young.

CHARACTERISTICS OF.

True wit is nature to advantage drest,
 What oft was thought, but ne'er so well
 exprest,
 Something whose truth, convinc'd at sight
 we find,
 That gives us back the image of our mind.
Pope.

CONTEMPTIBLE.

Wit is the most rascally, contemptible,
 beggarly thing on the face of the earth.
Colley Cibber.

DECAYED.

Wit like tierce claret, when 't begins to pall,
 Neglected lies, and 's of no use at all;
 But, in its full perfection of decay,
 Turns vinegar and comes again in play.
Rochester.

DEFINITION OF.

Wit—the pupil of the soul's clear eye.
Sir John Davies.

Wit, to be well defined, must be defined
 by wit itself; then 'twill be worth listen-
 ing to.
Zimmerman.

DEGENERACY OF.

When wit transgresseth decency it de-
 generates into insolence and impiety.
Tillotson.

EVIL EFFECTS OF.

What though wit tickles, tickling is unsafe
 If still 'tis painful while it makes us laugh;
 Who, for the poor renown of being smart,
 Would leave a sting within a brother's
 heart.
Young.

FOLLY OF.

Some people seem born with a head in
 which the thin partition that divides great
 wit from folly is wanting.
South.

LOVE OF.

I love a teeming wit as I love my nourish-
 ment.
Ben Jonson.

PROVOKING.

He who has provoked the shaft of wit
 cannot complain that he smarts from it.
Johnson.

PUNGENCY OF.

Wit is a mighty tart, pungent ingredient,
 and much too acid for some stomachs.
Washington Irving.

NEVER MAKES RICH.

Wit will never make a man rich, but
 there are places where riches will always
 make a wit.
Johnson.

TRUE.

True wit is everlasting, like the sun,
 Which, though sometimes behind a cloud
 retir'd,
 Breaks out again, and is by all admir'd:
 A flame that glows amidst conceptions fit,
 E'en something of divine, and more than
 wit,
 Itself unseen, yet all things by it shown,
 Describing all men, but described by none.
Buckingham.

USE OF.

Let your wit rather serve you for a buck-
 ler to defend yourself, by a handsome re-
 ply, than the sword to wound others,
 though with never so facetious a reproach,
 remembering that a word cuts deeper than a
 sharper weapon, and the wound it makes
 is longer curing.
Osborn.

The rays of wit gild whereso'er they strike,
 But are not therefore fit for all alike;
 They charm the lively, but the grave offend,
 And raise a foe as often as a friend:
 Like the resistless beams of blazing light,
 That cheer the strong and pain the weakly
 sight.
Stillingfleet.

All things are big with jest, nothing that's
 plain

But may be witty, if thou hast the vein.
Herbert.

INFERIOR TO WISDOM.

Be rather wise than witty; for much wit
 hath commonly much froth, and 'tis hard to
 jest, and not sometimes jeer too; which
 many times sinks deeper than was intended
 or expected; and what was designed for
 mirth ends in sadness.
Caleb Trenchild.

WITHOUT WISDOM.

That is not wit which consists not with
 wisdom.
South.

WIT AND JUDGMENT.

Wit and judgment often are at strife,
 Though meant to be each other's aid like
 man and wife.
Pope.

WIT AND SENSE.

Sense is our helmet, wit is but the plume,
 The plume exposes, 't is our helmet saves.
 Sense is the di'mond, weighty, solid, sound:
 When cut by wit, it casts a brighter beam,
 Yet, wit apart, it is a diamond still.
Young

Wit is brush-wood, judgment timber; the one gives the greatest flame, the other yields the durablest heat; and both meeting make the best fire.

Sir Thomas Overbury.

WOE.

PANGS OF.

No words suffice the secret soul to show,
And truth denies all eloquence to woe.

Byron.

WOES.

NEVER COME SINGLY.

Woes cluster; rare are solitary woes,
They love a train, they tread each other's heel.

Dr. Young.

WOMAN.

AMIAILITY OF.

She is of so free, so kind, so apt, so blessed
a disposition, she holds it a vice in her
goodness not to do more than she is requested.

Shakespeare.

ATTRIBUTES OF.

'Tis beauty that doth oft make women
proud;

'Tis virtue, that doth make them most admired;

'Tis modesty, that makes them seem divine.

Ibid.

DISPELS CARE.

If the heart of a man is depress'd with cares,
The mist is dispelled when a woman appears.

Gay.

A CHEERFUL.

But she was a soft landscape of mild earth,
Where all was harmony, and calm and quiet,

Luxuriant, budding; cheerful without mirth,

Which, if not happiness, is more nigh it
Than are your mighty passions.

Byron.

A CONTRADICTION.

And yet believe me, good as well as ill,
Woman's at best a contradiction still.
Heaven when it strives to polish all it can
Its last best work, but forms a softer man.

Pope.

CREATION OF.

Ould nature swears, the lovely dears

Her noblest work she classes, O;

Her 'prentice han' she tried on man,

An' then she made the lasses, O.

Burns.

DEFINITION.

Woman is the lesser man.

Tennyson.

Woman is something between a flower
and an angel.

DEVOTEDNESS OF.

There is in every true woman's heart a
spark of heavenly fire, which beams and
blazes in the dark hours of adversity.

W. Irving.

DUTIES OF.

The modest virgin, the prudent wife, or
the careful matron, are much more service-
able in life than petticoated philosophers,
blustering heroines, or virago queens. She
who makes her husband and her children
happy, who reclaims the one from vice, and
trains up the other to virtue, is a much
greater character than ladies described in
romance, whose whole occupation is to
murder mankind with shafts from the
quiver of their eyes.

Goldsmith.

EYE OF.

From women's eyes this doctrine I derive:
They sparkle still the right Promethean fire;
They are the books, the arts, the academies,
That show, contain, and nourish all the
world;

Else, none at all in aught proves excellent.

Shakespeare.

A lamp is lit in woman's eye

That souls else lost on earth remember
angels by.

Willis.

FIRMNESS OF.

First, then, a woman will or won't,—depend
on't;

If she will do't, she will; and there's an
end on't,

But, if she won't, since safe and sound your
trust is

Fear is affront; and jealousy injustice.

Aaron Hill.

GRIEF OF.

Woman's grief is like a summer's storm,
Short as it is violent.

Joanna Baillie.

INCOMPARABLE.

A woman is like to—but stay,

What a woman is like, who can say?

There's no living with, or without one.

She's like nothing on earth but a woman.

Hoare.

INFLUENCE OF.

O woman! lovely woman! nature made
thee

To temper man: we had been brutes with-
out you!

Otway.

If we wish to know the political and moral
condition of a State, we must ask what rank
women hold in it. Their influence em-
braces the whole of life. A wife!—a moth-
er!—two magical words, comprising the

sweetest source of man's felicity. Theirs is the reign of beauty, of love, of reason,—always a reign! A man takes counsel with his wife, he obeys his mother; he obeys her long after she has ceased to live; and the ideas which he has received from her become principles stronger even than his passions.

Aimi Martin.

Women have more strength in their looks than we have in our laws, and more power by their tears than we have by our arguments.

Saville.

INTUITION OF.

One woman reads another's character, Without the tedious trouble of decyphering.

Jonson.

AN IRRELIGIOUS.

A man without religion is to be pitied, but a Godless woman is a horror above all things.

Miss Evans.

KINDNESS IN.

Kindness in women, not their beauteous looks,

Shall win my love.

Shakespeare.

O woman! in our hours of ease,
Uncertain, coy, and hard to please,
And variable as the shade
By the light quivering aspen made;
When pain and anguish wring the brow
A ministering angel thou!

Scott.

LOT OF.

One only care your gentle breast should move—

Th' important business of your life is love.

Lord Lyttelton.

MISSION OF.

Woman's natural mission is to love, to love but one, to love always.

Michelet.

'Tis thine to curb the passions' madd'ning sway,

And wipe the mourner's bitter tear away;

'Tis thine to soothe, when hope itself has fled,

And cheer with angel smile the sufferer's bed;

To give to earth its charm, to life its zest,

One only task—to bless and to be blest.

Graham.

OBEDIENCE OF.

Woman knows that the better she obeys the surer she is to rule.

Michelet.

Woman's happiness is in obeying. She objects to men who abdicate too much.

Ibid.

PERFECTION IN.

Earth's noblest thing, a woman perfected.

J. R. Lowell.

A beautiful and chaste woman is the perfect workmanship of God, the true glory of angels, the rare miracle of earth, and the sole wonder of the world.

Hermes.

PERSUASION OF.

Men are more eloquent than women made; But women are more powerful to persuade.

Randolph.

POWER OF.

Disguise our bondage as we will,
'Tis woman, woman rules us still.

Tom Moore.

TO BE RESPECTED.

The man who bears an honorable mind,
Will scorn to treat a woman lawlessly.

Shakespeare.

The man that lays his hand upon a woman
Save in the way of kindness, is a wretch
Whom 'twere gross flattery to name a
coward.

Tobin.

To a gentleman, every woman is a lady
in right of her sex.

Bulwer.

SCORNED.

Heav'n has no rage like love to hatred
turn'd

Nor hell a fury like a woman scorn'd.

Congreve.

SILENCE OF.

What manly eloquence could produce
such an effect as woman's silence.

Michelet.

SOLACE OF MAN.

Fairest and loveliest of created things,
By our Great Author in the image form'd
Of His celestial glory, and design'd
To be man's solace.

Wm. Herbert.

WILL OF.

He's a fool, who thinks by force, or skill,
To turn the current of a woman's will.

Tuke.

WOMEN.

CAPRICE OF.

I know the nature of women. When
you request they refuse; when you forbid,
they are sure to do it.

Terence.

TERRESTRIAL DIVINITIES.

Women are the poetry of the world, in the same sense as the stars are the poetry of heaven. Clear, light-giving, harmonious, they are the terrestrial planets that rule the destinies of mankind.

Hargrave.

EXCELLENCE OF.

How little do lovely women know what awful beings they are in the eyes of inexperienced youth! Young men brought up in the fashionable circles of our cities will smile at this. Accustomed to mingle incessantly in female society, and to have the romance of the heart deadened by a thousand frivolous flirtations, women are nothing but women in their eyes; but to a susceptible youth like myself, brought up in the country, they are perfect divinities.

W. Irving.

THINGS HATED BY.

Falsehood and cowardice
Are things that women highly hold in hate.
Shakespeare.

INTUITION OF.

Women have more of what is termed good sense than men. They cannot reason wrong, for they do not reason at all. They have fewer pretensions, are less implicated in theories, and judge of objects more from their immediate and involuntary impression on the mind, and therefore more truly and naturally.

Hazlitt.

PIETY OF.

I have oftentimes noted, when women receive the doctrine of the gospel, they are far more fervent in faith, they hold to it more stiff and fast than men do; as we see in the loving Magdalen, who was more hearty and bold than Peter.

Luther.

SEVERITY OF.

Women cannot be completely severe unless they hate.

La Rochefoucauld.

THE SHADOWS OF MEN.

Follow a shadow, still it flies you;
Seem to fly it, it will pursue;
So court a mistress, she denies you;
Let her alone, she will court you.
Say are not women truly, then
Styled, but the shadows of us men.

Ben Jonson.

USEFULNESS OF.

Women, so amiable in themselves, are never so amiable as when they are useful; and as for beauty, though men may fall in love with girls at play, there is nothing to make them stand to their love like seeing them at work.

Cobbett.

WONDER.

CAUSE OF.

All wonder is the effect of novelty upon ignorance.

Johnson.

EFFECT OF.

They spake not a word;
But like dumb statues or breathless stones,
Star'd on each other, and look'd deadly pale.
Shakespeare.

WONDERS.

IN CREATION.

In wonder all philosophy began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.

Coleridge.

WORD.

A GOOD.

A good word is an easy obligation; but not to speak ill, requires only our silence, which costs us nothing.

Tillotson.

A SEASONABLE.

He who seldom speaks, and with one calm, well-timed word, can strike dumb the loquacious, is a genius and a hero.

Lavater.

WORDS.

Words are men's daughters, but God's sons are things.

Johnson.

ABUSE OF.

Among the sources of those innumerable calamities, which from age to age have overwhelmed mankind, may be reckoned as one of the principal, the abuse of words.

Bishop Horne.

NO ARGUMENT.

Multitudes of words are neither an argument of clear ideas in the writer, nor a proper means of conveying clear notions to the reader.

Adam Clarke.

BREVITY IN.

If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.

Southey.

CAUTION RESPECTING.

What you keep by you, you may change and mend; but words once spoken can never be recalled.

Roscommon.

COINAGE OF.

A man coins not a new word without some peril and less fruit; for if it happens to be received, the praise is but moderate; if refused the scorn is assured.

Ben Jonson.

DEFINITION OF.

For words are wise men's counters, they do but reckon by them; but they are the money of fools.

Hobbes.

Words are the wings of actions.

Lavater.

IMPORTANCE OF.

Words are often everywhere as the minute hands of the soul, more important than even the hour hands of actions. *Richter.*

INDICATIONS OF.

Words are the notes of thought, and nothing more.

Words are like sea-shells on the shore; they show

Where the mind ends, and not how far it has been. *Bailey.*

MULTITUDE OF.

He that uses many words for the explaining any subject, doth like the cuttle-fish, hide himself for the most part in his own ink. *Ray.*

POWER OF.

Words are things; and a small drop of ink, Falling like dew upon a thought, produces That which makes thousands, perhaps millions, think. *Byron.*

Men suppose that their reason has command over their words, still it happens that words in return exercise authority on reason. *Bacon.*

Cast forth thy act, thy word into the ever-living, ever-working universe; it is a seed-grain that cannot die; unnoticed to-day, it will be found flourishing as a banyan grove, perhaps, alas, as a hemlock forest after a thousand years. *Carlyle.*

Apt words have power to 'suage
The tumults of a troubled mind
And are as balm to fester'd wounds.

Milton.

WISE.

Words make truth to spangle, and its rays to shine. *Bunyan.*

WORK.

MAJESTY OF.

The modern majesty consists in work. What a man can do is his greatest ornament, and he always consults his dignity by doing it. *Carlyle.*

WORKS.

GOOD.

When thy hand hath done a good act, ask thy heart whether it was well done.

Fuller.

The confession of evil works is the first beginning of good works. *St. Augustine.*

WORKING AND TALKING.

By work you get money, by talk you get knowledge. *Haliburton.*

WORKMEN.

OVERSEEING OF.

Not to oversee workmen is to leave them your purse open. *Franklin.*

WORLD.

CHANGES IN THE.

Oh who would trust this world, or prize what's in it

That gives and takes, and chops and changes ev'ry minute. *Quarles.*

CONTENTEDNESS WITH THE.

A good man and a wise man may at times be angry with the world, at times grieved for it; but be sure no man was ever discontented with the world who did his duty in it. *Southey.*

NOT TO BE DESPISED.

They take very unprofitable pains who endeavor to persuade men that they are wholly obliged to despise this world, and all that is in it, even whilst they themselves live here. God hath not taken all that pains in forming, framing, furnishing and adorning this world, that they who were made by Him to live in it, should despise it; it will be well enough if they do not love it so immoderately, to prefer it before Him who made it. *Lord Clarendon.*

END OF THE.

To thousands this is no fiction—no illusion of an overheated-imagination. To-day, to-morrow, every day, to thousands, the end of the world is close at hand. And why should we fear it? We walk here, as it were, in the crypts of life; at times, from the great cathedral above us, we can hear the organ and the chanting of the choir; we see the light stream through the open door, when some friend goes up before us; and shall we fear to mount the narrow staircase of the grave, that leads us out of this uncertain twilight into the serene mansions of the life eternal? *Longfellow.*

ERRORS OF THE.

The little I have seen in the world teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through, the brief pulsations of joy, the feverish inquietude of hope and fear, the pressure of want, the desertion of friends, I would fain leave the erring soul of my fellow-man with Him from whose hand it came. *Ibid.*

A BURIAL FIELD.

What is this world?

What but a spacious burial field unwall'd;
The very turf on which we tread once
lived. *Blair.*

GLORY OF THE.

O what a glory doth this world put on,
For him who with fervent heart goes forth,
Under the bright and glorious sky and
looks

On duties well performed, and days well
spent. *Longfellow.*

AN INN.

Nor is this world but a huge inn,
And men rambling passengers. *Howell.*

A LABYRINTH.

The world's a lab'rinth, where unguided
men

Walk up and down to find their weariness;
No sooner have we measur'd with much
toil

One crooked path in hope to gain our free-
dom,

But it betrays us to a new affliction.
Beaumont.

A MINT.

This world is like a mint, we are no sooner
Cast into the fire, taken out again,
Hammer'd, stamp'd, and made current, but
Presently we are chang'd.

Decker and Webster.

A SMALL PARENTHESIS.

The created world is but a small paren-
thesis in eternity, and a short interposition
for a time, between such a state of duration
as was before it, and may be after it.

Sir Thomas Browne.

PREPARED FOR PLEASURE.

All the world by Thee at first was made,
And daily yet Thou dost the same repair;
Nor aught on earth that merry is and glad,
Nor aught on earth that lovely is and fair,
But Thou the same for pleasure didst pre-
pare. *Spenser.*

A STORMY SEA.

The world's a stormy sea,
Whose every breath is strew'd with wrecks
of wretches,

That daily perish in it. *Rowe.*

VANITY OF THE.

Ay beauteous is the world, and many a joy
Floats through its wide dominion. But,
alas,

When we would seize the winged good, it
flies,

And step by step, along the path of life,
Allures our yearning spirits to the grave.

Goethe.

A WOOD.

The world's a wood, in which all lose their
way,

Though by a different path each goes astray.
Buckingham.

WORLDLY-MINDEDNESS.

There is one's trade and one's family,
and beyond it seems as if the great demon
of worldly-mindedness would hardly al-
low one to bestow a thought or care.

Matthew Arnold.

WORSHIP.**FAMILY.**

The dullest observer must be sensible of
the order and serenity prevalent in those
households where the occasional exercise
of a beautiful form of worship in the morn-
ing gives, as it were, the key-note to every
temper for the day, and attunes every spirit
to harmony. *W. Irving.*

OBJECT OF.

First worship God; he that forgets to pray
Bids not himself good morrow, nor good
day. *Randolph.*

WORTH.**TO BE APPRECIATED.**

To hide true worth from public view,
Is burying diamonds in their mine,
All is not gold that shines, 'tis true;
But all that is gold ought to shine. *Bishop.*

DEFINITION OF.

For what is worth in anything,
But so much money as 'twill bring?
Butler.

INFLUENCE OF.

Worth makes the man, and want of it the
fellow;

The rest is all but leather or prunella.
Pope.

Worth begets in base minds envy; in
great souls emulation. *Fielding.*

WRITERS.**ORIGINAL.**

Every great or original writer in propor-
tion as he is great or original, must himself
create the taste by which he must be re-
lished. *Wordsworth.*

WRITING.**THE CHIEF ART.**

Of all those arts in which the wise excel
Nature's chief masterpiece is writing well.
Buckingham.

BENEFITS OF.

The habit of committing our thoughts to writing is a powerful means of expanding the mind, and producing a logical and systematic arrangement of our views and opinions. It is this which gives the writer a vast superiority, as to the accuracy and extent of his conceptions, over the mere talker. No one can ever hope to know the principles of any art or science thoroughly who does not write as well as read upon the subject.

Blakey.

Setting down in writing, is a lasting memory.

Fielding.

EASE IN.

The world agrees

That he writes well who writes with ease.

Prior.

EASY.

You write with ease to show your breeding
But easy writing's curst hard reading.

Sheridan.

STYLE IN.

To write well is at once to think well, to feel rightly, and to render properly; it is to have, at the same time, mind, soul, taste.

Buffon.

WRONG.

PERSISTENCE IN.

To persist

In doing wrong, extenuates not wrong
But makes it much more heavy.

Shakespeare.

NEVER COMES RIGHT.

The history of all the world tells us, that immoral means will ever intercept good ends.

Coleridge.

YEARS.

FLEETNESS OF.

Winged time glides on insensibly, and deceives us; and there is nothing more fleeting than years.

Ovid.

THEFTS OF.

Years following years, steal something every day;

At last they steal us from ourselves away.

Pope.

YOUNG MEN.

MANNER OF.

Young men entering life should be either shy or bold; a solemn and sedate manner usually degenerates into impertinence.

La Rochefoucauld.

YOUTH.

ACTIVITY OF.

I love to see a nimble activeness

In noble youth; it argues active minds

In well shap'd bodies, and begets a joy

Dancing within me.

Nabb.

ADVICE CONCERNING.

Bestow thy youth so that thou mayst have comfort to remember it, when it hath forsaken thee, and not sigh and grieve at the account thereof. Whilst thou art young thou wilt think it will never have an end; but behold the longest day hath his evening, and that thou shalt enjoy it but once, that it never returns again; use it therefore as the spring-time, which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life.

Sir Walter Raleigh.

AMBITION OF.

The youth who hopes the Olympic prize to gain,
All arts must try, and every toil sustain.

Horace.

A BUBBLE.

Youth is a bubble blown up with breath,
Whose wit is weakness, whose wage is death,

Whose way is wilderness, whose inn is penance,

And stoop gallant age, the host of grievance.

Spenser.

CHARMS OF.

The charms of youth at once are seen and past;
And nature says, "They are too sweet to last."

So blooms the rose; and so the blushing maid.

Be gay; too soon the flowers of spring will fade.

Sir Wm. Jones.

CONFIDENCE OF.

Youth is ever confiding; and we can almost forgive its disinclination to follow the counsels of age, for the sake of the generous disdain with which it rejects suspicion.

Harrison.

DEFINITION OF.

What is youth?—a dancing billow,

Winds behind and rocks before.

Moore.

ERRORS OF.

Such errors as are but acorns in our younger brows grow oaks in our older heads, and become inflexible to the powerful arm of reason.

Sir T. Browne.

EXPERIENCES OF.

Youth is not the age of pleasure; we then expect too much, and we are, therefore, exposed to daily disappointments and mortifications. When we are a little older, and have brought down our wishes to our experience, then we become calm and begin to enjoy ourselves.

Lord Liverpool.

A FAIR FLOWER.

The fairest flower in the garden of creation is a young mind, offering and unfolding itself to the influence of Divine Wisdom, as the heliotrope turns its sweet blossoms to the sun.

Sir J. E. Smith.

IDEAS OF.

Oh! the joy

Of young ideas painted on the mind,
In the warm glowing colours fancy spreads
On objects not yet known, when all is new,
And all is lovely.

Hannah More.

INEXPERIENCE OF.

They were young and inexperienced; and when will young and inexperienced men learn caution and distrust of themselves.

Burke.

INDUSTRY IN.

It must be an industrious youth that provides against age; and he that fools away the one, must either beg or starve in the other.

L'Estrange.

INSTRUCTION OF.

How can we more essentially benefit our country, than by instructing and giving a proper direction to the minds of our youth.

Cicero.

INTEMPERANCE OF.

Wine and youth are fire upon fire.

Fielding.

Intemperate youth, by sad experience found
Ends in an age imperfect and unsound.

Denham.

AN INTOXICATION.

Youth is a continual intoxication; it is the fever of reason.

La Rochefoucauld.

JUDGMENT OF.

Folly may be in youth:

But many times 'tis mixt with grave discretion,
That tempers it to use, and makes its judgment

Equal, if not exceeding that, which palsies
Have almost shaken into a disease.

Nabb.

WANT OF JUDGMENT IN.

Youth is ever apt to judge in haste,
And lose the medium in the wild extreme.

Aaron Hill.

PLIANCY OF.

The youth,

Yielding like wax, th' impressive folly
bears,

Rough to reproof, and slow to future cares.

Horace.

PRIDE OF.

There appears in our age a pride and petulance in youth, zealous to cast off the sentiments of their fathers and teachers.

Dr. Isaac Watts.

RULES FOR.

The best rules to form a young man, are, to talk little, to hear much, to reflect alone upon what has passed in company; to distrust one's own opinions, and value others that deserve it.

Sir William Temple.

TRUTHFULNESS OF.

Youth

When thought is speech, and speech is truth.

Sir W. Scott.

TO BE WORN.

Youth is not like a new garment, which we can keep fresh and fair by wearing sparingly. Youth while we have it, we must wear daily, and it will fast wear away.

John Foster.

YOUTH AND AGE.

Crabbed age and youth
Cannot live together;
Youth is full of pleasure
Age is full of care:
Youth like summer morn,
Age like winter weather;
Youth like summer brave,
Age like winter bare;
Youth is full of sport,
Age's breath is short;
Youth is nimble, age is lame;
Youth is hot and bold,
Age is weak and cold;
Youth is wild and age is tame.
Age, I do abhor thee;
Youth, I do adore thee;
O, my love, my love is young:
Age, I do defy thee,
O sweet shepherd hie thee,
For methinks thou stay'st too long.

Shakespeare.

Young men soon give, and soon forget affronts;

Old age is slow in both.

Addison.

ZEAL.

CHARACTERISTICS OF.

Zeal and duty are not slow,
But on occasions forelock watchful wait.

Milton.

True zeal is not any one single affection
of the soul, but a strong mixture of many
holy affections, filling the heart with all
pious intentions; all, not only uncounter-
feit, but most fervent.

Sprat.

ENTHUSIASM OF.

No wild enthusiast ever yet could rest
'Till half mankind were like himself pos-
sessed.

Cowper.

EVIL EFFECTS OF.

Nothing hath wrought more prejudice to
religion, or brought more disparagement
upon truth, than boisterous and unseason-
able zeal.

Barrow.

WITH KNOWLEDGE.

Zeal without knowledge is like expedi-
tion to a man in the dark.

John Newton.

NECESSITY OF.

The flighty purpose never is o'ertook
Unless the deed go with it: from this mo-
ment

The very firstling of my heart shall be the
firstling of my hand.

Shakespeare.

RASH.

For virtue's self may too much zeal be had,
The worst of madness is a saint run mad.

Pope

VIOLENT.

Violent zeal for truth has a hundred to
one odds to be either petulancy, ambition
or pride.

Swift.

WIT AND HUMOR.

TREASURY OF WIT AND HUMOR.

* The arrival of a Merry Andrew in a town is more beneficial to the health of the inhabitants than twenty asses loaded with medicine."

A BLOCKHEAD.

A fop in company, wanting his servant, cried out, "Where is my blockhead?" "Upon your shoulders," replied a lady.

A BLUNDERING FOOTPAD.

Bishop Burnett, after having been robbed of his watch and purse by a footpad, was obliged to exchange coats with him, as the thief took a strange fancy to his. Not long after Bishop Burnett put his hand into one of the pockets of the robber's coat, where he found his watch and purse, and in the other a considerable quantity of gold.

ABSENT MAN.

A conceited young man asked Foote what apology he should make for not being one of a party the day before, to which he had been invited. "Oh, my dear sir," replied the wit, "say nothing about it; you were not missed."

A CALF.

"Who made you?" asked a gentleman,—to which the boy replied, "Moses," and in turn asked the gentleman who made him. To which he replied, "Aaron." Whereupon the boy laughed, saying, "Then, sir, you are the cursed calf which Aaron made."

ACCOMMODATING.

A man in a passion spoke many scurrilous words; a friend being by, said, "You speak foolishly." He answered, "*It is that you may understand me.*"

ACCOMMODATING BARBER.

Said a fop to a boy, at a barber's one day

To make a display of his wit,
"My lad, did you e'er shave a monkey, I pray?

For you seem for nought else to be fit."
"I never did yet," said the boy, "I confess,

Shave a monkey, indeed, no not I;
It is out of my line; but, sir, nevertheless,
If you please to sit down I will try."

ACCOMMODATING DOCTOR.

A physician advertised that, at the request of his friends he had removed near the churchyard, and trusted that his removal would accommodate many of *his patients*.

A CHECK.

Soon after the battle of Leipsic, a wit observed, "that Bonaparte must be in funds, for he had received a *check* on the *bank* of the *Elbe*."

A COMPETENT AUTHOR.

"I am going to write a work upon Popular Ignorance," said a young man to a much older person; "I know no one more competent," was the reply.

A CONSIDERATE CLERGYMAN.

A dull clergyman, said to the boys in the gallery, "don't make so much noise, for you will awake your parents below."

ACRES AND WISEACRES.

A wealthy but weak-minded barrister once remarked to Curran, that "No one should be admitted to the Bar who had not an independent landed property." "May I ask, sir," replied Curran, "how many acres make a *wiseacre*?"

ACRES OF WIT.

Ben Jonson being one night at the Devil tavern, there was a country gentleman in the company, who interrupted all other discourses, with an account of his land and tenements; at last Ben, able to bear it no longer, said to him, "What signifies your dirt and your clods to us? where you have one acre of land I have ten acres of wit." "Have you so?" said the countryman,

"good Mr. Wiseacre." This unexpected repartee from the clown, struck, Ben, quite mute for a time. "Why, how now, Ben," said one of the company, "you seem to be quite flung?" "I never was so pricked by a hobnail before," replied he.

A DRUMMER AGAINST TIME.

The "Toronto Patriot" says that a young man of that city, a drummer, is to run a match against time. A drummer should be able to *beat time*.

ADVICE TO A DRAMATIST.

Your comedy I've read, my friend,
And like the *half* you've pilfered best;
But, sure, the drama you might mend;
Take courage, man, and *steal the rest*.

ADVICE TO GIRLS.

We advise you, girls, when dashing young fellows make love to you, never to believe that they really love you until they conclusively prove it by committing suicide on your account.

A FALSE REPORT.

When Mr. Alexander Gun was dismissed from the Customs of Edinburgh, the entry made against his name in the books was "A. Gun was discharged for making a *false report*."

AFFECTION.

The Roman daughter who nourished her imprisoned father, when condemned to be starved to death, from her own breast, has generally been adduced as the noblest recorded instance of filial affection; but the palm may almost be contested by an Irish son, if we may receive without suspicion the evidence of a fond and doting father—"Ah now, my darlint!" exclaimed the latter, when his boy threatened to enlist in the army—"would you be laving your poor auld father that dotes upon ye? You, the best and the most dutiful of all my children, and the only one that never struck me when I was down!"

A FREE MONARCHY.

In the work of James I, entitled a "True Law of Free Monarchies," is laid down that a free Monarchy is one in which the Monarch is perfectly *free to do as he pleases*."

A FULL SPOUSE.

Mr. H. declared that his wife had five fulls: "That she was beautiful, dutiful, youthful, plentiful and an *armful*."

AGE.

An Irishman on being asked which was the oldest, he or his brother: "I am the oldest," he said, "but if my brother lives three years, we shall be both of one age."

A GOOD DUCK.

A captain of a ship said to a sailor who fell overboard that morning, "you have had but an indifferent breakfast"—not so bad," replied the tar, "for I have had a *good duck*."

A GOOD MOTTO.

After the death of Nelson, English ladies were fond of wearing the Trafalgar garter, on which was inscribed the memorable signal, "England expects every man will do his duty."

A GOOD RETORT.

A lawyer said to a witness, "you have a plentiful supply of sap in your head;" to which the witness replied, "the brass in your face is so plentiful, that you can spare enough to make a pail to hold it."

A GOOSE.

"Well, how uneasy I am seated between two tailors," said a self-important fellow. "They suffer the greatest inconvenience," replied a gentleman, "having but one *goose* between them."

A KNAVE.

"I believe all mankind knaves," said a man sitting in a stage coach. A passenger immediately replied, "whether your assertion be true or not, you have established your own character, in my opinion."

ALARM CLOCK.

An Irishman, a short time since, bid an extraordinary price for an alarum clock, and gave as a reason, that as he loved to rise early, he had nothing to do but to pull the string, and he could wake himself.

ALDERMAN.

An alderman is a ventripotential citizen, into whose Mediterranean mouth good things are perpetually flowing, although none come out. His shoulders, like some of the civic streets, are "widened at the expense of the corporation." He resembles Wolsey, not in ranking himself with princes, but in being a man "of an unbounded stomach." A tooth is the only wise thing in his head, and he has nothing particularly good about him, except his digestion, which is an indispensable quality,

since he is destined to become great by gormandizing, to masticate his way to the Mansion house, and thus, like a mouse in the cheese, to provide for himself a large dwelling, by continually eating. His talent is in his jaws; and, like a miller, the more he grinds the more he gets. From the quantity he devours, it might be supposed that he had two stomachs, like a cow, were it not manifest that he is no ruminating animal.

ALEXANDER POPE.

Once dining with Frederic, Prince of Wales, he paid the prince many compliments, "I wonder, Pope," said the prince, "that you, who are so severe on kings, should be so complaisant to me." "It is," said Pope, "because I like the lion before his claws are grown."

ALL BITTERS ARE NOT HOT.

An apothecary, who used to value himself on his knowledge of drugs, asserted that all bitter things were hot, "No," said a gentleman present, "there is one of a very different quality—a bitter cold day."

ALL IN THEIR OWN EYE.

Some folks think, that their personal importance fills a large space in the public eye, when it is all in their own.

ALL MARRIED.

A certain lodging house was very much infested by vermin; a gentleman who slept there one night, told the landlady so in the morning, when she said, "La, Sir, we haven't a single one in the house." "No, ma'am," said he "they're all married and have large families too."

ALL THE FLIP'S SPILT.

A lad was running along the gunnel of a ship, with a can of flip in his hand, of which he was to have part himself, when a cannon ball came suddenly, and took off one of his legs. "Look ye there now," said he, "all the flip's spilt."

ALMANAC MAKERS.

Two women scolding each other, one said, "Thou liest like a thief and a witch." The other replied, "But thou liest like an *almanac maker*; for thou liest every day and all the year long."

ALONE IN HIS GLORY.

A facetious fellow having unwittingly offended a conceited puppy, the latter told him he was no "gentleman." "Are you

a gentleman?" asked the droll one. "Yes, sir," bounced the fop. "Then, I am very glad *I am not*," replied the other.

ALWAYS HAD COLD.

"When I have cold in my head," said a gentleman in company, "I am always remarkably dull and stupid." "You are much to be pitied, then, sir," replied another, "for I don't remember ever to have seen you without."

ALWAYS HANKERING AFTER THE GIRLS.

An old lady meeting a Cambridge man, asked him, "How her nephew behaved himself?" "Truly, madam," says he, "he's a brave fellow, and sticks close to Catharine Hall" [name of a college.] "I vow," said she, "I feared as much, he was always hankering after the girls from a boy."

A MISS.

An old gentleman being refused by a girl whom he wished to marry, was told that he was refused, for he had asked a *miss*.

AN APISH RESEMBLANCE.

Charles Lamb used to say, that he had a great dislike to monkeys, on the principle that, "It was not pleasant to look upon one's *poor relations*."

AN ARCADIAN.

A lazy fellow lying down on the grass said: "Oh how I do wish that this was called *work*, and well paid."

AN ANGRY OCEAN.

"Mother, this book tells about the angry waves of the ocean. Now, what makes the ocean get angry?" "Because it has been *crossed* so often, my son."

AN ARTISTIC TOUCH.

When Moore was getting his portrait painted by Newton, Sydney Smith, who accompanied the poet, said to the artist, "Could'n't you contrive to throw into his face somewhat of a stronger expression of *hostility* to the church establishment?"

AN ASS.

A young fellow eating some cheese full of mites, boasted that he had slain his thousands and tens of thousands. "That you have," said an old man, "*with no other weapon than the jaw bone of an ass*."

AN EXCUSE.

A certain preacher having changed his religion, was much blamed by his friends for having deserted them. To excuse himself,

he said "he had *seven reasons*," being asked what they were, he replied "*a wife and six children*."

AN EXPLANATION.

A princess of Hungary once asked a monk, who was a scholar and a wit, to explain to her the story of Balaam and his ass: adding, "good father, I can hardly believe that an ass should be so talkative." "Madam," replied the father, "your scruples may cease, when you are informed it was a *female*."

ANGELS.

Tobin, in the "Honey Moon," says, "all women are angels before marriage, and that is the reason why husbands so soon wish them in heaven afterwards."

AN IRISHMAN.

An Irish sailor, as he was riding, made a pause. The horse, in beating off the flies, caught his hind foot in the stirrup. The sailor observing it, exclaimed, "How now, Dobbin, if you are going to *get on*, I will *get off*."

AN UNLUCKY BULL.

An Irish gentleman was in company with a beautiful young lady, to whom he was paying his addresses; when, on giving a shudder, she made use of the common expression, that, "Some one was walking over her grave." Pat, anxious for every opportunity of paying a compliment to his mistress, exclaimed, "By the powers, madam, but I wish I was the happy man!"

AN UPRIGHT JUDGE.

Aristides being judge between two private persons, one of them declared that his adversary had greatly injured Aristides. "Relate rather," said he "what wrong he hath done thee, for it is thy cause, not mine, that I now sit judge of."

A person having an important suit to decide, sent two elegant flagons to the judge who was to preside on the occasion. On receiving them, the judge ordered a servant to fill them up with the best wine in his cellar and to return them with his compliments.

A PAIR OF SPECTACLES.

A man about to be executed, pointing to his companion who was swinging, observed to the multitude, "you there see a spectacle; directly I shall be hanged, and then you can view a *pair of spectacles*."

APOLOGIES NOT LOOKED FOR.

After Pat had been thrown over the fence he told the bovine that, "he need not be bowing, scraping and making apologies, because it was done on purpose."

APPEARANCES.

Keeping up appearances—a moral, or, rather, immoral uttering of counterfeit coin. It is astonishing how much human bad money is current in society, bearing the fair impress of ladies and gentlemen. The former, if carefully weighed, will always be found light, or you may presently detect if you *ring* them, though this is a somewhat perilous experiment. Both may be known by their assuming a more gaudy and showy appearance than their neighbors, as if their characters were brighter, their impressions more perfect, and their composition more pure, than all others.

A PUN.

Mr. Addison once bet that he could make the worst pun that ever was made, and immediately went up to a man carrying a hare in his hand, and said to him, "*Is that your hare or a wig?*"

A QUICK RETORT.

A black footman was one day accosted by a fellow, "Well, Blackee, when did you see the devil last?" upon which Blackee, turning suddenly round, gave him a severe blow, which staggered him, with this appropriate answer, "When I saw him last he sent you dat—how you like it?"

A ROSE.

A blind man having a shrew for a wife was told that she was a rose, "I doubt it not," replied he, "for I feel the thorns daily."

AS BLACK AS HE COULD BE PAINTED.

A little boy one day came running home, and said: "O father! I've just seen the blackest man that ever was!" "How black was he my son?" "Oh, he was as black as black can be! why, father, charcoal would make a *white* mark on him."

A SCOLD.

Footie being scolded by a lady, said "I have heard of *tartar* and *brimstone*, you are the *cream* of the one and the *flower* of the other."

A SERVANT'S ADVICE.

A nobleman observing a large stone lying near his gate, ordered his servant, with an

oath, to throw it to hell. "If," said the servant, "I were to throw it to heaven it would be more completely out of your lordship's way."

A SHREWD FELLOW.

An Irishman who asked a teacher of music how much he charged for lessons, was informed, six dollars for the first month, and three for the second. "Then I will come the second month," said Pat.

ASKING PARDON FOR BEING UNDERSTOOD.

Johnson did not like to be over-fondled. When a certain gentleman overacted his part in this way, he is said to have demanded of him, "What provokes your risibility, sir? Have I said anything that you understand? If I have, I ask pardon from the rest of the company."

ASSES' HEADS.

A countryman passing over the Pont Neuf, at Paris, and seeing among a heap of shops full of merchandise, that of a banker, in which there was nothing but a man sitting at a table with pen and ink, had the curiosity to go in and inquire what it was he sold. "Asses' heads," replied the banker. "They must be in great demand," said the countryman, "since you have only your own left."

A STONE SWIMS.

A gentlemen whose name was Stone, falling off his horse in crossing a river, into deep water, out of which he got, not without some danger, his companions laughed at his mischance, and being reproved, answered, "That there was no man but would laugh to see a stone swim."

A STUDIOUS MAN.

The wife of a studious man went into his library when he was reading, and wished that she was a book, for then he would be more attentive to her. "I wish you were an almanac," said he, "because then I should have a new one every year."

AS YOU LIKE IT.

An old sea captain used to say he didn't care how he dressed when abroad "because nobody knew him." And he didn't care how he dressed when at home, "because everybody knew him."

A TAKE OFF.

A member of Congress mistaking a black boy for the servant of the hotel, ordered

the fellow to take off his boots, which the negro did so effectually, that the member never saw them again.

AT HIS FINGER'S ENDS.

"I suppose," said a quack, while feeling the pulse of his patient, "that you think me a humbug?" "Sir," replied the sick man, "I perceive that you can discover a man's thoughts by your touch."

AT HIS STUDIES.

Sometime after Louis XIV had collated the celebrated Bossuet to the bishopric of Meaux, he asked the citizens how they liked their new bishop? "Why, your majesty, we like him pretty well." "Pretty well; why what fault have you to find with him?" "To tell your majesty the truth, we should have preferred having a bishop who had finished his education; for whenever we wait upon him, we are told that he is at his studies."

A THOUGHTFUL HUSBAND.

A domestic informed his master that the house was on fire, "Tell your mistress of it," said he, "for I do not meddle in household affairs."

A TRIFLING CORRECTION.

Says Tom, who held great contracts for the nation, "I've made ten thousand pounds by speculation." Cries Charles, "By speculation! you deceive me. Strike out the *s* indeed, and I'll believe thee."

ATTACHMENT.

A young bachelor sheriff was called upon to serve an attachment against a beautiful young widow; he accordingly called upon her and said, "Madam, I have an attachment for you;" the widow blushed and said, "his attachment was reciprocated;" "you don't understand me, you must proceed to court." "I know it is leap year, sir, but I prefer you to do the courting." Mrs. P—— this is no time for trifling, the justice is waiting." "The justice is? Why I prefer a parson."

ATTENDING TO A WISH.

"I wish you would pay a little attention, sir!" exclaimed a stage manager to a careless actor. "Well, sir, so I am, paying *as little* as I can!" was the calm reply.

ATTORNEYS AND APOTHECARIES.

Rabelia says, "The attorneys are to the lawyers what the apothecaries are to physicians, only they do not deal in *scruples*."

A WIFE'S TONGUE.

A gentleman of Leeds, in his description of his wife who eloped, says, "she has a tongue that cuts like a razor."

A WISE FATHER-IN-LAW.

A gentleman after complaining several times of his termagant wife, to her rich father, was told by the latter, that in *his will*, he would cut her off with a shilling, if she did not improve in her husband's opinion.

BACON'S ABRIDGEMENT.

A *barrister* on hearing it remarked what a quantity of ham he had eaten, observed that he had been only taking *extracts* from *Bacon's Abridgement*.

BAD EXAMPLE.

A certain noble lord being in his early years much addicted to dissipation, his mother advised him to take example by a gentleman, whose food was herbs and his drink water. "What, madam!" said he, "would you have me to imitate a man who *eats like a beast and drinks like a fish*?"

BAD LABEL.

Tom bought a gallon of gin to take home, and, by way of a label, wrote his name upon a card, which happened to be the seven of clubs, and tied it to the handle. A friend coming along and observing the jug, quietly remarked: "That's an awful careless way to leave that liquor!" "Why?" said Tom. "Because somebody might come along with the *eight* of clubs and take it!"

BAD MEDIUM.

A man, who pretended to have seen a ghost, was asked, "what the ghost said to him?" "How should I understand," replied the narrator, "what he said? I am not skilled in any of the *dead* languages."

BAD PART.

"I can't say I admire your *style of acting*," said a landlady to a strolling player, when he ran away without paying his bill.

BANNOCKBURN.

Two Englishmen visiting the field of Bannockburn, so celebrated for the defeat of Edward's army, a sensible countryman pointed out the position of the hostile armies. Highly pleased with his attention, the gentlemen, on leaving him, pressed his acceptance of a crown. "Na, Na," said the honest man, "keep your crown piece, the English have paid dear enough already for seeing the field of Bannockburn."

BASE JOKE.

A gentleman one day observed to Henry Erskine, that punning was the *lowest* form of wit. "It is," answered Erskine, "and therefore the *foundation* of all wit."

B BEFORE C.

One asked why B stood before C? Because," said another, 'a man must B before he can C.'

BENEFITS OF COMPETITION.

Pope, when he first saw Garrick act, observed, "I am afraid that the young man will be spoiled, for he will have no competitors."

BEST WINE.

Sheridan being asked what wine he liked best, replied, "The wine of *other people*."

BEZA.

Beza, the disciple of Calvin, declares Polyphemus "an ass, a great ass who is distinguished from other asses by wearing a hat; an ass on two feet; a monster composed of part of an ass and wild ass; a villain who merits hanging on the first tree we meet."

BITS.

"Are you looking for any one in particular?" as the mite said to the microscope.

"You can't make any noise here," as the wooden pavement said to the omnibus.

"Young men taken in and done for," as the shark said to the ship's crew.

"I'm particularly uneasy on this point," as the fly said when the young gentleman stuck him on the end of a needle.

BLACK FLOWER.

The botanists tell us that there is no such thing in nature as a black flower. We suppose they never heard of the "Coal-black Rose."

BLOW FOR BLOW.

A plebeian blowing the froth from a pot of porter which he was bringing to a customer, the gentleman struck him. Boniface eagerly asked why he struck him? "Why" replied the gentleman, "I only returned blow for blow."

BLUNDER AND MISTAKE.

The difference between a blunder and a mistake is, when a man puts down a bad umbrella and takes a good one he makes a mistake; but when he puts down a good one and takes up a bad one he *makes a blunder*.

BLUSHING.

A certain fashionable youth, more famed for his red nose than his wit, on approaching a lady, who was highly *rouged*, said, "Madam, you blush from *modesty*." "Pardon me, sir," replied the lady, "I blush from *reflection*."

BOND TO THE DEVIL.

Colonel Bond, who had sat as one of the judges on the trial of King Charles the First, died a day or two before Cromwell, who it was reported was dead; "No, no," said a gentleman, who had better information, "he has only given *bond* to the devil for his future appearance."

BOOK CASE.

There is a celebrated reply of Mr. Curran to a remark of Lord Clare, who curtly exclaimed at one of his legal positions, "Oh, if that be law, Mr. Curran, I may burn my law-books." "Better *read* them, my lord," was the sarcastic and appropriate rejoinder.

BRANDY AND WATER.

Of this mixture, Charles Lamb, said, "it spoiled two good things."

BRIEF AND PITHY CORRESPONDENCE.

Many years since we saw a brief and pithy correspondence officially published, as having taken place between J. K. Paulding, while Secretary of the Navy, and an agent of the department, in the State of Alabama. We give its substance from memory:

"DEAR SIR:—Please inform this department by return of mail, how far the Tombigbee river runs up. Respectfully,

J. K. PAULDING, *Secretary, &c.*"

[Reply.]

"MOBILE, ———."

"Hon J. K. Paulding:

"DEAR SIR:—In reply to your letter just at hand, I have the honor to say, that the Tombigbee river don't run up at all.

"I have the honor to be, etc.,
—————."

Our word for it, Paulding has never written a tale or invented a fable, whose wit has so much disturbed the reader, as the truthful reply of his clerk. A long letter might have mystified the Tombigbee, that, like the Niger, no traces of its source could ever be developed. Indeed, it is said, a soft answer turneth away wrath;" but an answer can be soft and short too.

BRIGHT AND SHARP.

A little boy having been much praised for his quickness of reply, a gentleman present observed that when children were keen in their youth, they were generally stupid and dull when they were advanced in years, and *vice versa*. "What a *very sensible boy*, sir, must you have been!" returned the child.

BRIGHT REJOINDER.

An Englishman paying an Irish shoe-black with rudeness, the "dirty urchin" said, "My honey, all the *polish* you have is upon your boots, and I gave you that."

BRINGING HIS MAN DOWN.

Rogers used to relate this story: An Englishman and a Frenchman fought a duel in a *darkened room*. The Englishman, unwilling to take his antagonist's life, generously fired up the chimney, and—*brought down the Frenchman*. "When I tell this story in France," pleasantly added the relator, "I make the *Englishman* go up the chimney."

BROAD HINTS.

Charles II, playing at tennis with a dean, who struck the ball well, the King said, "That's a good stroke for a dean." "I'll give it the stroke of a *bishop* if your majesty pleases," was the suggestive rejoinder.

An eminent barrister having a case sent to him for an opinion—the case being outrageously preposterous—replied in answer to the question, "Would an action lie?" "Yes, if the witnesses would *lie* too, but not otherwise."

BROTHERLY LOVE.

"Ah!" said a conceited young parson, "I have this afternoon been preaching to a congregation of asses." "Then that was the reason why you called them *beloved brethren*," replied a strong-minded woman.

An affectionate Irishman once enlisted in the 75th regiment, in order to be near his brother, who was a corporal in the 76th.

BRUSHMAKERS.

Two *brushmakers* who were *thieving* and contriving to undersell each other, one day met and thus accosted one the other, who had still the upper hand:

"I *steals* the stuff to save my pelf,
And then make them up myself,
So cannot think, though oft I try,

How you can cheaper sell than I."

"I'll tell you friend," the other said,

"*I steals my brushes ready made!*"

BUTLER AND COOK.

A chimney sweep, having descended a wrong chimney, made his sudden appearance in a room, where two men, one named Butler and the other Cook, were enjoying themselves over a pot of beer. "How now," cried the former, "what news from the other world?" The sweep perceiving his mistake, and recollecting the persons, very smartly replied, "I came to inform you that we are much in want of a *Butler and a Cook.*"

BYRON LIBELLOUS.

The conversation at Holland House turning on first love, Thomas Moore compared it to a potato, because "it shoots from the eyes." "Or rather," exclaimed Lord Byron, "because it becomes less by paring."

CABAL.

The attempt to run over the King of France with a cab, looked like a conspiracy to overturn *Monarchy by a common wheel.*

CÆSAR.

When Cæsar was advised by his friends to be more cautious as to the security of his person, and not to walk among the people without arms or any one to protect him, he replied, "He who lives in the fear of death, every moment feels its tortures, I will die but once."

CALF'S HEAD SURPRISED.

A stupid person one day seeing a man of learning enjoying the pleasures of the table, said, "So, sir, philosophers, I see, can indulge in the greatest delicacies." "Why not," replied the other, "do you think Providence intended all the *good things for fools?*"

CALUMNY.

George the Third once said to Sir J. Irwin, a famous *bon vivant*, "They tell me, Sir John, you love a *glass* of wine." "Those, Sire, who have so reported me to your Majesty," answered he, bowing profoundly, "do me great injustice; they should have said—*a bottle.*"

CANDID COUNSEL.

An Irish counsel being asked by the judge for whom he was concerned, replied, "I am concerned for the plaintiff, but I'm *retained* by the defendant."

CANDID ON BOTH SIDES.

"I rise for information," said a member of the legislative body. "I am very glad to hear it," said a bystander, "for no man *wants* it more."

CATCHING THE ACCENT.

Mr. Curran was once asked, what an Irish gentleman, just arrived in England, could mean by perpetually putting out his tongue? "I suppose," replied the wit, "he is trying to catch the English accent."

CAUGHT HIS FISH.

A certain priest in a rich abbey in Florence, being a fisherman's son, caused a net to be spread every day, on a table in his apartment, to put him in mind of his origin: the abbot dying, this dissembled humility procured him to be chosen abbot; after which, the net was used no more. Being asked the reason, he answered, "there is no occasion for the net now the fish is caught."

CHAIN OF GOVERNMENT.

When Beelzebub first to make mischief began

He the woman attack'd and she gull'd the poor man,

This Moses asserts and from hence would infer

That *woman* rules *man*, and the *devil* rules *her*.

CHANGE.

A sailor looking serious in a certain chapel in Boston, was asked by the clergyman, if he felt any change, whereupon the tar put his hand into his pocket, and replied, "I have not a cent."

CHANGED HIS MIND.

A French officer being just arrived at the court of Vienna, and the Empress hearing that he had the day before been in company with a great lady, asked him if it were true, that she was the most handsome princess of her time? The officer answered, with great gallantry, Madam, I *thought* so yesterday."

CHARITABLE WIT.

Wit in an influential form was displayed by the Quaker gentleman soliciting subscriptions for a distressed widow, for whom everybody expressed the greatest sympathy. "Well," said he, "everybody declares he is sorry for her. I am truly sorry—I am sorry five pounds. How much art

thou sorry friend ; and thou ; and thou ?" He was very successful, as may be supposed. One of those to whom the case was described said he *felt* very much, indeed, for the poor widow. "But hast thou felt it thy pocket?" inquired the "Friend."

CHARLES, DUKE OF YORK.

In cleanliness the Duke was negligent to so great a degree that he rarely made use of water for purposes of bodily refreshment and comfort. Nor did he change his linen more frequently than he washed himself. Complaining one day to Dudley North, that he was a martyr to rheumatism, and had ineffectually tried every remedy for its relief. "Pray, my lord," said he, "did you ever *try a clean shirt?*"

CHEAP AT THE MONEY.

A shilling subscription having been set on foot to bury an attorney who had died very poor, Lord Chief Justice Norbury exclaimed, "Only a shilling to bury an attorney! Here's a guinea; go and bury *one-and-twenty* of them."

CHEAP WATCH.

A sailor went to a watchmaker's, and presenting a small French watch, demanded to know how much the repair of it would come to. The watchmaker, after examining it, said, "It will be more expensive repairing it than its original cost." "I don't mind that," said the tar; "I will even give you double the original cost, for I gave a fellow a blow on the head for it, and if you repair it, I will give you *two*."

CHEMICAL ODDITY.

While an ignorant lecturer was describing the nature of gas, a blue looking lady inquired of a gentlemen near her, what was the difference between oxygen and hydrogen? "Very little, madam," said he; "by oxygen we mean *pure gin*, and by hydrogen, *gin and water*."

CHINESE TAILORING.

A gentleman gave a coat to a Chinese to serve as a pattern by which to make a new one; there happened to be a rent across the shoulder, and a large patch on the elbow of the old coat; the faithful Chinese made a large rent, and put a broad patch on the elbow of the new.

CHOICE OF EVILS.

One asked his friend, why he married so *little* a wife? "Why," said he, "I thought

you knew, that of all evils we should choose the *least*."

CHOICE SPIRITS.

An eminent spirit merchant in Dublin announced in one of the Irish papers that he has still a small quantity of the whisky on sale *which was drunk by his late Majesty while in Dublin*.

CHRISTIAN JEWS.

The Jews, as we in Sacred Writ are told, To buy a god, gave Aaron all their gold—
But Christians have become so wondrous odd,
To heap up gold will even sell their God.

CLAW FOR CLAW.

Lord Erskine and Dr. Parr, who were both remarkably conceited, were in the habit of conversing together, and complimenting each other on their respective abilities. On one of these occasions, Parr promised that he would write Erskine's epitaph, to which the other replied, that "such an intention on the Doctor's part was almost *a temptation to commit suicide*."

CLEAR THE COURT.

An Irish crier at Balinasloe, being ordered to clear the court, did so by this commencement: "Now, then, all ye *blackguards* that isn't *lawyers*, must lave the court."

CLEMENCY.

When a minister of Alphonsus complained that his clemency was more than became a prince, he replied, "Know ye not that cruelty is the attribute of wild beasts—clemency that of man?"

CLERICAL.

A preacher, during a discourse, emphatically asked, "What saith David on this head?" The parson's servant replied, "Mr. David says you shall have no more beef from him till you pay off the old score."

CLERICAL WIT.

An old gentleman of eighty-four having taken to the altar a young damsel of about sixteen, the clergyman said to him: "The *font* is at the other end of the church." "What do I want with the font?" said the old gentleman. "Oh! I beg your pardon," said the clerical wit, "I thought you had brought *this child to be christened*."

CLIENTS' BONES.

A certain mechanic having occasion to boil some cattle's feet, emptied the bones

near the court house. A lawyer observing them, inquired of a bystander what they were. "I believe they are clients' bones," replied the wit, "as they appear to be well *picked*."

COARSE ARMS.

The late Duchess of Kingston, who was remarkable for having a very high sense of her own dignity, being one day detained in her carriage by a cart load of coals that was unloading in the street, she leaned with both her arms upon the door, and asked the fellow: "How dare you, sirrah, stop a woman of quality in the street?" "Woman of quality!" replied the man. "Yes, fellow," rejoined her grace, "don't you see my arms upon my carriage?" "Yes, I do, indeed," said he, "and a pair of plaugy coarse arms they are."

COFFEE.

A prior of a monastery in Arabia, where coffee grows, having remarked that the goats who ate of it were brisk and alert, determined that his monks, who were lethargic, should use it. The experiment proved successful. Hence the general use of coffee.

COLD COMFORT.

A jurymen, kept several days at his own expense, sent a friend to the judge to complain that he had been paid nothing for his attendance. "Oh, tell him," said the witty judge, "that if ever he should have to go before a jury himself, he will *get one for nothing*."

"COLD" COMPLIMENT.

A coxcomb, teasing Dr. Parr with an account of his petty ailments, complained that he could never go out without catching cold in his head. "No wonder," returned the doctor, "you always go out without *anything in it*."

COLORABLE EXCUSE.

A lady, who painted her face, asked Parsons how he thought she looked. "I can't tell, madam," he replied, "except you *uncover* your face."

COLORS PARSON'S THEOLOGY.

"And the Lord made Adam out of clay and hung him up against the fence for to dry." Sambo interrupted him by inquiring, "Who made dat ar fence?" The astounded parson replied, "Look a here, Sambo, it's just by sich danged impertinent inquiries as that you'd spoil the best theology in the world."

COLOR OF SATAN.

A negro servant being asked what color he believed the devil was, "Why," replied the African, "the white man tells us he is black; we say he is white, but from his long age, I guess Old Nick must be *gray*."

COME OF AGE.

A young man met a rival who was somewhat advanced in years, and wishing to annoy him, inquired how old he was. "I can't exactly tell," replied the other; "but I can inform you that an *ass* is older at twenty than a man at sixty!"

COMEDIAN AND LAWYER.

A few years ago when Billy Burton, the American actor, was in his trouble, a young lawyer was examining him as to how he had spent his money—there was about three thousand pounds unaccounted for—when the attorney put on a severe scrutinizing face, and exclaimed, with much self-complacency, "Now, sir, I want you to tell this court and jury how you used those three thousand pounds." Burton put on one of his serio-comic faces, winked at the audience, and exclaimed, "*The lawyers got that!*" The judge and audience were convulsed with laughter. The counsellor was glad to let the comedian go.

COMPARATIVE VIRTUE.

A shop-keeper, at Doncaster, had for his virtues obtained the name of the *little rascal*. A stranger asked him, "why this appellation had been conferred on him?" "To distinguish me from the rest of my trade," quoth he, "who are all *great rascals*."

COMPARISONS.

During the assizes, in a case of assault and battery, where a stone had been thrown by the defendant, the following clear and conclusive evidence was drawn out of a Yorkshireman: "Did you see the defendant throw the stone?" "I saw a stone, and I've pretty sure the defendant threw it." "Was it a large stone?" "I should say a sizeable stone." "Can't you answer definitely how big it was?" "I should say it was a stone of some bigness." "Can't you give the jury some idea of the stone?" "Why, as near as I can recollect, it were something of a stone." "Can't you compare it to some other object?" "Why, if I wur to compare it, so as to give some idea of the stone, I should say it wur as large as a lump of chalk."

"I never knew anything so bad as the *short weight* you give me for my money," said a debtor to his grocer. "Only the *long wait* you give me for *my* money," was the reply.

It is with narrow-souled people as with narrow-necked bottles—the less they have in them, the *more noise* they make in pouring it out.

COMPARISONS ARE ODISIOUS.

Lord Chancellor Hardwick's bailiff, having been ordered by his lady to procure a sow of a particular description, came one day into the dining room when full of company, proclaiming with a burst of joy he could not suppress, "I have been at Royston fair, my lady, and I have got a sow exactly of *your ladyship's size*."

COMPLIMENTARY.

Lord North, who was very corpulent, before a severe sickness, said to his physician afterwards, "Sir, I am obliged to you for introducing me to some old acquaintances." "Who are they, my Lord?" inquired the doctor. "My ribs," replied his lordship, "which I have not felt for many years until now."

A gentleman, dining at an hotel, was annoyed by a stupid waiter continually coming hovering round the table, and desired him to retire, "Excuse me, sir," said Napkin, drawing himself up, "but I'm *responsible* for the silver."

COMPUTATION.

An Irish counsellor having lost his cause, which had been tried before three judges, one of whom was esteemed a very able lawyer, and the other two but indifferent, some of the other barristers were very merry on the occasion. "Well now," says he, "I have lost. But who could help it, when there were an hundred judges on the bench—one and two *ciphers*?"

CONCISENESS.

Louis XIV, who loved a concise style, one day met a priest on the round, whom he asked hastily, "Whence come you? Where are you going? What do you want?" The other instantly replied, "From Burges. To Paris. A benefice." "You shall have it," replied the king.

CONCORD.

"I wonder," said a woman of humor, "why my husband and I quarrel so often,

for we agree uniformly in one grand point; he wishes to be master, and so do I."

CONCURRENT EVENTS.

A young fellow, very confident in his abilities, lamented one day that he had lost all his Greek. "I believe it happened at the same time, sir," said Dr. Johnson, "that I lost my large estate in Yorkshire."

CONDESCENSION.

I have heard that when a goose passes under an arch, or through a doorway, of whatever altitude, it always stoops; and this, I suppose, is condescension. To say truth, wherever I have seen an ostentation of condescension, it has reminded me of a goose.

CONFIRMATION.

Dr. Parr once called a clergyman a fool, who, indeed, was little better. The clergyman said he would complain of this usage to the bishop. "Do," said the doctor, "and my lord bishop will confirm you."

CONJUGAL CONCLUSION.

A woman having fallen into a river, her husband went to look for her, proceeding up stream from the place where she fell in. The bystanders asked him if he was mad—she could not have gone against the stream. The man answered, "She was *obstinate* and contrary in her life, and no doubt she was the same at her death."

CONSIDERABLE LATITUDE.

Sir Richard Jebb being called to see a patient who fancied himself very ill, told him ingeniously what he thought, and declined prescribing for him. "Now you are here," said the patient, "I shall be obliged to you, Sir Richard, if you will tell me how I must live, what I may eat, and what I may not." "My directions as to that point," replied Sir Richard, "will be few and simple! You must not eat the poker, shovel, or tongs, for they are hard of digestion; nor the bellows, because they are *windy*; but eat anything else you please!"

CONSTANCY.

Curran, hearing that a stingy and slovenly barrister had started for the Continent with a shirt and a guinea, observed, "He'll not *change* either, till he comes back."

CONTEMPT OF COURT.

A Judge in Indiana threatened to fine a lawyer for contempt of court, "I have ex-

pressed no contempt for the court," said the lawyer, "on the contrary, I have carefully concealed my feelings."

CONTRARIES PLEASE THE LADIES.

A fool and a knave with different views,
For Julia's hand apply;
The knave to mend his fortune sues,
The fool to please his eye.
Ask you how Julia will behave?
Depend on't for a rule,
If she's a fool, she'll wed the knave—
If she's a knave, the fool.

CONUNDRUMS.

Why is a watch dog bigger by night than by day? Because he is let out at night, and taken in in the morning.

Why is a dog biting his own tail like a good manager? Because he makes both ends meet.

What is the difference between an accepted and a rejected lover? One kisses his misses, the other misses his kisses.

Why is a ship like a woman? Because she is often tender to a man-of-war; often running after a smack; often attached to a great buoy, and frequently making up to a pier. [And doesn't she just *make up* to appear?]

Why is a very demure young lady like a steam packet? Because she pays no attention to the swells that follow her. [We a-steamer for it.]

When are babies traveling abroad? When going to Brest.

Name the most unsociable things on earth? Milestones; for you never see two of them together.

What is it gives a cold, cures a cold, and pays the doctor bill? A draught.

Why is love like a canal boat? Because it's an internal transport.

How is it that you can never tell a lady's real hysterics from her sham ones? Because in either case it's a feint.

When may ladies who are enjoying themselves be said to look wretched? When at the opera, as then they are in tiers.

When is a bonnet not a bonnet? When it becomes a pretty woman.

Why should you always choose white cows? Because it is of no use milking those that are dun before you begin.

Where should you feel for the poor? In your pocket to be sure.

What is the best way of making a coat last? Making the trowsers and waistcoat first.

Any difference between a milkmaid and a swallow? Yes; one skims the milk, and the other the water.

When does a shilling act like a razor? When a man cuts off his hair with one.

What is the greatest feat, in the eating way, ever known? That recorded of a man who commenced by bolting a door, after which he threw up a window and then sat down and—and swallowed a whole story.

Why are the actions of men like great rivers? Because we see the course they take, but not the source from whence they spring.

Why is a shoe-black like an editor? Because he polishes the understanding of his patrons.

Why is Joseph Gillot a very bad man? Because he wishes to accustom the public to steel pens, and then tries to persuade them that they do write.

What is that which, though black itself, enlightens the world? Ink.

Why is it dangerous to take a nap in a train? Because the train invariably runs over sleepers.

Why is the Isthmus of Suez like the first *u* in cucumber? Because it is between two seas.

Why was the whale that swallowed Jonah, like a milkman who has retired on an independence? Because he took a great profit out of the waters.

Which are the lightest men, Irishmen, Scotchmen, or Englishmen? In Ireland, there are men of Cork; in Scotland, men of Ayr; but, in England on the Thames, they have lightermen.

Tell us the best way to make the hours go fast? Use the spur of the moment.

Why would an owl be offended at your calling him a pheasant? Because you would be making game of him!

Which would you rather, look a greater fool than you are, or be a greater fool than you look? [Let a person choose, then say] "That's impossible."

What was Joan of Arc made of? She was—we have every reason to believe—Maid of Orleans.

When does a leopard change his spots? When he moves from one spot to another.

When a hen is sitting across the top of a five-barred gate, why is she like a penny? Because she has a head on one side and a tail on the other.

When is a policeman very like a rain *beau*? When he appears after the storm is over.

Why is a man who never lays a wager as bad as a regular gambler? Because he's no better.

What would be the proper verdict to pass on an old buck's black moustache? Dyed by his own hand.

What is the difference between the Prince of Wales, an orphan, a bald headed old man, and the gorilla? The first is heir apparent, the second has ne'er a parent, the third has no hair apparent, and the fourth has an hairy parent.

When does a son not take after his father? When his father leaves him nothing to take.

Why are poor relations like a fit of gout? Because the oftener they come the longer they stay.

If Old Nick were to lose his tail, where should he go to supply the deficiency? To a gin palace, because there bad spirits are re-tailed.

What is the characteristic of a watch? Modesty, as it keeps its hands on its face and runs down its own works.

How would you increase the speed of a very slow boat? Make her fast.

Why is love like a candle? Because the longer it burns the less it becomes.

Why is the state of matrimony like an invested city? Because when out of it we wish to be in it, and when in it we wish to be out of it.

Why is a sheep like a professional gambler? Because he is brought up on the turf, gambols in his youth, herds with blacklegs, and is fleeced at last.

What is the key note to good manners? B natural.

Why are good women like ivy? Because the greater the ruin the closer they cling.

Why are bad women like ivy? Because the closer they cling the greater the ruin.

At what period of his sorrow does a widower recover the loss of his dear departed? When he re-wives.

Why, asks a disconsolate widow, is venison like my late and never sufficiently to be lamented husband? Because, oh, dear! oh, dear! its the dear departed.

Give us a good definition of white bait? Widow's caps!

What moral sentence does a weather-cock suggest? It's a vane thing to a-spire.

We hear pleasant people speak of "the land of the living," what do they mean? Why, the parson's glebe, to be sure!

What is the difference between a donkey and a postage stamp. One you lick with a stick, the other you stick with a lick.

When is a schoolboy like a postage stamp? When he is licked and put in the corner, to make him stick to his letters.

What is the difference between an engine-driver and a schoolmaster? One minds the train, the other trains the mind.

Why is a kiss like rumor? Because it goes from mouth to mouth.

Why would young ladies make good volunteers? Because they are accustomed to bare arms.

What is the difference between love and war? One breaks heads, the other hearts.

What is the difference between a potato and a volunteer? One shoots from the eye, the other from the shoulder.

What is the difference between a bee-hive and a diseased potato? None at all; as one is a bee-holder, the other a speck'd-tater.

What's the difference between a piece of honeycomb and a black eye? One is produced by a laboring bee, the other by a be-laboring.

Why are country girls' cheeks like well-printed cotton? Because they are warranted to wash and to keep color.

Why are fowls the most economical things a farmer can keep? Because for every grain they give a peck.

What tree bears the most fruit to market? The axle tree.

How is it that trees can put on new dresses without opening their trunks? Because they leave out their summer clothing.

What is the difference between a French pastry cook and a bill sticker? One puffs up the paste, the other pastes up the puffs.

Why is the root of the tongue like a dejected man? Because it is down in the mouth.

Why are the bars of a convent like a blacksmith's apron? Because they keep the sparks off.

What is the most awkward time for a train to start? 12.50; as it is ten to one you don't catch her.

What is more foolish than sending coal to Newcastle? Sending milk to Cowes.

When is a tea pot like a kitten? When your teas in't, (tea's in it.)

Why are cats like unskilled surgeons? Because they mew-till-late and destroy patients.

Why is a youth encouraging a moustache like a cow's tail? Because he grows down.

When can a donkey be spelt in one letter? When its U.

State why a donkey browsing in a bed of thistles appears unwell? Because he's a little down in the mouth, and looks rather seedy about the face.

Why is a judge's nose like the middle of the earth? Because it is the scenter of gravity.

Why was Blackstone like an Irish vegetable? Because he was a common-tater.

Why ought cocks to be the smoothest birds known? Because they always have a comb about them.

Why are two young ladies kissing each other an emblem of christianity? Because they are doing to each other as they would men should do unto them.

Why is a kiss like a sermon? Because it requires two heads and an application.

Why are books your best friends? Because, when they bore you, you can shut them up without giving offense.

What is the difference between a mouse and a young lady? One wishes to harm the cheese; the other to charm the he's.

What herb is most injurious to a lady's beauty? Thyme.

Why are ladies' eyes like persons separated by the Atlantic ocean? Because, although they may correspond, they never meet.

Why is the letter s like a pert repartee? Because it begins and ends in sauciness.

Why is divinity the easiest of the three learned professions? Because it's easier to preach than to practice.

Why is a short man struggling to kiss a tall woman like an Irishman going up Vesuvius? Because, sure, he is trying to get at the mouth of the crater!

Why are two t's like hops? Because they make beer better.

How do you know Lord Byron did not wear a wig? Because every one admired his coarse hair so much.

What is the most melancholy fact in the history of Milton? That he could "recite" his poems, but not resight himself.

If a tough beefsteak could talk, what English poet would it mention? Chaucer!

Why is little dog's tail like the heart of a tree? Because it is farthest from the bark.

Why are the Germans like quinine and gentian? Because they are two tonics.

Why are lawyers such uneasy sleepers? Because they lie first on one side, and then on the other, and remain wide awake all the time.

What do lawyers do when they die? Lie still.

When is a lawyer like a donkey? When drawing a conveyance.

What is the difference between a spendthrift and a pillow? One is hard up, the other soft down.

It is often asked who introduced salt pork into the navy? Noah, when he took Ham into the ark?

Why is the law like a flight of rockets? Because there is a great expense of powder, the cases are well got up, the reports are excellent, but the stocks are sure to come to the ground.

Why is the nose on your face like v in civility? Because it is between two eyes.

COOL RETORT.

Henderson, the actor, was seldom known to be in a passion. When at Oxford, he was one day debating with a fellow student, who, not keeping his temper, threw a glass of wine in the actor's face; when Henderson took out his handkerchief, wiped his face, and coolly said, "That, sir, was a digression; now for the argument."

COQUETTE.

A coquette has been compared to those light wines which everybody *tastes*, and nobody *buys*.

COTTON IS WORSTED.

A man whose name was *Cotton*, having a dispute, agreed to decide it by appeal to fisticuffs and was vanquished, upon which it was remarked, "that *Cotton is worsted*."

COULD NOT WEEP.

A melting sermon being preached in a country church, all fell to weeping but one man, who being asked why he did not weep with the rest, "Oh," said he, "I belong to another parish."

COULDN'T CATCH COLD.

On a remarkably hot summer's day, an Irishman, thinly and openly dressed, sitting down in a violent perspiration, was cautioned against catching cold. "Catch it?" said he, wiping his face, "where? I wish I could catch it."

COURAGE, CANDOR, AND MEMORY COMBINED.

A theatrical lady, celebrated for everything but continence, at length resolved to marry and reform. Her conduct was duly canvassed in the dressing room of the theatre. "I am told," cried one, "that she confessed to her liege lord all her amours." "What a proof of courage!" exclaimed one lady. "What an extraordinary instance of candor!" said another. "What an amazing instance of memory!" cried a third.

CRITICAL POLITENESS.

A young author reading a tragedy, perceived his auditor very often pull off his hat at the end of a line, and asked him the reason, "I cannot pass a very *old* acquaintance," replied the critic, "without that civility."

CRITICS.

Lord Bacon, speaking of commentators, critics, &c., said, "With all their pretensions, they were only *brushers* of noble-men's clothes."

CROMWELL.

One being asked whom it was that he judged to be the chiefest actor in the murder of the king, he answered in this short enigma or riddle:

"The heart of the loaf, and the head of the spring,
Is the name of the man that murdered the king."

CROOKED WORDS.

A poor man who had a *termagant* wife, after a long dispute, in which she was resolved to have the last word, told her, "If she spoke one more crooked word, he'd beat her brains out." "Why then, ram's horns, you rogue," said she, "if I die for it."

CUT DIRECT.

A gentleman having his hair cut, was asked by the garrulous operator, "how he would have it done?" "If possible," replied the gentleman, "*in silence*."

CUTTING ON BOTH SIDES.

Lord B——, who sported a ferocious pair of whiskers, meeting Mr. O'Connell, in Dublin, "When do you mean to place your whiskers on the *peace establishment*?" "When you place your tongue on the *civil list*!" was the rejoinder.

CURE FOR LOVE.

Several years ago, when Mrs. Rogers, the player, was young and handsome, Lord North, and Gray, remarkable for his homely face, accosting her one night behind the scenes, asked her with a sigh, what was a cure for love? "Your lordship," said she, "the best I know in the world."

DANGER OF LOQUACITY.

"Doctor, why have I lost my teeth?" said a talkative female to a physician. "You have worn them out with your tongue," he replied.

DANGEROUS BITING.

Diogenes being asked, "The biting of which beast is the most dangerous?" answered, "If you mean wild beasts, 'tis the slanderers; if tame ones, the flatterers."

DAY AND NIGHT.

A fellow found guilty of burglary before Justice Day, in Ireland, observed, "that his fate was singular, as he had lost by *Day* what he got by *Nights*."

DEADLY WEAPON.

"Well, sir," asked a noisy disputant, "don't you think that I have *mauled* my antagonist to some purpose?" "Oh, yes," replied a listener, "you have—and if ever I should happen to fight with the *Philistines*, I'll borrow your *jaw-bone*."

DECANTING EXTRAORDINARY.

Theodore Hook once said to a man at whose table a publisher got drunk, "Why you appear to have emptied your *wine-cellar* into your *book-seller*."

DECAYING TEETH.

Probably the reason why women's teeth decay sooner than men's, is not the perpetual friction of their tongues upon the pearl, but rather the sweetness of their lips.

DEMETRIUS.

Demetrius would at times retire from business to attend to pleasure. On such occasions he usually feigned indisposition. His father coming to visit him, saw a beautiful young lady retire from his chamber. On entering, Demetrius said, "Sir, the fever has left me." "I met it at the door," replied the father.

DESTRUCTIVE BULL RUSH.

A mad bull broke loose last week in the streets of Cincinnati, and rushed furiously through a crowd of men and boys. It was an instance of the knocking down of a score of persons by a *bull rush*.

DID NOT CONCERN HIM.

A knavish attorney asking a very worthy gentleman, "what was honesty?" "What is that to you?" said he, "meddle with those things that concern you."

DIDN'T CARE FOR ANY.

A cobbler, sitting on his stall, offended a gentleman who was passing by. "Sirrah," said the gentleman, "you are a rascal, and if you come out I will give you a kick." "Thank you," said the cobbler, "if you would give me two I would not come out."

DIFFERENCE.

Jerrold one day met a Scotch gentleman whose name was Leitch, and who explained that he was not the popular caricaturist, John Leech. "I'm aware of that—you are the Scotchman with the *itch* in your name," said Jerrold.

DIFFERENCE OF OPINION.

"If I were so unlucky," said an officer, "as to have a stupid son, I would certainly, by all means, make him a *parson*." A clergyman, who was in company, calmly replied: "You think differently, sir, from your father."

DIFFICULT TASK.

"You have only yourself to please," said a married friend to an old bachelor. "True," replied he, "but you cannot tell what a *difficult* task I find it."

DIFFICULTIES IN EITHER CASE.

One evening, at a private party at Oxford, at which Dr. Johnson was present, a re-

cently published essay on the future life of brutes was referred to, and a gentleman, disposed to support the author's opinion that the lower animals have an "immortal part," familiarly remarked to the doctor "Really, sir, when we see a very sensible dog we don't know what to think of him." Johnson, turning quickly round, replied, "True, sir; and when we see a very foolish fellow we don't know what to think of him."

DIRTY HANDS.

Lamb once said to a brother whist-player, Martin Burney, whose hands were none of the cleanest, "Martin, if dirt was trumps, what a hand you'd have."

DISCRETION.

Cæsar having found a collection of letters, written by his enemy to Pompey, burnt them without reading, "For," said he "though I am upon my guard against *anger*, yet it is safer to remove the *cause*."

"DISTANT" FRIEND.

Meeting a negro on the road, a traveler said, "You have lost some of your friends, I see?" "Yes, massa." "Was it a *near* or a *distant* relative?" "Well, purty distant—'bout twenty-four miles," was the reply.

DOGGED ANSWER.

Boswell, dining one day with Dr. Johnson, asked him if he did not think that a good cook was more essential to the community than a good poet, "I don't suppose," said the doctor, "that there's a *dog* in the town but what thinks so."

DOGMATIC.

In the great dispute between South and Sherlock, the latter, who was a great courtier, said "his adversary reasoned well, but he barked like a cur." To which the other replied, "that *fawning* was the property of a cur as well as barking."

DOG TAX.

Brown drops in. Brown is said to be the toady of Jones. When Jones has the influenza, Brown dutifully catches the cold in the head. Douglas Jerrold remarked to Brown, "have you heard the rumor that is flying about the town?" "No." "Well they say that Jones pays the *dog tax* for you."

DOUBT EXPLAINED.

A man with a very short nose was continually ridiculing another, whose nose was

remarkably long. The latter said to him one day, "you are always making observations upon *my nose*, perhaps you think it was made at the expense of yours."

DR. HUNTER.

Old Dr. Hunter used to say, when he could not discover the cause of a man's sickness. "We'll try this, and we'll try that, we'll shoot into the trees, and if anything falls well and good." "Aye," replied a wag, "I fear this is too commonly the case, and in your shooting into the tree, the first thing that generally falls, is the patient."

DR. JOHNSON.

A lady asked Dr. Johnson why he was not invited to dine at the tables of the great. "Because," said he, "Great Lords and ladies do not like to have their mouths stopped."

DEAN SWIFT.

Dean Swift was one day in company, when the conversation fell upon the antiquity of the family. The lady of the house expatiated a little too freely on her descent, observing that her ancestor's names began with De, and, of course, of antique French extraction. When she had finished,—"And now," said the dean, "will you please be so kind as to help me to a piece of that *D-umpling*."

DRUNK.

A celebrated physician having been called from a convivial party to a lady, was so much under the influence of wine, that he found himself unable to form an opinion of her case, and when attempting to feel her pulse, he exclaimed, "Drunk, drunk, upon my honor." A few days after the lady observed to him, "My dear doctor, how could you find out *my case* so easily the other evening? It was certainly a great proof of your skill; but do not expose me?"

DRUNK CLEAN THROUGH.

When Jones went to bed drunk, and turned over, lest his breath might betray him to his wife, Mrs. Jones is reported to have said, in the mildest manner in the world, "You need not turn over, Jones, for you are drunk clean through."

DRY HUMOR.

An Irish post boy having driven a gentleman a long stage during torrents of rain,

was asked if he was not very wet? "Arrah! I wouldn't care about being so very wet if I wasn't so very *dry*, your honor."

DULL MAN.

Lord Byron knew a dull man who lived on a *bon mot* of Moore's for a week, and his lordship once offered a wager of a considerable sum that the reciter was *guiltless* of understanding its point; but he could get no one to accept the bet.

EARLY RISING.

A father, exhorting his son to early rising, related a story of a person, who, early one morning, found a large purse of money. "Well," replied the youth, "but the person who lost it rose earlier."

EASILY ANSWERED.

A certain lord mayor, hearing of a gentleman who had had the small pox twice, and died of it, asked if he died the first time or the second.

EASILY DISTINGUISHED.

A jockey lord met his old college tutor at a great horse fair. "Ah! doctor," exclaimed his lordship, "what brings you here among these high-bred cattle? Do you think you can distinguish a horse from an ass?" "My lord," replied the tutor, "I soon perceived you among these horses."

EASY AS LYING.

Erskine, examining a bumptious fellow asked him if he were not a rider? "I'm a traveler, sir," replied the witness, with an air of offended importance. "Indeed, sir, and pray, are you addicted to the *falling* usually attributed to travelers?"

EFFECTS OF LOVE.

Abraham Hoffman, says a quaint author of anatomy on melancholy, relates, out of Plato, that Empedocles, the philosopher, was present at the *cutting up* of one that died for love. His heart was combust, his liver *smoky*, his lungs dried up, insomuch that he verily believed his soul was either sod or roasted through the vehemency of love's fire.

EPIGRAMS.

Counsellor Garrow, during his cross-examination of a prevaricating *old female* witness, to which it was essential to prove that a *tender* of money had been made, had a scrap of paper thrown him by the opposite counsel, on which was written:

Garrow, submit; that tough old jade
Can never prove a tender made.

It is a maxim in the schools,
That women always doat on fools;
If so, dear Jack, I'm sure your wife
Must love you as she does her life.

On a bald man, (from the Latin of N. Paterson, 1670.)

If by your hairs your sins should numbered be,
Angels in heaven were not more pure than thee.

On Cibber.

In merry old England it once was the rule
The king had his poet and also his fool;
But now we're so frugal, I'd have you to know it,

That Cibber can serve both for fool and for poet.

On Mr. Croke's reputation for being a wag.
They say his wit's refined? Thus is explained
The seeming mystery,—his wit is stained.

On the Duke of —'s constancy.
That he's ne'er known to change his mind
Is surely nothing strange;
For no one yet could ever find
He'd any mind to change.

On two contractors.
To gull the public two contractors come,
One pilfers corn—the other cheats in rum,
Which is the greater knave, ye wits explain,
A rogue in spirits or a rogue in grain?

Suggested on hearing a debate in the House of Commons.

To wonder now at Balaam's ass, were weak,
Is there a night that asses do not speak?

On the Trustworthiness of ——— :
He'll keep a secret well, or I'm deceived,
For what he says will never be believed.

Which should be Pitied.

Clergyman—"I've lost my portmanteau."

Traveler—"I pity your grief."

Clergyman—"All my sermons are in it."

Traveler—"I pity the thief."

Winged Time.

"Tell me," said Laura, "what may be
The difference 'twixt a clock and me?"
"Laura," I cried, "love prompts my powers
To do the task you've set them;
A clock reminds us of the hours;
You cause us to forget them."

On Annie Bread.

"Toast any girl but her," said Ned
"With every other flutter,
I'll be content with Annie Bread
And won't have any but her."

A Lawyer on a Woman.

Fee simple and the simple fee,
And all the fees entail,
Are nothing when compared to thee,
Thou best of fees—*fe-male*.

On a Lady who beat her Husband.

"Come hither, Sir John, my picture is here
What think you, my love, don't it strike you?"

"I can't say it does, just at present, my dear,
But I think it soon will, 'tis so like you."

Never too Late to Mend.

"Come, wife," said Will, "I pray you devote

Just a half a minute to mend this coat,
Which a nail has chanced to rend:"

"Tis ten o'clock," said his drowsy mate;
"I know," said Will, "it is rather late,
But it's never too late to mend."

From Martial.

The golden hair that Galla wears
Is hers; who would have thought it!
She swears 'tis hers, and true she swears,
For I know where she bought it.

On a statue of Justice removed into the Market-place:

Q. Tell me why justice meets our eye,
Raised in the market-place on high?

A. The reason, friend, may soon be told,
'Tis meant to show she's to be sold.

Equality of Taxation:

"Taxes are equal, is a dogma which
I'll prove at once," exclaimed a tory boor:
"Taxation hardly presses on the rich
And likewise presses hardly on the poor."

On seeing a Fox-Hunter Painted with a Book in his Hand:

Let poets and painters their fancy pursue,
So they keep probability always in view;
But what censure does that silly fellow require
Who has painted a book in the hands of a squire?

Legal Pun.

As Jekyl was hastening with gown and with wig
He happened to tread on a very small pig,
Cried he, "that's a learned pig, or I'm much mistaken,
For 'tis, you may see, an abridgement of Bacon."

On Seeing a Miser at a Concert at Vauxhall.
Music has charms to soothe a savage breast,
To calm the tyrant, and relieve the oppress:

BUT VAUXHALL'S concert's more attractive
power

Unlock'd Sir Richard's pocket at threescore.
O strange effect of music's matchless force
To extract two shillings from a miser's
purse.

One or Ten.

Says Giles, "my wife and I are one ;
Yet faith I know not why, sir !"
Quoth Jack, "You're ten, if I speak true ;
She's one and you're a cypher."

Women's Faults.

We men have many faults ;
Poor women have but two :
There's nothing good they say,
There's nothing good they do.

The Dandy's Revenge.

The demon of fashion Sir Fopling be-
witches,

The reason his lady betrays ;
For as she is resolved upon wearing the
breeches,

In revenge he has taken the *stays*.

Representation of Women.

Should women sit in parliament,

A thing unprecedented,
A great part of the nation then
Would be *miss-represented*.

Money Commands Eloquence.

We grease the axle that it may not creak ;
We grease the lawyer's palm to make him
speak.

Apology for Knocking a Printer's Teeth out.

I must confess that I was somewhat warm ;
I broke his teeth. But where's the mighty
harm ?

My works, he said, would not afford him
meat,

And teeth are useless when there's nought
to eat.

JESTS.

All things are big with jests ; nothing that's
plain

But may be witty, if thou hast the vein.

EPITAPHS.

From the French.

Here Bibo reposes ; on earth while a dweller
His sole occupation (indeed 'tis no fable)
Was to go from the table to visit the cellar,
And back from the cellar return to the ta-
ble.

On a Miser :

Reader, beware immoderate love of pelf,
Here lies the worst of thieves—who robbed
himself.

EQUAL DIVIDENDS.

When the British ships, under Lord Nel-
son, were bearing down to attack the com-
bined fleet off Trafalgar, the first lieutenant
of the *Revenge*, on going round to see that
all hands were at quarters, observed one of
them devoutly kneeling at the side of his
gun. So very unusual an attitude in an
English sailor, exciting his surprise and
curiosity, he went and asked the man if he
was afraid ? "Afraid ?" answered the hon-
est tar, "No ! I was only praying that the
enemy's shot may be distributed in the
same proportion as prize money—the great-
est part among the officers."

EQUALITY.

Dr. Johnson remarked, "your levellers
wish to level *down* as far as themselves, but
they cannot bear levelling *up* to them-
selves."

When Lycurgus was to reform and alter
the state of Sparta, one advised that it
should be reduced to an absolute popular
equality. "Sir, begin it in your own
house," observed the law-giver.

ERASMUS VS. LUTHER.

Erasmus, of whom Cambridge has a right
to be not a little proud, was entreated by
Lord Mountjoy to attack the *errors* of
Luther. "My Lord," answered Erasmus,
"nothing is more easy than to say Luther
is mistaken, and nothing more difficult
than to *prove* him so."

ESSAY ON MAN.

At ten, a child ; at twenty, wild ;

At thirty, tame, if ever ;

At forty, wise ; at fifty, rich ;

At sixty, good or never.

EVILS OF LIFE.

A woman fond of gallantry said to her
brother, who was a gambler, "When will
you leave off playing ?" "When you cease
to intrigue," said he. "Ah," returned
she, "I perceive you will be a gambler for
life."

EXACTING THE TITHES.

An Irishman, speaking of the rapacity of
the clergy in exacting their tithes, said,
"By Jabers, let a farmer be ever so poor
they won't fail to make him pay his full
tenths, whether he can or not ; nay, they
would instead of a tenth take a twentieth
if the law permitted them."

EXCUSABLE FEAR.

A husband, who only opposed his wife's ill humor by silence, was told by a friend that "he was afraid of his wife." "It is not *she* I'm afraid of," replied the husband, it is the *noise*."

EXCUSE.

A drunken fellow who was reproved for lying in bed every Sunday morning by a clergyman, said "he was sorry that a gentleman of his profession had forgotten that the Sabbath was appointed a day of rest."

EXTREMELY SULPHUROUS.

Lord Chesterfield being told that a certain termagant and scold was married to a gamester, replied, "that *cards and brimstone* make the best matches."

EXTREME SIMPLICITY.

A countryman took his seat at a tavern table opposite to a gentleman who was indulging in a bottle of wine. Supposing the wine to be common property, our unsophisticated country friend helped himself to it with the gentleman's glass. "That's cool," exclaimed the owner of the wine, indignantly. "Yes," replied the other, "I should think there was *ice* in it."

EXTREMES MEET.

An Irish gardener seeing a boy stealing some apples, swore if he caught him there again, he'd lock him up in the *ice house* and *warm* his jacket.

A clever literary friend of Jerrold, and one who could take a joke, told him he had just had "some *calf's-tail soup*." "Extremes meet sometimes," said Jerrold.

Dr. Bushly, whose figure was beneath the common size, was one day accosted in a public coffee room by an Irish baronet of colossal stature, with, "May I pass to my seat, O Giant?" When the doctor, politely making way, replied, "Pass, O Pigmy!" "Oh, sir," said the baronet, "my expression alluded to the size of your intellect." "And my expression, sir," said the doctor, "to the size of yours."

FAIR PLAY.

Curran, who was a very small man, having a dispute with a brother counsel, (who was a very stout man,) in which words ran high on both sides, called him out. The other, however, objected. "You are so little," said he, "that I might fire at you a dozen times without hitting you, whereas.

the chance is, that you may shoot *me* at the first fire." "To convince you," cried Curran, "I don't wish to take any advantage, you shall chalk my size on *your body*, and all hits out of the ring shall go for nothing."

FALSE CONCEPTION.

Mr. Addison, in the House of Commons, three times attempted to make a speech upon an important question, and each time exclaimed, "I conceive, Mr. Speaker," and as often failed; after which, a member opposite, rose and observed, "that he regretted exceedingly, that his friend on the other side of the House had *conceived three times* and brought forth *nothing*."

FALSEHOOD.

A jury who were directed to bring in a prisoner *guilty*, upon his own confession and plea, returned a verdict of *not guilty*, and offered as a reason, that they knew the fellow to be so great a liar they did not believe him.

FASHION.

"Why in such a hurry?" said a man to an acquaintance. "Sir," said the man, "I have bought a *new bonnet* for my wife, and fear the *fashion may change before I get home*."

FAST MAIL SERVICE.

A clergyman lately addressed his female auditors as follows: "Be not proud that the Blessed Lord paid your sex the distinguished compliment of appearing first to a female after his resurrection, for it was done that the glad tidings might spread the sooner."

FARMER AND ATTORNEY.

An opulent farmer applied to an attorney about a lawsuit, but was told that he could not undertake it, being already engaged on the other side; at the same time he gave him a letter of recommendation to a professional friend. The farmer, out of curiosity, opened it and read as follows:

"Here are two fat wethers, fallen out together,
"If you'll fleece one, I'll fleece the other
"And make them agree like brother and brother."

The perusal of this epistle cured both parties, and terminated the dispute.

FAT AND LEAN.

A man praising porter, said it was so excellent a beverage, that though taken in

great quantities, it always made him fat. "I've seen the time," said another, "when it made you lean." "When? I should be glad to know," inquired the eulogist. "Why, no longer ago than last night, *against the wall.*"

FEAR OF EDUCATING WOMEN.

There is a general notion, that if you suffer women to eat the tree of knowledge, the rest of the family will very soon be reduced to the same kind of ærial and unsatisfactory diet.

FEEDING A HOG.

Soon after Dr. Johnson's return from Scotland to London, a Scottish lady, at whose house he was, as a compliment, ordered some hotch-potch for his dinner. After the doctor had tasted it, she asked him if it was good, to which he replied, "very good for hogs." "Then, pray," said the lady, "let me help you to a little more."

FEELING.

A gentleman who liked gardening, was one day pruning a branch, and by way of awkwardness pruned his leg also, by a gash from which the blood ran abundantly. The gardener looking on, raised his eyes, and in a melancholy tone exclaimed, "Oh, sir, what a pity to spoil so fine a stocking."

FEELING WITNESS.

A lawyer, upon a circuit in Ireland, who was pleading the cause of an infant plaintiff, took the child up in his arm and presented it to the jury suffused with tears. This had a great effect, until the opposite lawyer asked the child, "What made him cry?" "*He pinched me!*" answered the little innocent. The whole court was convulsed with laughter.

FEW FRIENDS.

A nobleman, extremely rich but a miser, stopping to change horses at Athlone, the carriage was surrounded by paupers imploring alms, to whom he turned a deaf ear, and drew up the glass. A ragged old woman, going round to the other side of the carriage, bawled out, in the old peer's hearing, "Please you, my lord, just chuck *one* ten penny out of your coach, and I'll answer it will trait *all your friends* in Athlone."

FIDELITY.

When a man implored a beautiful young lady to love and favor him, she replied, "My husband, who is ever in my mind, forbids me."

FILIAL AFFECTION.

Two ladies who inhabit Wapping, were having some words together on the pavement, when the daughter of one of them popped her head out of the window, and exclaimed, "Hurry, mother, and call *her a thief* before she calls you one."

FIRE AND WATER.

Paddy being asked if he thought of doing something, which, for his own part, he deemed very unlikely, he said he "should as soon think of attempting to light a cigar at a pump."

FIRST DISCOVERER.

A gentleman praising the personal charms of a very plain woman, Foote whispered to him, "Why don't you lay claim to such an accomplished beauty?" "What right have I to her?" said the other. "Every right by the law of nations, as the *first discoverer*," replied Foote.

FIRST QUAKER.

An old Indian being at a tavern in New York, met with an old gentleman who gave him some liquor, and becoming lively, boasted that he could read and write English. The gentleman, willing to gratify him in displaying his knowledge, begged leave to propose a question, to which the old man assented. He then asked, "who was the first circumcised?" The Indian immediately replied, "Father Abraham," and directly asked the gentleman, "Who was the first Quaker?" He said it was not quite certain, as people differed very much in their opinions. The Indian perceiving the gentleman unable to solve his question, put his finger to his mouth as expressive of his astonishment, and looking steadfastly at him for some time, told him that "*Mordecai* was the *first Quaker*, for he would not take off his hat to *Haman.*"

FLASH OF WIT.

Sydney Smith, after Macaulay's return from the East, remarked to a friend who had been speaking of the distinguished conversationalist: "Yes, he is certainly more agreeable since his return from India. His enemies might perhaps have said before (though I never did so) that he talked rather too much; but now he has *occasional flashes of silence that make his conversation perfectly delightful.*"

FLATTERY TURNED TO ADVANTAGE.

A dependent was praising his patron for many virtues which he did not possess. "I

will do all in my power to prevent you *lying*," answered he.

FLYING FISH.

A sailor, who had been away many years, returned to his mother. The old lady was desirous to learn what strange things her son had seen upon the mighty waters, but would not believe in the existence of *flying fish*. Jack said, "Mayhap, mother, you won't believe me, when I tell you, that when in the Red Sea, in heaving up anchor, a large wheel was hanging upon one of the flukes. An old Grecian looked at it and discovered it to be one of Pharaoh's chariot wheels." "I can believe that," cried the old woman, "for we read of it in the Bible; but never talk to me of flying fish."

FOLLOWED HIS ADVICE.

"Did you present your account to the defendant?" inquired a lawyer of a client. "I did, your honor." "And what did he say?" "He told me to go to the devil." "And what did you do then?" "Why, then I came to you."

FONTENELLE.

Fontenelle, at the age of 97, after saying many amiable and gallant things to a beautiful young lady, passed before her, without seeing her, to place himself at table. "See," said the lady, "how I ought to value your gallantries, you pass without looking at me." "Madame," replied the old man, "if I had looked at you I could not have passed."

FOOLS.

A county'squire asked a juggler "why he played the fool?" "For the same reason you do, out of want; you do it for want of wit, I for want of money."

FOOTIANA.

Foote praising the hospitality of the Irish, after one of his trips to the sister kingdom, a gentleman asked him if he had ever been at *Cork*. "No, sir," replied Foote, "but I have seen many *drawings* of it."

FRENCHMAN.

A Frenchman having repeatedly heard the word *press* used to imply persuade, one evening when in company exclaimed, "Pray *squeeze* that lady to sing!"

FRISKY ANIMAL.

Sterne says that every animal in creation, as it grows older, grows graver, except an old woman, and she grows frisky.

FULL HOUSE.

"What plan," said an actor to another, "shall I adopt to fill the house at my benefit?" "*Invite your creditors*," was the surly reply.

FULL INSIDE.

Charles Lamb, one afternoon, in returning from a dinner party, took his seat in a crowded omnibus, when a stout gentleman subsequently looked in and politely asked, "All full inside?" "I don't know how it may be, sir, with the other passengers," answered Lamb, "but that last piece of oyster pie did the business for me."

FULL STOP.

A gentleman was speaking of the kindness of his friends in visiting him. One old aunt, in particular, visited him *twice* a year, and stayed *six months* each time.

FULL WEIGHT.

Biddy brought some butter to a store, and insisted it weighed a pound. The storekeeper could not see it; Biddy silenced him, however, with the reply, "And it's your own fault, sure, for didn't I weigh it with the pound of soap I bought here yesterday."

FURIOUS BARKING.

A witness in court, speaking in a very harsh and loud voice, the lawyer employed on the other side exclaimed, "Fellow, why dost thou bark so furiously?" "Because," replied the rustic, "I think I sees a thief."

GAMBLING.

I never by chance hear the rattling of dice that it doesn't sound to me like the funeral bell of a whole family. *D. J.*

GEORGE COLMAN.

A young gentleman being pressed very hard in company to sing, even after he had solemnly assured them he could not, observed testily they intended to make a *butt* of him, "No, my good sir," said Colman, "we only want to get a *stave* out of you."

GETTING THE WORST OF IT.

Porson was once disputing with an acquaintance, who, getting the worst of it, said: "Professor, my opinion of you is most contemptible." "Sir," returned the great Grecian, "I never knew an *opinion* of yours that was not contemptible."

GERMAN PRONUNCIATION.

Many Germans, it is well known by all who are conversant with their pronunci-

ation, substitute the sound of *d* for that of *th*. A gentleman from Leipsic being asked how old he was, replied "he was dirty," (30,) and when asked the age of his wife, he answered, "she was dirty-two," (32.)

GHOSTS.

A. author, ridiculing the idea of ghosts, asks how a dead man can get into a locked room. Probably with a skeleton key.

GIBBON'S LOVE.

Gibbon, the historian, notwithstanding his shortness and rotundity, was very gallant; one day being alone with Madame De Crondas, Gibbon wished to seize the favourable moment, and suddenly dropping on his knees, declared his love in the most passionate terms. Madame De Crondas replied in a tone to prevent the repetition of such a scene. Gibbon was thunderstruck, but still remaining on his knees, though frequently desiring to get up and resume his seat: "Sir," said Madame De Crondas, "will you have the goodness to rise?" "Alas, madame," replied the unhappy lover, "I cannot—" (his size prevented him from rising without assistance;) upon this Madame De Crondas rang the bell, saying to the servant, "assist Mr. Gibbon up!"

GIVING THE DEVIL HIS DUES.

Swift preached an assize sermon, and in the course of it was severe upon the lawyers for pleading against their consciences. After dinner a young counsel said some severe things against the clergy; and did not doubt were the devil to die, a parson might be found to preach his funeral sermon. "Yes," said Swift, "I would, and would give the devil his due, as I did his children this morning."

GIVING THE DEVIL HIS DUE.

This common phrase was turned very wittily by a member of the bar in North Carolina some years ago, on three of his legal brethren. During the trial of a case, Hillman, Dews and Swain (the two first named distinguished lawyers, the last also a distinguished lawyer and president of the University of that State) handed James Dodge, the Clerk of the Supreme Court, the following epitaph:

Here lies James Dodge, who dodged all good,
And never dodged an evil;
And after dodging all he could,
He could not dodge the devil.

Mr Dodge sent back to the gentleman the annexed impromptu reply, which we consider equal to anything ever expressed in the best days of Queen Ann or Bess:

Here lies a Hillman and a Swain,
Their lot let no man choose;
They lived in sin and died in pain,
And the Devil got his dues (Dews.)

GIVING WARNING.

A gentleman, who did not live very happy with his wife, on the maid telling him that she was going to give her mistress warning, as she kept scolding her from morning till night. "Happy girl," said the master, "I wish I could give warning too."

GOING FAST.

A gentleman met another in the street, who was ill of a consumption, and accosted him thus: "Ah! my friend, you walk slow." "Yes," replied the man, "but I am going fast."

GOING FROM THE POINT.

Curran, in describing a speech made by Sergeant Hewitt, said: "My learned friend's speech put me exactly in mind of a familiar utensil in domestic use, commonly called an extinguisher. It began at a point, and on it went widening and widening, until at last it fairly put the question out altogether."

GOING TO CHINA TO KEEP COOL.

The Duchess of Bolton resolved upon going to China when Winston told her the world would be burnt in three years.

GOING TO EXTREMES.

When ladies wore their dresses very low and very short, a wit observed that "they began too late and ended too soon."

GOLD TURNED TO LEAD.

Sir John Davis, a Welshman, in the reign of King James I, wrote a letter to the King in these words: "Most Mighty Prince! the gold mine that was lately discovered in Ballycurey turns out to be a lead one."

GOOD ADVICES.

Lady — spoke to the butler to be saving of an excellent cask of small beer, and asked him how it might be best preserved. "I know of no method so effectual, my lady," replied the butler, "as placing a barrel of good ale by it."

A young man, placed by his friends as a student in a veterinary college, being in

company with some of his colleagues, was asked, "If a broken winded horse were brought to him for cure, what would he advise?" After considering for a moment, "advise," said he, "I should advise the owner to sell as soon as possible."

Never confide in a young man—new pails leak. Never tell your secret to the aged—old doors seldom shut closely.

A philosopher being asked of whom he had acquired so much knowledge, replied, "Of the blind, who do not lift their feet until they have first sounded with their stick the ground on which they are going to tread."

GOOD AUTHORITY.

Horne Tooke, during his contest for Westminster, was thus addressed by a partisan of his opponent, of not a very reputable character: "Well, Mr. Tooke, you will have all the *blackguards* with you to-day." "I am delighted to hear it, sir, and from such *good authority*."

GOOD CHARACTER.

An Irish gentleman, parting with a lazy servant-woman, was asked, with respect to her industry, whether she was what is termed afraid of work. "Oh! not all," said he; "not at all; she'll frequently *lie down* and fall asleep by the very *side of it*."

GOOD EXCUSE.

An attorney, on being called to account for having acted unprofessionally in taking less than the usual fees from his client, pleaded that he had taken *all* the man had. He was thereupon honorably acquitted.

GOOD EYES.

A man of wit being asked what pleasure he could have in the company of a pretty woman, who was a loquacious simpleton, replied, "I love to see her talk."

GOOD FIT.

"My boots are getting tight," said a fellow, after his fifth glass. "If they were not they would not fit you at all."

GOOD HEARTED FELLOW.

In a valedictory address an editor wrote: "If we have offended any man in the short but brilliant course of our public career, let him send us a *new hat*, and we will then forget the past." A good chap that.

GOOD INVESTMENT.

An English journal lately contained the following announcement: *To be sold*, one

hundred and thirty lawsuits, the property of an attorney retiring from business.—N. B. The clients are rich and obstinate.

GOOD JUDGE.

"Honesty is the best policy," said a Scotchman. "I know it, my friend, for *I have tried baith*."

GOOD MIXTURE.

An eminent painter was once asked what he mixed his colors with, in order to produce so extraordinary an effect. "I mix them with *brains*, sir," was his answer.

GOOD REASONS.

A rich peer resolved to make his will; and having remembered all his domestics except his steward, the omission was respectfully pointed out to him by the lawyer. "I shall leave him nothing," said the nobleman, "because he has *served me* these twenty years."

A certain minister going to visit one of his sick parishioners, asked him how he had rested during the night. "Oh, wondrously ill, sir," replied he, "for mine eyes have not come together these three nights." "What's the reason of that?" said the other. "Alas! sir," says he, "because *my nose* was betwixt them."

"That's a pretty bird, grandma," said a little boy. "Yes," replied the old dame, "and he never cries." "That's because he's never washed," rejoined the youngster.

A gentleman, talking with his gardener, expressed his admiration at the rapid growth of trees. "Why, yes, sir," says the man; "please to consider that they have nothing else to do."

GOOD WIFE.

A very excellent lady was desired by another to teach her what secret she had to preserve her husband's favor. "It is," said she, "by doing all that *pleases* him, and by enduring patiently all that *displeases* me."

GRACE.

Dr. Franklin, when a child, found long graces used by his father before meals very tedious; one day after the winter's provision had been salted, "I think, father," said Benjamin, "if you were to say *Grace* over the whole cask once for all, it would be saving a vast amount of time"

GREAT CABBAGE.

A foreigner asked an English tailor how much cloth was necessary for a suit of clothes? He replied, "*twelve yards.*" Astonished at the quantity, he went to another, who said "*seven* would be sufficient." Not thinking of the exorbitancy even of the demand, all his rage was against the first tailor; so to him he went. "How did you dare, sir, ask twelve yards of cloth, to make me what your neighbor says he can do for seven?" "Lord, sir!" replied the man, "my neighbor can easily do it, he has but *three* children to clothe, I have *six.*"

GREATEST MONARCH.

A gentleman having a servant with a very thick skull, used often to call him the king of fools. "I wish," said the fellow one day, "you'd make your words good. I should then be the greatest monarch in the world."

GROWL.

He that's married once may be
Pardoned his infirmity;
He that marries twice is mad;
But if you can find a fool
Marrying thrice, don't spare the lad,
Flog him, flog him back to school.

GUESSING.

"Jack, which is the way to Epping?"
"How do you know my name is Jack?"
"I guessed it." "Then guess your way to Epping."

GUIDE TO GOVERNMENT SITUATIONS.

Dr. Henniker, being engaged in private conversation with the great Earl of Chat-ham, his lordship asked him how he defined wit. "My lord," said the doctor "wit is like what a pension would be, given by your lordship to your humble servant, a good thing well applied."

HALF A REPORT.

"How this world is inclined to slander," said a maiden lady to an English nobleman. "Can you believe it, sir, some of my malicious acquaintances reported that I had twins." "Madam, I make it a rule to believe only *half* what I hear," replied his lordship.

HALF MOURNING.

A little girl hearing her mother say she was going in *half-mourning*, inquired if any of her relations were *half-dead*?

HAM.

A Jew paying particular attention to a ham of bacon, when asked what he was saying to it, replied, "I was saying, thou almost persuadest me to be a Christian."

HAND AND GLOVE.

A dyer, in a court of justice, being ordered to hold up his hand, that was all black; "take off your glove, friend," said the judge to him,—"put on your *spectacles*, my lord," said the dyer.

HATCHING.

James the First would say to his lords in the council, when they sat upon any great measure, and came to him from council, "well, you have *sat*, but what have you *hatched*?"

HEAVY JURY.

The aggregate weight of a late jury of twelve men in Indiana was stated to be 2,832 pounds; just think of a poor fellow's being tried by 2,832 pounds avoirdupois of jury. It would seem fitter that the jury itself would be tried by the tallow-chandler.

HELPING EACH OTHER.

A master of a ship called down in the hold, "Who's there?" "Will, sir," was the answer. "What are you doing?" "Nothing, sir." "Is Tom there?" "Yes," answered Tom. "What are you doing?" "Helping Will, sir."

HEN-PECKED HUSBAND.

Curst be the man, the poorest wretch in life,
The crouching vassal to a tyrant wife,
Who has no will but by her high permission,
Who has not sixpence but in her possession,
Who must to her his dear friends' secrets tell,
Who dreads a curtain lecture worse than —;
Were such the wife had fallen to my part,
I'd break her spirit or I'd break her heart.

HENRY VIII.

This monarch, after the death of Jane Seymore, had some difficulty to get another wife. His first offer was to the Duchess Dowager of Milan; but her answer was, "She had but *one* head; if she had *two*, one should have been at his service."

HINT FOR GENEALOGISTS.

Mr. Moore, who derived his pedigree from Noah, explained it in this manner: "Noah had three sons, Shem, Ham, and *one more.*"

HOGS.

A man on his way to market with a load of dead hogs, observing a girl courtesy to him, asked her why she did courtesy to dead hogs? "I do not," said she, "but pay my respects to the *live one*."

HONEYMOON.

Among fashionables, a coachmaker remarked, that a *sociable* was all the ton during honeymoon, and a sulky after.

HOT HEADED.

A woman in Indiana has demanded a divorce from her husband because he has cold feet. We think she must be as hot headed as he is cold footed.

HOW TO LEARN WISDOM, AND REMAIN DISHONEST.

The "Memphis Eagle," wants to know how a man can "learn the philosophy of human wisdom and be otherwise than honest." The process is very simple: he has only to forget to put into practice the wisdom he has acquired.

HOW TO LIE EASY.

An Illinois editor boasts of having been presented with an exquisite mattress and a beautiful counterpane. We suppose he will now *lie* easier than ever, if that's possible.

HOW TO LIVE TO OLD AGE.

A certain young clergyman, modest almost to bashfulness, was once asked by a country apothecary, of a contrary character, in a public and crowded assembly, and in a tone of voice sufficient to catch the attention of the whole company, "how it happened that the patriarchs lived to such extreme old age?" To which question he immediately answered, "perhaps they took no *physic*."

HOW TO MAKE A MAN OF CONSEQUENCE.

A brow austere, a circumspective eye,
A frequent shrug of the *os humeri*,
A nod significant, a stately gait,
A blustering manner, and a tone of weight,
A smile sarcastic, an expressive stare,—
Adopt all these, as time and place will bear;
Then rest assured, that those of little sense
Will deem you, sure, a *man of consequence*.

HOW TO PREVENT SUICIDE.

A Hibernian senator, speaking of suicide, said, "The only way to stop it is to make it a capital offense, *punishable with death*."

HUMOR UNDER DIFFICULTIES.

A critic one day talked to Jerrold about the humor of a celebrated novelist, dramatist, and poet, who was certainly no humorist. "Humor," exclaimed Jerrold, "why he sweats at a joke like a Titan at a thunderbolt!"

IDOLATRY.

The toilette of a woman is an altar erected by self-love to vanity.

IMPORTANT TO BACHELORS.

Some clever fellow has invented a new kind of ink, called "the love letter ink." It is a sure preventative against all cases of "breach of promise," as the ink *fades away* and leaves the sheet blank, in about four weeks after being written upon.

IMPROMPTU OF R. B. SHERIDAN.

Lord Erskine having once asserted in the presence of Lady Erskine and Mr. Sheridan, that a wife was only a tin canister tied to one's tail, Sheridan at once presented these lines:

Lord Erskine at woman presuming to rail,
Calls a wife "a tin canister tied to one's tail,"
And fair Lady Ann, while the subject he carries on,
Seems hurt at his lordship's degrading comparison.
But wherefore "degrading?" considered aright,
A canister's useful, and polished, and bright;
And should dirt its original purity hide,
'Tis the fault of the puppy on whom it is tied.

IN A HURRY.

A fellow had to cross a river, and entered the boat on horseback; on being asked the cause, he replied, "I must ride because I am in a hurry."

IN BAD HANDS.

A minister approached a mischievous urchin, and laying his hand upon his shoulder, thus addressed him: "My son, I believe the devil has hold of you." "I believe he has too," was the significant reply of the urchin.

INCAPACITY.

A young ecclesiastic asked his bishop permission to preach. "I would permit you," answered the prelate, "but nature will not."

INCREASING THE DISTANCE.

When it was proposed to adopt the

English measure of miles in Ireland, it was humorously objected that it would increase the distance between the towns, that travelers must rise earlier in the morning to perform their journeys.

INDIAN DEVILS.

A clergyman in Massachusetts, more than a century ago, addressed a letter to the General Court on some subject of interest which was then under discussion. The clerk read the letter, in which there seemed to be this very remarkable sentence: "I address you not as magistrates, but as *Indian devils*." The clerk hesitated, and looked carefully and said, "Yes, he addresses you as *Indian devils*." The wrath of the honorable body was aroused; they passed a vote of censure, and wrote to the reverend gentlemen for an explanation, from which it appeared that he did not address them as magistrates but as "individuals."

INDUSTRY AND PERSEVERANCE.

A spendthrift said: "Five years ago I was not worth a farthing in the world; now see where I am through my own exertions." "Well, where are you?" inquired a neighbor; "why, I now *owe more* than a thousand pounds."

INGENIOUS DEVICE.

The Irish girl told her forbidden lover she was longing to possess his portrait, and intended to obtain it. "But how if your friends see it?" inquired he. "Ah, but I'll tell the artist *not* to make it *like you*, so they won't know it."

INGENIOUS REPLY OF A SOLDIER.

A soldier in the army of the Duke of Marlborough, took the name of that general, who reprimanded him for it. "How am I to blame, General?" said the soldier, "I have the choice of names; if I had known one more illustrious *than yours*, I should have taken it."

IN HOPES HE WOULD MAKE A "SLIP."

Two Irish bricklayers were working at some houses, and one of them was boasting of the steadiness with which he could carry a load to any height. The other contested the point, and the conversation ended in a bet that he could not carry him in his hod up a ladder to the top of a building. The experiment was made: Pat placed himself in the hod, and his comrade, after a great deal of care and exertion, succeeded

in taking him up. Without any reflection on the danger he had escaped, the loser observed to the winner, "To be sure, *I* have lost; but don't you remember, about the third story you made a slip? I was then in hopes."

IRISH NEGRO.

An Irishman, with his family, landing at Philadelphia, was assisted on shore by a negro who spoke to Patrick in Irish. The latter taking the black fellow for one of his own countrymen, asked how long he had been in America? "About four months," was the reply. The chop-fallen Irishman turned to his wife and exclaimed, "But four months in this country, and almost as black as jet."

IRISHMAN'S ANSWER.

An Irishman inquired at the post-office in Boston if there were any letters for him. "Your name, sir," said the clerk. "That you will find upon the letters," replied Pat.

IRISHMAN'S PLEA.

"Are you guilty or not guilty?" asked the clerk of arraigns of a prisoner the other day. "An' sure now," said Pat, "what are you put there for but to find that out?"

IRISH WIT.

Irish wit is ready wit. Various phases of it are recorded as follows by travelers:

When I heard a grave gentleman-like man, at the Ballybrogue station of the Great Punster railway, say to a friend, who asked him how he should spend the half hour he would have to wait, that he should spend it thinking of all the kind things he (the friend) had been saying to him, I said, "*The Irish are a polite people.*"

When I saw at a Dublin theatre, the whole house to a man get on their legs and howl at the manager because he wouldn't introduce a national jig in the middle of *La Somnambula*, I said, "*The Irish are an excitable people.*"

When a Killarney guide swore to me on the tomb of his grandmother that there was a small lake up in Mullacap, County Kerry, which contained a giant eel, that swam twice round the inclosure every day at two o'clock, with a pan of ould gould tied to his tail, I said, "*The Irish are a superstitious people.*"

When a Tipperary landlord, in a Galway railway carriage, told me he was sur-

named "The Woodcock," because he had been shot at so often by the "noblest tenantry" and missed, I said "*The Irish are a revengeful people.*"

When I saw my friend Mike Rooney's best blue breeches stuffed into his window to keep out the rain, I said, "*the Irish are a thoughtless people.*"

And lastly, when I refused the beggar woman at Castlebar a half-penny, and she ironically hoped "the Lord would make my bed that night in heaven," I said, "*the Irish are a witty people.*"

IN SUSPENSE.

The sloth, in its wild state, spends its life in trees, and never leaves them but from force or accident. The eagle to the sky, the mole to the ground, the sloth to the trees; but what is most extraordinary, he lives not *upon* the branches but *under* them. He moves suspended, rests suspended, sleeps suspended, and passes his life in suspense—like a young clergyman *distantly related* to a bishop.

IN THE DARK.

Upon the memorable dark day, 19th March, 1790, a lady wrote to the celebrated Dr. Byles, in Boston, as follows: "Dear Doctor, how do you account for this darkness?" To which he replied, as wittily as briefly, "Dear Madam, I am as much in the dark as you are."

IN THE STOCKS.

An Irishman being told that a friend of his had put his money in the stocks, "Well," said he, "I never had a farthing in the stocks, but I have had my legs often enough in them."

INTOLERABLE COXCOMBS.

Of all coxcombs, the most intolerable in conversation, is your fighting fool, and your opinionated wit. The one is always talking to show his parts, and the other always quarreling to show his valor.

INTRODUCTION.

A conceited fellow introducing his friend into company, said, "Gentlemen, I assure you he is not so great a fool as he seems." The gentleman immediately replied, "therein consists the difference between me and my friend."

IN WANT OF A HUSBAND.

A young lady was told by a married lady, that she had better precipitate herself from

off the rocks of the Passaic Falls into a basin beneath than *marry*. The young lady replied, "I would if I thought I could find a husband at the bottom."

JAW.

During the examination of a witness whose jaws were much swollen, the judge told him that he would make an excellent lawyer. "Why so?" inquired the witness. "Because you have an uncommon amount of jaw," replied the judge.

JOE MILLER.

Poor Joe Miller going one day along the Strand, an impudent Derby Captain came swaggering up to him, and thrust between him and the wall. "I don't use to give the wall to every jackanapes," said he. "But I do," said Joe, and so made way for him.

JOHNSON, DR.

When Dr. Johnson courted Mrs. Porter, whom he afterwards married he told her that he was of mean extraction that he had no money, and that he had an uncle hanged! The lady, by way of reducing herself to an equality with the Doctor, replied, "that she had no more money than himself, and that, though she had not had a relation hanged, she had fifty who deserved hanging."

JOHNSON'S OPINION OF MRS. SIDDONS.

When Dr. Johnson visited Mrs. Siddons, he paid her two or three very elegant compliments. When she retired, he said to Dr. Glover, "Sir, she is a prodigiously fine woman." "Yes," replied Dr. Glover, "but don't you think she is much finer upon the stage, when she is adorned by art?" "Sir," said Dr. Johnson, "on the stage art does not adorn her; *nature adorns* her, and *art glorifies* her."

JOKES.

The cayenne of conversation, and salt of life. "A joke's prosperity," says Shakespeare, "lies in the ear of the hearer;" and indeed it is sometimes exceedingly difficult to pronounce, whether it be a good one or a bad one, visibly speaking, for the *bon mot* may be too witty to be pleasant, or at least to elicit laughter, while a poor pleasantry, by the help of some ludicrous turn, or expression, or association of ideas, may produce cachination, a *gorge deployee*. Nay, there are cases in which a joke becomes positively good from its being so intolerably bad, and

is applauded, in the inverse ratio of its merit, as the greatest honors are sometimes showered on men who have the least honor. The admiration excited by the highest order of wit is generally serious, because it sets us thinking. It was said of a crafty Israelite, who deserted the Hebrew faith, without embracing that of the Christians, and yet endeavored to make both parties subservient to his selfish views, "that he resembled the blank leaf between the Old and New Testament, belonging to neither, and making a cover of both. No one would laugh at this; it is exactly that description of wit which has been defined, 'an unexpected association of apparently dissimilar ideas, exciting pleasure and surprise.'"

Lord Byron was once asked by a friend, in the green room of Drury Lane theatre, whether he did not think Miss Kelley's acting in the "Maid and the Magpie," exceedingly natural? "I really cannot say," said his lordship, "I was never innocent of stealing a silver spoon." This is drollery, rather than wit, and excites our laughter, without claiming any portion of our admiration.

One of our poets, a remarkably cadaverous-looking man, recited a poem, descriptive of a country walk, in which the following couplet occurred:

"The redbreast, with his furtive glance,
Comes and looks at me askance;"

upon which a wag exclaimed: "Gad! if it had been a carrion-crow, he would have stared you full in the face." A remark so humorous and unexpected that it was received with a unanimous shout of laughter. Here, the absurdity of the idea, if it did not amount to wit, was something better, or, at all events, more stimulative of the risible faculties.

JUMPING "TO" A CONCLUSION.

A young man in Alabama undertook, for a wager, to leap down a bank fifteen feet high, and killed himself in the act. This was one way of "*Jumping to a conclusion.*"

JUST AS WONDERFUL.

A gentleman asked a friend in a very knowing manner, "Pray, did you ever see a *cat-fish*?" "No," was the reply, "but I've seen a *rope-walk.*"

JUST FORTY.

A lady's age happening to be questioned, she affirmed she was but forty, and called

upon a gentleman, who was in company for his opinion; "Cousin," said she, "do you believe I am in the right when I say I am but forty?" "I am sure, madam," replied he, "I ought not to dispute it, for I have constantly heard you say so for above these ten years."

JUSTICE.

After the Prince of Wales was committed to prison for contempt of court, by the Chief Justice, King Henry Fourth returned thanks to God, that he had given him a judge who knew how to administer, and a son who could obey the law.

JUSTICE MIDAS.

A judge, joking a young barrister, said, "If you and I were turned into a horse and an ass, which would you prefer to be?" "The ass, to be sure," replied the barrister, "I've heard of an *ass* being made a judge, but a horse never."

KEEN REPLY.

A retired vocalist, who had acquired a large fortune, by marriage, was asked to sing in company. "Allow me," said he, "to imitate the nightingale, which does not sing after it has *made its nest.*"

KEEPING OUT OF THE WET.

An Irishman, angling in the rain, was observed to keep his line under the arch of a bridge; upon being asked his reason, he gave the following answer: "To be sure, the fishes will be after crowding there, in order of keep out of the wet."

KEEP IT THERE.

"I wish to consult you upon a little project I have formed," said a noodle to his friend; "I have an idea in my head—" "Have you?" interposed the friend with a great look of surprise, "then you shall have my opinion at once: *Keep it there!* it may be some time before you get another."

KNEW HIS PRAYERS.

Two gentlemen, disputing about religion, in Button's coffee house, said one of them, "I wonder, sir, you should talk of religion, when, I'll hold you five guineas, you can't say the Lord's Prayer." "Done," said the other, "and Sir Richard Stute shall hold the stakes." The money was deposited; the gentleman began with, "I believe in God," and so went cleverly through the Creed. "Well," said the other, "I own I have lost; I did not think he could have done it."

KNOCKED DOWN AN ELEPHANT.

In Newburyport, a few days ago, a man of but ordinary stature *knocked down an elephant!* He was an auctioneer.

KNOWING BEST.

"I wish, reverend father," said Curran to Father O'Leary, "that you were St. Peter, and had the keys of heaven, because then you would let me in." "By my honor and conscience," replied O'Leary, "it would be better for you that I had the *keys* of the *other place*, for then I could let *you out*."

KNOWING HIS MAN.

A man was brought before Lord Mansfield, charged with stealing a silver ladle, and the counsel for the crown was rather severe upon the prisoner for being an attorney. "Come, come," said his lordship, "don't exaggerate matters; if the fellow had been an *attorney*, he would have *stolen the bowl* as well as the ladle."

LAP DOGS.

The attachment of some ladies to their lap dogs, amounts in some instances to infatuation. I have heard of a lap dog biting a piece out of a male visitor's leg; his mistress thus expressed her compassion: "Poor dear little creature, I hope it will not make him sick."

LAW AND PHYSIC.

A learned judge being asked the difference between law and equity courts, replied, "At common law you are done for at once; at equity, you are not so easily disposed of. One is *prussic acid*, and the other *laudnum*."

When Dr. H. and Sergeant A. were walking arm in arm, a wag said to a friend: "These two are just equal to one highwayman." "Why," was the response. "Because it is a lawyer and a doctor—*your money or your life*."

LAWYER AND CLIENT.

Two lawyers, when a knotty case was o'er, Shook hands and were as good friends as before;

'Zounds," says the losing client, "how came you To be such friends, who were such foes just now?"

"Thou fool," says one, "we lawyers, tho' so keen, Like shears ne'er cut ourselves, but what's between."

LAWYER AND PHYSICIAN.

A lawyer and physician having a dispute about precedence, referred to Diogenes, who gave it in favor of the lawyer in these terms: *Let the thief go before, and the executioner follow.*

LAWYER'S HOUSE.

The lawyer's house, if I have rightly read, Is built upon the fool or madman's head.

LAWYERS' SUIT.

Says Thomas, "Harry, can you tell

How lawyers do, to dress so well?"

Says Harry, "yes, you may rely on't,

To get a *suit*, they'll strip a client."

Says Edward, "no, they closer nip him—

They first obtain the suit—then strip him."

LAZIEST ANIMAL.

One of our writers asks what sort of animals are the laziest. We think it likely that the oysters are, for they never go out of their bed 'till they are pulled out.

LEADING A MERRY LIFE.

An impudent ridiculous fellow, being laughed at by all who came in his company, told some of his acquaintances, that he had the happy quality of laughing at all who laughed at him. "Then," said one of them, "you lead the merriest life in Christendom."

LEGAL BAKEHOUSE.

"Why, Latital, your office is as hot as an oven," said a client. "So it ought to be," replied the lawyer; "*I make my bread here*."

LEGAL EXTRAVAGANCE.

"Hurrah! hurrah!" cried a young lawyer, who had succeeded to his father's practice, "I've settled that old chancery suit at last." "Settled it!" cried the astonished parent, "why I gave you that as an *annuity* for your life."

LEG WIT.

One night Erskine was hastening out of the House of Commons, when he was stopped by a member going in, who accosted him: "Who's up, Erskine?" "Windham," was the reply. "What's he on?" "*His legs*," answered the wit.

LETTER WANTING.

Said vain Andrew Scalp, "My initials, I guess,

"Are known, so I sign all my poems, A. S." Said Jerrold, "I own you're a reticent youth,

"For that's telling only two-thirds of the truth."

LIE FOR LIE.

Two gentlemen standing together, as a young lady passed by them, one said: "There goes the handsomest woman you ever saw." She turned back and seeing him very ugly, said: "I wish I could in return say as much for you." "So you may, madam," said he, "and *lie* as I did."

LIGHT BREAD.

A baker has invented a new kind of yeast. It makes the bread so light that a *pound* only weighs *twelve* ounces.

LIKE A PUPPY.

A gentleman observed to a lady, that a mutual friend, since a late illness, had spoken like a *puppy*. "No doubt," she replied, "for I understand he has lately taken to *bark*."

LIKE TREES BEAR LIKE FRUIT.

A gentleman in the country having the misfortune to have his wife hang herself on an apple tree, a neighbor of his came to him and begged he would give him a scion of that tree, that he might graft it upon one in his own orchard; "for who knows," said he, "but it may bear the same fruit."

LIQUID REMEDY FOR BALDNESS.

Use brandy externally until the hair grows, and then take it internally to *clinch* the roots.

LIVE ON AIRS.

Musicians ought to be compared to cham-eleons. Why? Because they live on *airs*.

LOGIC.

A man once made a bet, that he could prove that *this side* of the river was *the other side*. Pointing to the opposite shore, he asked, "Is not that *one side* of the river?" "Yes." "Well, a river has but two sides; if that be one side, of course this is *the other side*." His antagonist, dumbfounded by such logic, paid the money, and began to think with Macbeth, that "nothing is but what is not."

LONG AGO.

A lady, who was very submissive and modest before marriage, was observed by a friend to use her tongue pretty freely after. "There was a time," he remarked, "when I almost imagined she had *no tongue*." "Yes," replied the husband, with a sigh, *but it's very long since!*"

LONG BILLS.

An arch wag once said, that tailors were like woodcocks, for they got their sustenance by their long *bills*.

LONG ILLNESS.

A clergyman in the country taking his text from the fourteenth verse of the third chapter of St. Matthew, "And Peter's wife's mother lay sick of the fever," preached three Sundays, on the same subject. Soon after two country fellows going across a church yard, and hearing the bell toll, one asked the other who it was for? "I can't exactly tell," replied he, "but it may be for Peter's wife's mother, for she has been sick of a fever *these three weeks*."

LOOSE READING.

A literary lady expressing to Dr. Johnson her approbation of his dictionary, and particularly her satisfaction at his not admitting any *improper words*. "No, madam," replied he, "I hope I have not soiled my fingers. *I find, however*, you have been looking for them."

LORD ERSKINE.

When Lord Erskine made his *debut* at the bar, his agitation almost overcame him, and he was just going to sit down. "At that moment," said he, "I thought I felt my little children tugging at my gown, and the idea roused me to an exertion of which I did not think myself capable."

LORD JERSEY.

A merry fellow put a number of ram's horns into a basket, and went about crying "new fruit." Lord Jersey hearing the noise, asked the man to show him the fruit, and upon seeing it asked him "Who the devil will buy ram's horns?" To which the fellow replied, "*If you are provided, I may meet others who are not.*"

LOST AND FOUND.

The ferryman, whilst plying over a water which was only slightly agitated, was asked by a timid lady on his boat, whether any persons were ever lost in that river. "Oh, no," said he, "we always *finds 'em again*, the next day."

LOST THING FOUND.

An old woman wishing to make a clergyman believe she read her bible, took it as he was coming in at the door, and upon opening it exclaimed, "well how glad I am, for here are my spectacles which I lost *three years ago*."

LOVE.

They say love's like the measles, all the worse when it comes late in life. *D. J.*

LOVE OF FLATTERY.

An Irish orator, while describing the inordinate love of praise that characterized a political antagonist, said: "The honorable gentleman is so fond of being praised, that I really believe he would be content to give up the ghost, if it were but for the pleasure of being able to look up and read the stone-cutter's puff upon his grave."

LUSUS NATURÆ.

An agricultural society offered premiums to farmers' daughters, "girls under twenty-one years of age, who could exhibit the best lot of butter, not less than ten pounds." "That's all right," said an old maid, "save the insinuation that some girls are over twenty-one years of age."

LYING.

Don't give your mind to lying. A lie may do very well for a time, but, like a bad shilling, it's found out at last. *D. J.*

MACKLIN.

Dr. Johnson observed to Macklin in a sneering way that literary men should converse in the learned languages, and immediately addressed the dramatist in Latin, after which Macklin uttered a long sentence in Irish. The doctor again reverted to the English tongue, saying, "you may speak very good *Greek*, but I am not sufficiently versed in that dialect to converse with you fluently."

MAGNA CHARTA.

Sir Robert Cotton, having one day discovered that a man held in his hand, ready to cut for measures, the original Magna Charta, with all its appendages of seals and signatures, bought this singular curiosity for a trifle, and recovered in this manner what had long been given up as lost.

MAIDS AND WIVES.

Women are all alike. When they are maids they are mild as milk; once make 'em wives, and they lean their backs against their marriage certificates and defy you. *D. J.*

MAKING BOTH ENDS MEET.

Bonnell Thornton was a late sitter, and consequently a late riser. "Ah, Bonnell," said a relative, when calling and finding

him in bed, "*you'll shorten your days by the life you are leading.*" "Very true, madam," he replied, "but by the same rule you must admit that *I lengthen my nights.*"

MAKING PROGRESS.

A student being asked what progress he had made in the study of medicine, modestly replied: "I hope I shall soon be qualified as a physician, for I think I *am* now able to *cure* a child."

MANLY EXERCISES.

A farmer who had a very great name in the country for his dexterity in manly exercises, such as wrestling, throwing the bar, and the like, drew upon himself many occasions to try his skill, with such as came far and near to challenge him: among the rest, a conceited fellow rode a great way to visit this champion, and being told that he was on his ground behind his house, he alighted, and walked with his horse's bridle in his hand, till he came to where he found him at work; so hanging the bridle upon the pales, he accosted him thus: That having heard much of his fame, he had come forty miles to try a fall with him. The champion, without more words, came up to him, and closing with him took him, upon such an advantageous lock, that he pitched him clean over the pales; with a great deal of unconcern he took up his spade, and fell to work again: the fellow getting upon his legs again, as nimbly as he could, called to speak to him. "Well," said the champion, "have you any more to say to me?" "No, no," replied the fellow, "only to desire you would be so kind as to throw my horse after me."

MAN OF METAL.

Edwin James, examining a witness, asked him what his business was? He answered, "A dealer in old iron." "Then," said the counsel, "you must of course be a thief." "I don't see," said the witness, "why a dealer in iron must necessarily be a thief more than a dealer in *brass*."

MANY SUCH.

A reprobate priest finding some difficulty in putting on his surplice, swore he thought the devil was in it. "Amen," said the clerk.

MAN WITHOUT A RIVAL.

General Lee one day found Dr. Cutting, the army surgeon, who was a handsome

and dressy man, arranging his cravat complacently before a glass, "Cutting," said Lee, "you must be the happiest man in creation." "Why, General?" "Because," replied Lee, "you are in love with yourself, and you have not a rival upon earth."

MARK OF RESPECT.

Congreve was disputing a point of fact with a man of a very positive disposition, but one who was not overburdened with sense. The latter said to him, "If the fact is not as I have stated, I'll give you my head." "I accept it," said Congreve, "for trifles show respect."

MARRIAGE PORTIONS.

A woman of Athens once asked a Lacedæmonian wife, by way of satire, what portion she had given to her husband? "*My chastity*," was her noble reply.

MEASURE FOR MEASURE.

A fellow stole Lord Chatham's large gouty shoes. His servant not finding them, began to curse the thief. "Never mind," said his lordship, "all the harm I wish the rogue is, that the shoes may *fit him*."

MEASURING HIS DISTANCE.

A browbeating counsel asked a witness how far he had been from a certain place. "Just four yards, two feet and six inches," was the reply. "How came you to be so exact, my friend?" "Because I expected *some fool* or other would ask me, and so I measured it."

MELODRAMATIC HIT.

Burke's was a complete failure, when he flung the dagger on the floor of the House of Commons, and produced nothing but a smothered laugh, and a joke from Sheridan: "The gentleman has brought us the *knife*, but where's the fork?"

MEN OF WEIGHT.

If fat men ride, they tire the horse,
And if they walk themselves that's worse;
Travel at all, they are at best
Either oppressors or oppressed.

MERRY THOUGHT.

They cannot be complete in aught
Who are not humorously prone;
A man without a merry thought
Can hardly have a funny bone.

MICHAELMAS MEETING.

Samuel Taylor Coleridge was so bad a horseman that when mounted he generally

attracted unfavorable notice. On a certain occasion he was riding along a turnpike road in the county of Durham, when he was met by a wag, who, mistaking his man, thought the rider a good subject for sport. "I say, young man," cried the rustic, "Did you see a *tailor* on the road?" "Yes, I did, and he told me that, if I went a little further, I should meet a *goose*."

MIDWIFERY.

General Burgoyne told General Gates that he was better for a *midwife* than a general. "True," said G., "*I have safely delivered you of 7,000 men*."

MIGHT KEEP HIS HANDS WARM.

"I am very much troubled, madam, with cold feet and hands." "I should suppose, sir, that a young gentleman who has had so many *mittens* given him by the ladies might at least keep his hands warm."

MILESIAN ADVICE.

"Never be critical upon the ladies," was the maxim of an old Irish peer, remarkable for his homage to the sex; "the only way in the world that a true gentleman ever will attempt to look at the faults of a pretty woman, is to *shut his eyes*."

MILTON.

Milton was asked if he intended to instruct his daughters in the different languages—to which he replied, "no, sir, one tongue is sufficient for a woman."

MINDING HIS BUSINESS.

Murphy was asked why it was so difficult to waken him in the morning: "Indeed, master, it's because of taking your own advice, always to attend to what I'm about, so whenever I *sleeps*, I pays *attintion* to it."

MISTAKE.

Old Dick Baldwin stoutly maintained that no man ever died of drinking. "Some puny things," he said "have died of *learn-ing* to drink, but no man ever died of drinking." Mr. Baldwin was no mean authority, for he spoke from great practical experience, and was, moreover, many years treasurer of St. Bartholomew's hospital.

MISTAKE SOMEWHERE.

"How many children have I?" asked the woman of a spirit rapper. "Four." "And how many have I?" asked the husband. "Two!" was the astonishing reply.

MISTOOK HIS MAN.

Mr. Suckling, a clergyman of Norfolk, having a quarrel with a neighboring gentleman, who insulted him, and at last told him his gown was his protection. The doctor replied, "it may be mine, but it shall not be yours," and pulling it off, thrashed the aggressor.

MODERN CITIES COMPARED TO SODOM.

Our modern cities, though bad enough, are certainly a great deal better than ancient Sodom; they have a thousand good *lots*.

MODERN SCULPTOR.

Brown and Smith were met by an overdressed individual. "Do you know that chap, Smith?" said Brown. "Yes, I know him; that is, I know of him—he's a sculptor." "Such a fellow as that a sculptor? Surely you must be mistaken." "He may not be the kind of one you mean, but I know that he *chiseled* a tailor—out of a suit of clothes last week."

MODEST LADY.

A would-be modest lady pulled the sleeve of her under-garment over her wrist when a physician was about feeling her pulse. The doctor took the corner of his coat and laid it upon his patient's arm, saying "a linen pulse should have a woollen physician."

MONEY IS TIGHT.

"Have you any *loose* change this morning?" "No indeed, money is *tight*."

MONEY RETURNED.

A lawyer being sick, made his last will, and gave all his estate to fools and madmen. Being asked the reason for so doing, "From such," said he, "I *had* it, and to such I *give* it again."

MONEY'S WORTH.

A soldier, having retired from service, thought to raise a few pounds by writing his adventures. Having completed his manuscript, he offered it to a bookseller for forty pounds. It was a very small volume, and the bookseller was much surprised at his demand; "my good sir," replied the author, "as a soldier, I have always resolved to sell my life as dearly as possible."

Whilst inspecting a farm in a pauperized district, an enterprising agriculturist could not help noticing the slow, drawling motion

of one of the laborers there, and said, "my man, you do not sweat at that work. "Why, no, master," was the reply, "*seven shillings* a week isn't *sweating* wages."

A rich upstart once asked a poor person if he had any idea of the advantages arising from riches. "I believe they give a rogue an *advantage* over an honest man," was the reply.

MONSTER.

Sidney Smith said that "the court of chancery was like a boa constrictor, which swallowed up the estates of English gentlemen in haste, and digested them at leisure."

MOTHER AND DAUGHTER.

As a lady was viewing herself in a mirror, she said to her daughter, "What would you give to be as handsome as I am?" "Just as much," replied the daughter, "as you would give to be as *young* as I am."

MUSICAL.

At a musical party, a vocalist who was shabbily dressed, being complimented on the powers of his voice, vainly threw up his head and replied, "O, Lord, sir, I can make anything of it." "Can you, indeed?" said a wit in the company, "then I advise you to make a *pair of breeches* of it."

MUSICAL PUN.

A young musician, on his first appearance before the public said, "*he trembled* so much he could not *shake*."

NAMELESS MAN.

A gentleman thinking he was charged too much by the porter for the delivery of a parcel, asked him what his name was. "My name," replied he, "is the same as my father's." "And what was his name?" said the gentleman. "It is the same as mine." "Then what are both your names?" "Why, they *are both alike*," answered the man again, and very deliberately walked off.

NATIVE WIT.

John was thought to be very stupid he was sent to a mill one day, and the miller said: "John, some people say you are a fool! Now tell me what you know, and what you don't know." "Well," replied John, "I know miller's hogs are fat." "Yes, that's well, John! Now what don't you know?" "I don't know *whose* corn fat's 'em!"

NATURAL.

Mrs. Smith, hearing strange sounds, inquired of her new servant if she snored in her sleep. "I don't know, marm," replied Beckey, quite innocently, "I never *lay awake* long enough to desilver."

NATURAL ANTI-PATHY.

Foote having satirised the Scotch pretty severely, a gentleman asked, "why he hated that nation so much?" "You are mistaken," said Foote, "I don't hate the Scotch, neither do I hate frogs, but I would have everything keep to its *native* element."

NATURAL DEATH.

An old man when dangerously sick, was urged to take the advice of a physician, but objected, saying, "I wish to die a *natural* death."

NATURAL GRIEF.

One hiring a lodging said to the landlady, "I assure you, madam, I am so much liked that I never left a lodging but my landlady shed tears." Perhaps," said she, "you always went away without *paying*."

NATURAL TRANSMUTATION.

The house of Mr. Dundas, late President of the Court of Sessions in Scotland, having after his death been converted into a blacksmith's shop, a gentleman wrote upon its door the following impromptu:

"The house a lawyer once enjoyed,
Now to a smith doth pass;
How naturally the *iron* age
Succeeds the *age of brass*!"

NELSON.

Lord Nelson when about eight years old, being on a visit to his aunt, went one day a birds'-nesting, and wandered so far that he did not return till long after dark. The lady, who was much alarmed by his absence, rated him roundly, and among other things said, "I wonder fear did not drive you." "Fear?" replied the boy, "I *don't* know him."

NEVER THOUGHT ABOUT DYING.

A poor fellow who was carrying to execution, had a reprieve just as he came to the gallows, and was carried back by the sheriff's officer, who told him he was a happy fellow, and asked him if he knew nothing of the reprieve beforehand? "No," replied the fellow, "or thought no more of it than I did of my dying day."

NEVER PUT OFF TILL TO-MORROW WHAT YOU CAN DO TO-DAY.

A mother admonishing her son, a lad of about seven years of age, told him he should never put off till to-morrow what he could do to-day. The little urchin replied, "then, mother, let's eat the remainder of the plum pudding to-day."

NEW BOOTS.

"These boots were never made for me,

"They are too short by half;

"I want them long enough, d'y'e see,

"To cover *all* the calf."

"Why, sir, said last, with stifled laugh,

"To alter them I'll try;

"But if they cover all the calf,

"They must be six feet high!"

NEW DISGUISE.

The Duke of Norfolk, of Foote's time, was much addicted to the bottle. On a masquerade night he asked Foote what *new* character he should go in. "Go sober!" said Foote.

NEW RELATIONSHIP.

A stranger to law courts hearing a judge call a serjeant "brother," expressed his surprise. "Oh," said one present, "they are brothers—*brothers-in-law*."

NEW SCHOLAR.

A California gold digger having become rich, desired a friend to procure for him a library of books. The friend obeyed, and received a letter of thanks thus worded:—"I am obliged to you for the pains of your selection. I particularly admire a grand religious poem about paradise, by a Mr. Milton, and a set of plays (quite delightful) by a Mr. Shakespeare. *If these gentlemen write and publish any more, be sure and send me their new works.*"

NO HARM DONE.

A man of sagacity being informed of a serious quarrel between two of his female relations, asked the person if in their quarrels either had called the other ugly? On receiving an answer in the negative, "O, then, I shall soon make up the quarrel."

NO INTRUSION.

A loquacious author, after babbling for some time about his piece to Sheridan, said, "sir, I fear I have been intruding on your attention." "Not at all, I assure you," replied he, "I was thinking of *something* else."

NOTE OF INTERROGATION.

Mr. Pope, sneering at the ignorance of a young man, asked him if he knew what an interrogation was? "Yes, sir," said he, "'tis a little crooked thing that asks questions."

NOTHING TO BOAST OF.

"The British Empire, sir," exclaimed an orator, "is the one on which the sun never sets." "And one," replied an auditor, "in which the *tax gatherer* never goes to bed."

NOTIONS OF HAPPINESS.

"Were I but a king," said a country boy, "I would eat my fill of fat bacon, and swing upon a gate all day long."

NOT NECESSARY.

"You flatter me," said a thin exquisite the other day to a young lady who was praising the beauties of his moustache. "For heaven's sake, ma'am," interposed an old skipper, "don't make that *monkey* any flatter than he is."

"NOT ON COMPULSION, HAL."

A married woman about to sign a legal deed was asked as usual, whether her husband had *compelled* her to sign it? "*He compel me?*" said the woman, "no, nor twenty like him."

NOT RIGHT.

A prisoner being called on to plead to an indictment for larceny was told by the clerk to hold up his right hand. The man immediately held up his left hand. "Hold up your *right* hand," said the clerk. "Please your honor," said the culprit, still keeping up his left hand, "I am *left handed*."

"NOT ROMANTIC ENOUGH."

"Would you not love to gaze on Niagara forever?" said a romantic girl to her less romantic companion. "Oh, no; I should not like to have a cataract always in my eye."

NOT SO EASY.

A certain learned sergeant, who is apt to be testy in argument, was advised by the court not to *show temper*, but to *show cause*."

NOT TO BE TEMPTED.

"Come down this instant!" said a boat-swain to a mischievous son of Erin, who had been idling on the round top; "Come down, I say, and I'll give you a good dozen, you rascal!" "Troth, sur, and I won't come down if you'd give me *two dozen*."

NOT UNPLEASANT.

"Is the smoke of my cigarette unpleasant to you, sir?" "Oh, no, madam! I would rather inhale smoke from your beautiful lips, than taste kisses from any others."

ODD FAMILY.

Blaney said in reference to several persons, all relations to each other, but who happened to have no descendants, that it seemed to be *hereditary* in their family to have no children.

ODD QUESTION.

Councillor Rudd, of the Irish bar, was equally remarkable for his love of whist and the dingy color of his linen. "My dear Dick," said Curran to him one day, "you can't think how puzzled we are to know where *you buy* all your *dirty shirts*."

ODD REASON.

A celebrated wit was asked why he did not marry a young lady to whom he was much attached. "I know not," he replied, "except the *great regard* we have for each other."

OLD AGE.

A very old man, who was commonly very dull and heavy, had now and then intervals of gaiety; some person observed, "*he resembles an old castle which is sometimes visited by spirits*."

Socrates learned to play on musical instruments in his old age; Cato, at eighty, learned Greek; Plutarch, at about the same age, studied Latin, and Franklin learned to speak French towards the close of his life.

OLD FRIENDS.

Colman, the dramatist, was asked if he knew Theodore Hook. "Yes," replied the wit, "*Hook and Eye* are old associates."

OLD JOKE.

As a wag at a ball, to a nymph on each arm, Alternately turning, and thinking to charm, Exclaimed in these words, of which Quinn was the giver:

"You're my Gizzard, my dear; and my love, you're my Liver."

"Alas!" cried the fair on his left—"to what use?

For you never saw *either served up with a goose*."

OLD STORIES OVER AGAIN.

Bubb Doddington was very lethargic. Falling asleep one day, after dinner with Sir Richard Temple and Lord Cobham, the latter reproached Doddington with his drowsiness. Doddington denied having been asleep, and to prove he had not, offered to repeat all Lord Cobham had been saying. Cobham challenged him to do so. Doddington repeated a story; and Lord Cobham owned he had been telling it. "Well," said Doddington, "and yet I did not hear a word of it; but I went to sleep, because I knew that about this time of day *you would tell that story.*"

OLD THINGS.

The king of Arragon said, "there are four things in the world worth living for: old wine to drink, old wood to burn, old books to read, and old friends to converse with."

OLD TIMES.

A gentleman in company with Foote, took up a newspaper, saying, "he wanted to see what the ministry were about." Foote, with a smile, replied, "look among *the robberies.*"

ONE AT A TIME.

When Mr. Penn, the proprietor of Pennsylvania, and the most considerable man among the Quakers, went to court to pay his respects to Charles II, that merry monarch observing the Quaker not to lower his beaver, took off his own hat and stood uncovered before Penn, who said, "Prithee, friend Charles, put on thy hat." "No, friend Penn," said the king, "it is usual for only one man to stand covered here."

ONE BITE AT A CHERRY.

A young fellow once offered to kiss a Quakeress. "Friend," said she, "thee must not do it." "O, *by Jove!* but I must," said the youth. "Well friend, as thee hast *sworn*, thee may do it, but thee must not make a practice of it."

ONE GOOD TURN DESERVES ANOTHER.

Dr. A., physician at Newcastle, being summoned to a vestry, in order to reprimand a sexton for drunkenness, he dwelt so long on the sexton's misconduct, as to draw from him this expression: "Sir, I thought you would have been the last man alive to appear against me, as I *have covered up so many blunders of yours.*"

ONE THING AT A TIME.

A very dull play was talked of and one attempted a defense by saying, "It was not hissed." "True," said another; "no one can *hiss* and *gape* at the same time."

ON THE RIGHT SIDE.

It was said of one that remembered everything that he lent, but nothing that he borrowed, "that he had *lost half* of his memory."

ON THE "STRAIGHT" ROAD.

"I have no apprehension that the devil will ever come for me," said a youth of questionable morals. "He will not be silly enough to take the trouble," said a bystander, "for you are going straight to him."

ON TIME.

Two Irishmen were in prison—one for stealing a cow, and the other for stealing a watch. "Hullo, Mike, an' sure what o'clock is it?" said the cow stealer. "I've no timepiece handy, but suppose it's just about milking time," replied the other.

ORATORS.

To wonder now at Balaam's ass is weak,
Is there a day that asses do not speak?

OUR ENGLISH LOVE FOR DINNERS.

"If an earthquake were to engulf England to-morrow," said Jerrold, "the English would manage to meet and dine somewhere among the rubbish, just to celebrate the event."

OUTWARD APPEARANCES.

Man is a sort of a tree of which we are too apt to judge by the bark.

PADDY'S LOGIC.

"The sun is all very well," said an Irishman, "but the moon is worth two of it; for the moon affords us light in the night time, when we *want it*, whereas the sun's with us in the daytime, when we have *no occasion for it.*"

PAID BACK WITH HIS OWN CHANGE.

An American general was once in company where there were some Scotch. After supper, when the wine was served up, the general rose and addressed the company in the following words: "Gentlemen, I must inform you that when I get a little groggish, I have an absurd custom of railing against the Scotch; I hope no gentleman

in the company will take it amiss." With this he sat down. Up started Mr. —, a Scotch officer, and without seeming the least displeased, said, "Gentlemen, I, when I am a little groggish, and hear any one railing against the Scotch, have an absurd custom of kicking him out of the company; I hope no gentleman will take it amiss. It is hardly necessary to add that that night he had no occasion to exert his talent."

PAINTED CHARMS.

Of a celebrated actress, who, in her declining days, bought charms of carmine, and pearl powder, Jerrold said, "Egad! she should have a hoop about her, with a notice upon it, 'Beware of the paint!'"

PAINTING.

A nobleman, who was a great amateur painter, showed one of his performances to Turner. That great artist said to him, "My Lord, you want nothing but *poverty* to become a very excellent painter."

A gentleman seeing a fine painting, representing a man playing on the lute, paid this high compliment to the artist. "When I look on that painting, I think myself *deaf*."

PASSING THE BOTTLE.

Footo being in company, and the wine producing more than concord, he observed one gentleman so far gone in debate as to throw the bottle at his antagonist's head; upon which, catching the missile in his hand, he restored the harmony of the company by observing that, "*if the bottle was passed so quickly*, not one of them would be able to stand out the evening."

PAYING DEAR FOR HIS WHISTLE.

In Columbia, a week or two since, a man whistled to his neighbor as if calling a dog, and got soundly whipped for it. That was "paying dear for his whistle."

PERFECT BORE.

Some one being asked if a certain authorless, whom he had long known, was not "a little tiresome?" "Not at all," said he, "*she was perfectly tiresome*."

PERSONALITIES OF GARRICK AND QUINN.

When Quinn and Garrick performed at the same theatre, and in the same play, one night being very stormy each ordered a chair. To the mortification of Quinn, Garrick's chair came up first. 'Let me get into

the chair,' cried the surly veteran, "and put little Davy in the lantern." "By all means," rejoined Garrick, "I shall be ever happy to *enlighten* Mr. Quinn in anything."

PERSONAL REFLECTION.

A petulant old lady having refused a suitor to her niece, he expostulated with her, and requested her plainly to divulge her reasons. "I see the villain in your face," said she. "That's a *personal reflection*, madam," answered the lover.

PERTINENT QUESTION.

Judge Jeffreys, of notorious memory, (pointing with his cane to a man who was about to be tried,) said, "there is a great rogue at the end of my cane." The man pointed at inquired, "*at which end, my lord?*"

PHILOSOPHICAL BEGGING.

Diogenes did beg more of a prodigal, than of the rest who were present, whereupon one said to him. "See your baseness, that when you can find a liberal man you shall take most of him." "No," said D., "but I intend to beg of the rest again."

PHYSICIANS.

Addison very humorously compared physicians to an army of ancient Britons, as described by Julius Cæsar. He says of them, "Some slay on foot, and some in chariots. If the infantry do not so much execution as the cavalry, it is because they cannot convey themselves with so much velocity into all quarters, nor dispatch their business in so short a time."

PIECE OF RESISTANCE.

"Do come and dine with me," said John to Pat; "you must, though I have only a piece of beef and some potatoes for you." "Oh! my dear fellow! don't make the laist apology about the dinner, it's the very same I should have at home, *barrin' the beef*."

PILL GRATIS.

A person desirous of impressing Lord Ellenborough with his importance, said: "I sometimes employ myself as a doctor." "Very likely," remarked his lordship, "but is any one fool enough to *employ* you in that capacity?"

PLURAL NUMBERS.

A boy being asked what was the plural of penny, replied, with great promptness and simplicity, "two-pence."

POETS AND PULLETS.

Mrs. Partington says there must be some sort of kin between poets and pullets, for they both are always chanting their lays.

POLISH MONARCH.

A Polish monarch left his companions when hunting, and a few days after was seen working as a porter. When asked the reason of this strange conduct, he replied, "the load I have quitted is heavier than the one I carry. I have slept more the last four nights than I did during my reign. I now live and am king of myself. Elect whom you choose. It were madness for me to return to court."

POLISHING.

A person in a public company accusing the Irish nation with being the most unpolished in the world, was answered mildly by an Irish gentleman, "that it ought to be otherwise, for the Irish meet with hard rubs enough to polish any nation on earth."

POLITICAL BRAYING.

A political editor of a village newspaper cries aloud to his party, "Let your trumpets bray in the front of the battle." A good many political partisans can bray well enough without such instruments. The use of trumpets is a needless expenditure of brass.

POLITICAL CORRUPTION.

Curran, when opposed to Lord Clare, said that he reminded him of a chimney-sweep, who had raised himself by dark and dusky ways, and then called aloud to his neighbors to witness his *dirty* elevation.

POLITICAL LOGIC.

If two decided negatives will make Together one affirmative, let's take P—t's and L—t's, each a rogue *per se*, Who by this rule an honest pair will be.

POOR LAW.

"Pray, my lord," asked a fashionable lady of Lord Kenyon, "what do you think my son had better do in order to succeed in the law?" "Let him spend all his money, marry a rich wife and spend all hers, and when he has *not got a shilling* in the world, let him attack the law." Such was the advice of an old chief justice.

POOR LIMBS ON A STATELY TREE.

Lord Coke calls the law, "a stately tree." It may be a very nice tree, but it does have some wretchedly poor limbs.

PORTER.

A person named Porter being very drunk, a friend asked him what he had been about. "Only turning a *little gin* into Porter," replied he.

POSERS.

A coxcomb in a coffee house boasted that he had written a certain popular song, just as the true author entered the room. A friend of his pointed to the coxcomb: "See, sir, the real author of your favorite song." "Well," replied the other, "the gentleman *might* have made it, for I assure him I found no difficulty in doing it myself."

Foote was once met by a friend in town with a young man who was flashing away very brilliantly, while Foote seemed grave: "Why, Foote," said his friend, "you are flat to-day; you don't seem to relish a joke!" "You *have not tried me* yet, sir," said Foote.

In a chancery suit one of the counsel, describing the boundaries of his client's land, said, in showing the plan of it, "We lie on this side, my Lord;" the opposite counsel then said, "And we lie on that side." The Chancellor with a good natured grin, observed: "If you lie on both sides, whom will you have me believe."

A lecturer wishing to explain to a little girl the manner in which a lobster casts his shell when he has outgrown it, said: "What do you do when you have outgrown your clothes? You throw them aside, don't you?" "Oh, no!" replied the little one, "*we* let out the tucks!" The doctor confessed she had the advantage of him there.

POST.

A drunken fellow ran against a post; supposing himself to be imposed upon he began beating it with his fists, and upon being informed it was a post, said, "why *couldn't* he not blow his horn?"

POSTHUMOUS.

A young man having asked an Hibernian who was looked up to as a scholar, what was meant by the posthumous works of such a writer. "Why, said the other, posthumous works are those books which a man writes after he is dead."

POT VALIANT.

Provisions have a greater influence on the valor of troops than is generally supposed, and there is great truth in the remark of an

English physician, who said "that with a six weeks' diet he could make a man a coward." A distinguished general was so convinced of this principle, that he said he always employed his troops *before their dinner had digested*.

POWERFUL TELESCOPE.

An Irishman, with his telescope, insisted that he could bring his old pig, which was a mile off, on the hillside, so near that he could plainly hear him grunt.

PRESSING REASON.

A tailor sent his bill to a lawyer for money. The lawyer bid the boy tell his master that he was not running away, but very busy at that time. The boy comes again, and tells him he must have the money. "Did you tell your master," said the lawyer, "that I was not running away?" "Yes, sir," answered the boy, "but he bade me tell you that *he was*."

PREVIOUS ENGAGEMENTS.

The late Lord Dudley and Ward was one of the most absent of men. Meeting Sydney Smith one day on the street, he invited him to meet himself! "Dine with me to-day—dine with me to-day; I will get Sydney Smith to meet you." The witty canon admitted the temptation held out to him, but said "*he was engaged with him elsewhere*."

"PRIDE HAS A FALL."

A modern tourist calls the Niagara river "the pride of rivers." That pride certainly has a tremendous fall.

PRINCIPAL AND INTEREST.

A debtor observed to his creditor, "that it was not his *interest* to pay the *principal*, nor his *principle* to pay the *interest*."

THE PRINCIPLE OF GOVERNMENT.

I shall not easily forget the sarcasm of Swift's simile as he told us of the Prince of Orange's harangue to the mob of Portsmouth. "We are come," said he, "for your good—for *all your goods*." "A universal principle," added Swift, "of all governments; but like most other truths, only *half told*; he should have said, *goods and chattels*."

PROBABILITY.

Jonathan and his friend Paddy were enjoying a delightful ride, when they came in sight of what is very unusual in any civilized State now-a-days—an old gallows, or gib-

bet. This suggested to the American, the idea of being witty at the expense of his Irish companion. "You see *that*, I calculate?" said he nasally, pointing to the object just mentioned, "and now, where would *you* be if the gallows had its due?" "Riding alone," coolly replied Paddy.

PROFESSION.

A quack doctor sent for a farrier to look at his horse. After the horse was sound the doctor asked the man what he was indebted for the cure? He replied, "You know it's not the rule to take fees of the profession."

PROFESSIONAL AIM.

In a duel between two attorneys, one of them shot away the skirts of the other's coat. The second, observing the truth of his aim, declared that, "had his friend been engaged with a *client*, he would very probably have *hit his pocket*."

PROVERB REVERSED.

Example is better than precept they say, With our parson the maxim should run t'other way;

For so badly he acts, and so wisely he teaches,

We should shun what he does, and should do what he preaches.

PROVING EACH OTHER FOOLS.

Two conceited coxcombs wrangling and exposing one another before company, one told them, "that they had both done like wits," "for wits," said he, "never give over till they prove one another fools."

SAGACIOUS ANIMAL.

A wag describing an elephant, remarked, "that this sagacious animal always carries his *trunk* before him, and can never be robbed."

PUBLIC GRATITUDE.

Voltaire relates, with great simplicity, that at the first representation of one of his tragedies, the audience, who saw the author in a box with an extremely beautiful young Duchess, required that she should give him a kiss, by way of acknowledging the public gratitude. The victim, a partaker in the general enthusiasm, felt apparently no repugnance to make the sacrifice.

PUGILISTIC PUN.

When Jack Marten, the pugilist, married Elizabeth Martin, of St. Giles, the in-

orrible punster remarked, that it was too bad to knock his wife's *i* out on the very first day of her marriage.

PUPIL OF ZENO.

A youth who was a follower of Zeno, on his return home, was asked by his father, "what he had learned?" The lad replied, "that would hereafter appear." On this, the father being enraged, beat his son, who bearing it patiently and without complaining said, "This have I learned, to endure a parent's anger."

"PUPPIES NEVER SEE TILL THEY ARE NINE DAYS OLD."

It is related, that when a former Bishop of Bristol held the office of Vice-Chancellor of the University of Cambridge, he one day met a couple of under-graduates, who neglected to pay the accustomed compliment of *capping*. The bishop inquired the reason of the neglect. The two men begged his lordship's pardon, observing they were *freshmen*, and did not know him. "How long have you been in Cambridge?" asked his lordship. "Only *eight days*," was the reply. "Very good," said the bishop, "*puppies* never see till they are *nine days old*."

PURE-FOLKS.

Very pure folks won't be held up to the light and shown to be very dirty bottles, without paying back hard abuse for the impertinence.

PICKINGS AND STEALINGS.

The coat of a horse is the gift of nature. That of an ass is often the work of a tailor.

Mr. John Rubb, candidate for some petty office, publishes in a Mississippi paper that the Whigs are the corruptest party in the world. *There LIES the Rubb.* Prentiss.

The question is discussed in some of the Missouri papers whether raising hemp is a good business. A much better business than being raised by it.

To keep your friends, treat them kindly; to kill them, treat them often.

You may wish to get a wife without a failing; but what if the lady, after you find her, happens to be in want of a husband of the same character?

Some dogs are kept about houses simply to give the alarm at the approach of burglars. Like certain spice trees, they are valued only for their bark.

A sweet girl is a sort of divinity, to whom even the Scriptures themselves do not forbid us to render "lip service."

A British writer says that the gentle sorts of animals are gradually becoming more ferocious, and the ferocious ones more gentle. Perhaps the time may come when the gentle lion, at sight of the ferocious sheep, will run with all his might—and *mane*.

Those who oftenest suffer from fullness of the stomach, are generally those who were never troubled with fullness either of the head or heart.

It should be remembered that the bare assertion is not necessarily the naked truth.

A few days ago we had the gratification of seeing a little boy taken from under a sand bank that had fallen on him. His terror had not turned his hair white, but he was decidedly sandy haired.

Cruel men are the greatest lovers of mercy; avaricious men of generosity, and proud men of humility—in everybody but themselves.

Those who have most treasure have generally most anxiety. The Colchian ram with the golden wool was, no doubt, even though he had wings, in constant apprehension of being fleeced.

Which may be considered the *faster* man, he who is running like a greyhound, or he who is stuck inextricably in the mud?

Punch says: "If you wish to see the teeth of a beautiful young lady, praise her rival before her face." We think the object may often be effected as well by a pretty compliment to herself. And her teeth appear to the best advantage when we are not afraid of them.

We should not, in our attempts to elevate ourselves, lose sight of safety. He who stands upon a tall man's shoulders, can look over the heads of those around him, but his footing is much less secure than theirs.

There is many a man whose tongue could govern multitudes, if he could only govern his tongue.

We are often asked why it is that so many married women of genius are unhappy in their domestic relations. It can only be because they choose unwisely. What could be expected from the mating of the eagle with the barn door fowl?

A young lady isn't apt to find out that she ever had a heart till she has unhappily lost it.

The most placid and smiling countenance oftentimes masks the most dangerous temper. The most terrible thunderbolt we ever saw, was shot from a cloud arched by a beautiful rainbow.

Rejected courtesy becomes enmity. If the extended hand is refused, the mere closing of the fingers changes it into a *fist*.

You may often see a couple cooing like turtle doves when 'tis all nothing but mock turtle.

Ivy will not cling to a poisonous tree or other substance. What a pity that the tendrils of a woman's heart have not the same wholesome and salutary instinct.

They tell us that "truth never dies." But if her home is, as we are informed, "at the bottom of the well," it seems a little strange that she never "kicks the bucket." Yet from her dark home in the still depths, she oftentimes follows up the feeding rill to its source upon the mountain top, and rises from the fountain like Venus from the foam of the sea, as beautiful as the fabled goddess, and infinitely more worthy of the admiration of earth and heaven.

In fishing, we have occasionally seen a big pike watching a bait, and evidently weighing the chances between getting a good dinner and *being* a good dinner. He should have been able to weigh very accurately, he had so many scales.

A brave man bears his certificate of courage in his eye, and in his whole deportment; but the poltroon carries his in his pocket.

It is considered very creditable to men to have hearts of oak, but not half so creditable to have wooden heads.

An American writer says of the present generation, that, "the young men are going one way, and the young women the opposite way." That's right, they will meet all the sooner.

A couple of agricultural editors are discussing the relative value of different grains. Unquestionably, grains of sense are the most valuable.

A New Orleans poet calls the Mississippi the most eloquent of rivers. It ought to be eloquent, it has a dozen mouths.

A Florida paper speaks of the stranding of a whale or some other big fish upon the beach, and says that the citizens had to use a ladder some twenty feet in length to get on his back. We should think such a fish difficult to scale.

It is a serious question whether every fisherman, however honest he may think himself, ought not to be indicted for *hooking fish*.

A lady bathing in the sea may not be in a distressing predicament, though she is unquestionably in a *great pickle*.

"How do my customers like the milk I sell them?" "Oh, they say it is of the first water."

"I know I am a regular bear in my manners," said a fine young farmer to his sweetheart. "No, indeed, you are not, John; you have never hugged me yet. You are more sheep than bear."

To make a pretty girl's cheeks red, pay her a compliment. Toadden those of an impudent man, slap them.

It is the received opinion that men find straightforwardness the best for success. And yet men, like fish, often get bravely ahead by a very crooked process of self-propulsion.

The greatest thoughts seem degraded in their passage through little minds. Even the winds of heaven make but mean music when whistling through a keyhole.

The slanderer is like the chameleon—he destroys his prey by a dart of his tongue.

There is no objection to broils in a house, so they be confined to the *kitchen*.

Flowers fling their wealth upon the vacant air, and rich men often fling theirs upon the vacant *heir*.

"I haven't another word to say, wife—I never dispute with fools." "No, husband, you are very sure to agree with them."

Position is something, but not everything. The eyes are in the rear of the nose, but can see much further than it can smell.

Some old women and men grow bitter with age. The more teeth they drop out the more biting they get.

He is a first rate collector who can, upon all occasions, collect his wits.

When a young man complains that a young lady has no heart, it is a pretty certain sign that she at least has *his*.

"I would do anything to gratify you; I would go to the end of the world to please you," said a fervent lover to the object of his affection. "Well, sir, go there and stay, and I shall be pleased."

Old friends often fall away from us as we grow old. Even our hair and teeth are oftentimes no better than other old friends in this respect.

If the editor of the — isn't a rogue, he ought certainly to bring an action for slander against his own face.

Much smoking kills live men and cures dead swine.

Three years ago, a man in Mississippi cheated us out of twenty dollars, and now his son has cheated us out of about the same sum. The young man's propensity is probably *the only thing he ever came honestly by*.

Hit a man upon whatever part of his body you will, the blow is sure to go against his stomach.

It is said that a Chinaman, no matter where he finds himself, is never perplexed. He always has his *cue*.

"Haven't you finished scaling that fish yet, Sam?" "No master, 'tis a very large one." "Oh, well, you have had time enough to scale a mountain."

The rhyming of silly boys and girls, and the whistling of the wind through a hollow tree, are equally signal instances of "music caused by emptiness."

Some men give as little light in the world as a tallow farthing candle, and when they expire, leave as bad an odor behind them.

"Do you think me guilty of a falsehood?" asked Mr. Knott of a gentleman he was addressing. "Sir, I must render a verdict of Knott guilty."

The late comet was a good deal like the production of some of our voluminous story writers—a long tail from a small head.

"That's very singular, sir," said a young lady when we kissed her. "Ah, well then, we will soon make it plural."

Surely it is a blessed privilege to be kissed by the breeze that has kissed all the pretty women in the world.

A man's boots and shoes get tight by imbibing water, but he doesn't.

Walk fast till you get upon the right ground, and then *stand fast*.

When a malignant man strikes at the great benefactors of his race, he deserves, like the Indian who madly fired his arrow at the sun, to be smitten with the curse of blindness.

Never look to an exclusively political paper for good reading matter for your family. You might as well try to get wool by shearing a hydraulic ram.

The largest bridge in the world is considered *peerless*, for the reason that it has more *piers* than any other.

An inventor has made application at the patent office for what he calls an improved lever. He professes to be "able to raise anything with it." We wonder if it will answer for raising children and the wind.

The leaves of most books are inferior to those of the book of nature. They have the greenness without the freshness of the leaves of spring, and the dryness without the beauty of those of autumn.

We know some men who are good natured only when they are no longer sober. Like small beer, they get sour if not soon *drunk*.

An impudent fellow accosted a young lady rudely, and she set a dog on him. She was *chaste* and he was *chased*.

One tear of a woman is oftentimes more formidable than the "three tiers" of a ship of the line.

If you don't want to spoil your children, you may have to spoil a good many rods in raising them.

An editor in Texas boasts that he has made something of his party in that quarter. He must be a near relative of the woman who made the pound of butter from the cream of a joke.

Men and women, who read a great many light and superficial works, will have a mere mass of crude and worthless knowledge, unless they read books filled with stern, strong, hard thought. The birds have to pick up pebble-stones to aid in the digestion of the softer contents of their craws.

The sweetest serenade that a woman hears in all her life, is the first low tone of her first born.

"Marry me, my dear girl, and you will have seen the end of your troubles." "Which end, sir?"

The elephant is not the greatest beast in the world. He abhors tobacco.

Two young Cincinnatians ran away with a couple of vessels from that city last week. The vessels were of that kind St. Paul calls "the weaker vessels."

It takes a member of the Illinois legislature a considerable time to get rich in the service. He receives one dollar a day and pays two for board; the rest he is expected to "give to the poor."

It is vain to hope to please all alike. Let a man stand with his face in what direction he will, he must necessarily turn his back on one-half of the world.

Why does a shipbuilder daub the outside of his vessel all over with tar? Would it not be sufficiently pitched by the ocean?

It is the general impression that buffalo tongues are more prized than any other, but we believe as a general rule lawyers' tongues sell highest in market.

A gentleman killed himself in Florida for the love of a Miss Bullitt. The poor fellow could not live with a Bullitt in his heart.

"You are an old sheep," said a promising specimen of Young America to his mother. "Well, you little rascal," exclaimed she, seizing the broomstick, "if I am an old sheep, I lam'd you, and I'll lam you again."

Homer begged from his countrymen, and all succeeding generations have been continually stealing from him.

The Pittsburgers are fortunate; they get their delicious pure drinking water from the Allegheny river which bounds one side of their city, and are supplied with exhaustless quantities of Monongahela, which laves the other.

It is more respectable to black boots than to black characters,—to sew shirts than to sow strifes.

Memory is not so brilliant as hope, but it is more beautiful, and a thousand times as true.

We wind up clocks to make them keep running, and banks to stop them running.

It may be difficult for you sometimes to get away from bad company, but don't for that reason throw yourself away.

The greatest truths are the simplest; the greatest men and women are sometimes so, too.

A popular writer says it is not the drinking, but the getting sober that is so terrible in a drunkard's life. Some persons, influenced probably by this important consideration, seem to have deliberately resolved never to get sober.

Several young ladies are studying dentistry. We suspect their object is to get near the gentlemen's lips.

QUEEN BESS.

A courtier came running to her, and with a face full of dismay, "Madam," said he, "I have bad news for you; the party of tailors mounted on mares, that attacked the Spaniards, are all cut off." "Courage, friend!" said the Queen, "This news is indeed bad, but when we consider the nature of the quadrupeds, and the description of the soldiers, it is some comfort to think that we have lost neither *man* nor *horse*."

QUEEN ELIZABETH.

When Queen Elizabeth visited Falkenstone, the inhabitants employed their parish clerk to versify their address. The mayor being introduced, he, with great gravity, mounted a three-legged stool and commenced his poetical declamation, thus:

"O, mighty Queen,

"Welcome to Falkenstein!"

Elizabeth burst out in a loud roar of laughter, and without giving his worship time to recover himself, she replied:

"You great fool,

"Get off that stool."

QUEER PARTNERS.

Jerrold, at a party, noticed a doctor in solemn black waltzing with a young lady who was dressed in a silk of brilliant blue. "As I live, there's a blue pill dancing with a black draught," said Jerrold.

QUICK LIE.

A conceited coxcomb, with a very patronizing air, called out to an Irish laborer, "Here, you bog-trotter, come and tell me the greatest lie you can, and I'll treat you to a jug of whiskey-punch." "By my word," said Pat, "an' your honor's a *gentleman*."

QUID PRO QUO.

A physician of an acrimonious disposition, and having a thorough hatred of lawyers, reproached a lawyer with the use of phrases utterly unintelligible, "For example," said he, "I never could understand what you lawyers mean by dockin' an

entail." "That's very likely," answered the lawyer, "but I will explain it to you: it's doing what you doctors never consent to—*suffering a recovery.*"

Smith and Brown running in opposite ways round a corner, struck each other.

"Oh dear!" says Smith, "how you made my head ring." "That's a sign it's hollow," said Brown. "Didn't your's ring?" said Smith. "No," said Brown. "That's a sign it's cracked," said his friend.

An Irish lawyer famed for cross examining, was, on one occasion, completely silenced by a horse dealer: "Pray, Mr. —, you belong to a very honest profession?" "I can't say so," replied the witness; "for, saving you lawyers, I think it's the *most dishonest going.*"

QUITE NATURAL.

"Did any of you ever see an elephant's skin?" asked the master of an infant school in a fast neighborhood. "I have," shouted six-year old, at the foot of the class. "Where," inquired old spectacles, amused by his earnestness. "*On the elephant!*" was the reply.

RAISING RENT.

"Sir, I intend to raise your rent," said a landlord to a tenant, to which the latter replied, "I am much obliged to you, for I cannot raise it myself."

RAKE'S ECONOMY.

With cards and dice, and dress and friends,
My savings are complete;
I light the candle at both ends,
And thus make both ends meet.

RANDOLPH'S WIT.

Once after the celebrated John Randolph, of Roanoke, had been speaking in Congress, several members rose in succession and attacked him. His reply was as witty as it was prompt. "Sir," said he to the speaker, "I am in the condition of old Lear—

The little dogs and all,
Tray, Blanche, and Sweetheart,
See—they bark at me."

RATHER FEROCIOUS.

As Burke was declaiming with great animation against Hastings, he was interrupted by little Major Scott. "Am I," said he indignantly, "to be teased by the barking of this *jackal*, while I am attacking the royal *tiger* of Bengal?"

RATHER SAUCY.

"You had better ask for manners than money," said a finely dressed gentleman to a beggar who asked for alms. "I asked for what I thought you had the *most*," was the cutting reply.

READY RECKONER.

A mathematician being asked by a wag, "If a pig weigh 200 pounds, how much will a great boar (*bore*) weigh?" he replied, "Jump into the scales, and I will *tell you immediately.*"

REASON.

"I wish you at the devil," said somebody to Wilkes. "I don't wish you there," was the answer. "Why?" "Because I never wish to *see you again.*"

REASONABLE PREFERENCE.

Whether tall men or short men are best,
Or bold men, or modest and shy men,
I can't say, but this I protest,
All the fair are in favor of *Hy-men.*

REASONS FOR DRINKING.

Dr. Aldrich, of convivial memory, said there were five reasons for drinking:
Good wine, a friend, or being dry,
Or lest you should be by-and-by,
Or any other reason why.

REASON FOR MATRIMONY.

Cato the elder, when aged, buried his wife, and married a young woman. His son said to him, "What! have I offended, that you have brought a stepmother into your house?" The old man answered, "Nay, quite the contrary; thou pleasest me so well that I should be glad to have more such."

REASON FOR POLYGAMY.

An Irishman was once brought up before a magistrate, charged with marrying six wives. The magistrate asked him how he could be so hardened a villain. "Please your worship," said Paddy, "I was just trying to *get a good one.*"

REASON FOR RUNNING AWAY.

Owen Moore has run away,
Owing more than he can pay.

REASON FOR THICK ANKLES.

"Harry, I cannot think," says Dick, "what makes my ankles grow so thick." "You do not recollect," says Harry, "how great a calf they have to carry."

REASONS WHY.

A man said the only reason why his dwelling was not blown away in the late storm was because there was a *heavy mortgage* on it.

A peddler sold a large quantity of stuff which he called the *Madagascar Rat Exterminator* in a neighborhood, and yet the vermin were as alive and active as ever. On being told that it had no effect, "Perhaps," said the imperturbable peddler, "yours may not be *Madagascar rats*."

Footie was once asked why learned men are to be found in rich men's houses, and rich men never to be seen in those of the learned? "Why," said he, "the first know what they want, but the *latter* do not."

REFLECTION.

An overbearing barrister, endeavoring to browbeat a witness, told him he could plainly see a *rogue* in his face. "I never knew till now," said the witness, "that my face was a *looking glass*."

REFUGE.

A boy who in term time picked a pocket, fled inside the bar for protection. He was asked the reason of this strange conduct, and replied, that in the multitude of "counsellors there is safety."

REGRET.

A gentleman, regretting the loss of his *first* in the presence of his *second wife*, was told by her that "no one had more reason to wish his former spouse alive than she had."

RELIGIOUS IMPRESSIONS.

"Do you go to Sabbath school, my lad?" kindly asked a missionary of a depraved little Dubuque urchin. "Nary," answered the innocent, "but I've got a fighting cock that can walk over any bird in this town that wears gaffs."

REMARKABLE ECHO.

A certain Chief Justice, on hearing an ass bray, interrupted the late Mr. Curran in his speech to the jury, by saying, "One at a time, Mr. Curran, if you please." The speech being finished, the judge began his charge, and during its progress the ass sent forth the full force of its lungs; whereupon the advocate said, "Does not your lordship hear a remarkable *echo* in the court?"

REPLY.

A farmer meeting the parson of his parish, and not giving way to him, was told

that he was "better fed than taught." "True," replied the farmer, "you teach me and I feed myself."

REPRESENTING A PRINCE.

A prince laughing at one of his courtiers, whom he had employed in several embassies, told him he "looked like an owl." "I know not," answered the courtier, "what I look like; but this I know, that I have had the honor several times to represent your majesty's person."

REPROOF.

"I can't find bread for my family," said a lazy fellow in company. "Nor I," replied an industrious miller; "I am obliged to *work* for it."

REPUTATION.

Reputation is to notoriety what real 'turtle is to mock.

RETORTS.

Two men, in dispute, reflected upon each other's veracity. One of them replied, that he was never whipt but once by his father, and that was for telling the truth. "I believe then," retorted the other, "the truth was whipt out of you, for you have never spoken it since."

Two girls of fashion entered an assembly room at a time when a fat citizen's wife was quitting it. "Oh," said one of them, "there's beef *a-la-mode* going out." "Yes," answered the object of ridicule, "and *game* coming in."

Mr. Colt, superintendent of the canal at Fort Stanwix, being provoked by an Irishman, gave him a sturdy kick. "By St. Patrick," retorted the Irishman, "if you kick so while you are a *Colt*, what will you do when you come to be a horse?"

In 1793, when a war with France was agitated, on account of the conduct of that country to the Dutch, a gentleman in company said impetuously, "Damn the Dutch, burn their towns." "Rather," replied a lady, "*un-dam* them and sink them."

REVERSE.

An Irishman, who lived in an attic, being asked what part of the house he occupied, answered: "If the house were turned *topsy-turvy*, I'd be livin' on the first floor."

REVERSE JOKE.

A soldier, passing through a meadow, a large mastiff ran at him, and he stabbed the

dog with his bayonet. The master of the dog asked him why he had not rather struck the dog with the butt end of his weapon? "So I should," said the soldier, "if he had run at me with his tail!"

RIGHT ORGANS

Spurzheim was lecturing on phrenology. "What is to be conceived the organ of drunkenness?" said the professor. "The barrel organ," interrupted an auditor.

RINGING THE CHANGES.

At a tavern one night,
Messrs. *More, Strange, and Wright,*
Met to drink, and good thoughts to exchange;

Says More, "of us three,
"The whole town will agree,
"There is only one knave, and that's
"Strange."

"Yes," says Strange, (rather sore,)
"I'm sure there's one *More,*
"A most terrible knave and a bite,
"Who cheated his mother,
"His sister and brother."
"Oh yes," replied More, "that is Wright."

ROGERS, POET AND SKIPPER.

Rogers used to say that, "a man who attempted to read all the new publications must often do as the flea does—skip."

ROSES OR TULIPS.

A fashionable countess asking a young nobleman which he thought the prettiest flowers, roses or tulips? He replied, with great gallantry, "Your ladyship's two lips before all the roses in the world."

ROWING IN THE SAME BOAT.

"We row in the same boat, you know," said a literary friend to Jerrold. This literary friend was a comic writer and a comic writer only. Jerrold replied, "True, my good fellow, we do row in the same boat, but with very different *sculls.*"

ROYAL JEST

A captain, remarkable for his uncommon height, being one day at the rooms at Bath, the late Princess Amelia was struck with his appearance, and being told that he had been originally intended for the church, "Rather for the *steeple,*" replied the royal humorist.

RUB AT A RASCAL.

George Colman being once told that a man whose character was not very immaculate had grossly abused him, pointedly re-

marked, that "the scandal and ill report of some persons that might be mentioned was like Fuller's earth, it *daubs your coat* a little for a time, but when it is *rubbed off* your coat is so much the cleaner."

RULING PASSION.

Henry Beaufort, cardinal of Winchester, who was extremely rich, cried out upon his death bed, "Will not death be hired? Will money do nothing? Must I die that have such great riches? If the whole realm of England would save my life, I am able, either by politics to get it, or by riches to buy it."

RUM AND WATER.

A certain Scotchman, who is not a member of any temperance society, being asked by a dealer to purchase some fine old Jamaica, dryly answered: "To tell you the truth, Mr. —, I canna' say I'm fond of rum, for if I tak' mair than *six* tum'lers, it's very apt to gie me a headache."

RUNNING WILD ARABIANS.

A traveler relating some of his adventures, told the company that he and his servant made fifty wild Arabians run; which, exciting much surprise, he observed there was no such great matter in it, "for," said he, "we ran, and they ran after us."

SADDLE ON THE RIGHT HORSE.

As a man who, deeply involved in debt, was walking in the street with a very melancholy air, one of his acquaintances asked him why he was so sorrowful. "Alas," said he, "I am in a state of insolvency." "Well," said his friend, "if that is the case, it is not you but your *creditors*, who ought to wear a woeful countenance."

SAFE APPEAL.

A physician once defended himself from raillery by saying, "I defy any person whom I ever attended to accuse me of ignorance or neglect." "That you may safely do," replied an auditor, "for you know, doctor, *dead men tell no tales.*"

SAGE ADVICE.

The advice given by an Irishman to his English friend on introducing him to a regular Tipperary row, was, "Wherever you see a head, *hit it.*"

SAILOR'S WEDDING.

A Jack Tar just returned from sea, determined to commit matrimony; but at the altar the parson demurred, as there was

not cash enough between them to pay his fees, on which Jack, thrusting a few shillings into the sleeve of his cassock, exclaimed, "Never mind, brother, marry us as far as it will go."

SATISFACTORY EXPLANATION.

One of the curiosities sometimes shown at a public exhibition, professed to be a skull of Oliver Cromwell. A gentleman present observed that it could not be Cromwell's as he had a very large head, and this was a small skull. "Oh, I know all that," said the exhibitor, undisturbed, "but, you see, this was his skull when he was a boy."

SAUCY ANSWER.

A barrister, attempting to browbeat a female witness, told her she had brass enough to make a saucepan. The woman retorted, "And you have sauce enough to fill it."

SCANDALOUS.

It was said of a great calumniator and a frequenter of other persons' tables, that he never opened his mouth but at another man's expense.

SCATTERING SHOT.

An itinerant preacher, who rambled in his sermons, when requested to stick to his text, replied, "that a scattering shot would hit most birds."

SCHOOLMASTER AND PUPIL.

A schoolmaster asked a boy one cold morning, what was the Latin for cold, at which the boy hesitated, saying: "*I have it at my finger's ends.*"

SCOLD'S VOCABULARY.

The copiousness of the English language perhaps was never more apparent than in the following character, by a lady, of her own husband:

"He is," says she, "an abhorred, barbarous, capricious, detestable, envious, fastidious, hard-hearted, illiberal, ill-natured, jealous, keen, loathsome, malevolent, nauseous, obstinate, passionate, quarrelsome, raging, saucy, tantalizing, uncomfortable, vexatious, abominable, bitter, captious, disagreeable, execrable, fierce, grating, gross, hasty, malicious, nefarious, obstreperous, peevish, restless, savage, tart, unpleasant, violent, waspish, worrying, acrimonious, blustering, careless, discontented, fretful, growling, hateful, inattentive, malignant, noisy, odious, perverse, rigid, severe, teasing, unsuitable, angry, boister-

ous, choleric, disgusting, gruff, hectoring, incorrigible, mischievous, negligent, offensive, pettish, roaring, sharp, sluggish, snapping, snarling, sneaking, sour, testy, tiresome, tormenting, touchy, arrogant, austere, awkward, boorish, brawling, brutal, bullying, churlish, clamorous, crabbed, cross, currish, dismal, dull, dry, drowsy, grumbling, horrid, huffish, insolent, intractable, irascible, ireful, morose, murmuring, opinionated, oppressive, outrageous, overbearing, petulant, plaguey, rough, rude, rugged, spiteful, splenetic, stern, stubborn, stupid, sulky, sullen, surly, suspicious, treacherous, troublesome, turbulent, tyrannical, virulent, wrangling, yelping dog-in-a-manger."

SCOTCH MEDIUM.

After giving Sandy certain directions about kirk matters, the minister sniffed once or twice, and remarked, "Saunders, I fear you have been tasting (taking a glass) this morning." "'Deed, sir,'" replied Sandy, with the coolest effrontery, set off with a droll glance of his brown eyes, "'Deed, sir, I was just ga'in to observe I thoct there was a smell o' speerits among us this mornin'!"

SCOTCH UNDERSTANDING.

A lady asked a very silly Scotch nobleman how it happened that the Scots who came out of their own country were, generally speaking, men of more abilities than those who remained at home. "Oh, madam," said he, "the reason is obvious. At every outlet there are persons stationed to examine all who pass, that, for the honour of the country, no one be permitted to leave it who is not a man of understanding." "Then," said she, "I suppose your lordship was smuggled."

SCOTCHMAN AND HIGHWAYMAN.

A Scotch pedestrian, attacked by three highwaymen, defended himself with great courage, but was at last overpowered and his pockets rifled. The robbers expected, from the extraordinary resistance they had experienced, to find a rich booty; but were surprised to discover that the whole treasure which the sturdy Caledonian had been defending at the hazard of his life, was only a crooked six-pence. "The deuce is in him," said one of the rogues; "if he had had eighteen-pence I suppose he would have killed all of us."

SCOTCHMAN AND IRISHMAN.

A Scotchman and an Irishman were traveling together. The Scotchman was bald, and for a joke, he rose in the night and shaved his companion's head while he was asleep. The Irishman had given orders to his landlord to wake him early. He did so. The poor fellow arose, and discovering his bald head in a glass, exclaimed, "By the powers! I told you to waken *me*, but instead of that, you are after calling up the Scotchman. I'm never to be cheated in this way, faith." So saying he went to bed again.

SEA LAWYERS.

A Lawyer on his passage from Europe, observed a shark, and asked a sailor what it was, who replied, "Here we call 'em *sea lawyers*."

SEALING AN OATH.

"Do you," said Fanny, t'other day
 "In earnest love me as you say;
 Or are those tender words applied
 Alike to fifty girls beside?"
 "Dear, cruel girl," cried I, "forbear"
 For by those eyes, those lips, I swear!
 She stopped me as the oath I took,
 And cried, "you've sworn—*now kiss the book*."

SEASONABLE JOKES.

Theodore Hook, being in company, where he said something humorous in rhyme to every person present, on Mr. Winter, the late solicitor of taxes, being announced, made the following impromptu:
 Here comes Mr. Winter, collector of taxes,
 I advise you to give him whatever he axes;
 I advise you to give it without any flummery,
 For though his name's Winter, his actions are summary.

Admiral Duncan's address to the officers who came aboard his ship for instructions, previous to the engagement with Admiral de Winter, was both laconic and humorous: "Gentlemen, you see a severe *winter* approaching; I have only to advise you to keep up a steady fire."

SEASON-INGS.

Come here, Johnny, and tell me what the four *seasons* are." Young prodigy: "Pep-per, salt, mustard and vinegar."

SECOND THOUGHTS.

Second thoughts, we commonly say, are best, and young women who pretend to be

averse to marriage, desire not to be taken at their words. One asking a girl if she would have him? "Faith, no, John," says she, "but you may have me, if you will."

SECRET DISCOVERED.

'Tis clear why Twister, wretched rat,

Always abuses in his chatter:

He's truly such a thorough *flat*,

We can't expect to see him flatter.

SEEING A CORONATION.

A sad mistake was once made at court by the beautiful and celebrated Duchess of Hamilton. Shortly before the death of George II, and whilst he was greatly indisposed, Miss Gunning, upon becoming Duchess of Hamilton, was presented to his majesty. The King, who was particularly pleased with the natural elegance and artlessness of her manner, indulged in a long conversation with her grace. In the course of this *tete-a-tete*, the duchess said, with great animation, "I have seen everything; there is only one thing in this world I wish to see, and I do long so much to see that." The curiosity of the monarch was so greatly excited to know what this wonderful thing could be, that he eagerly asked her what it was. "A coronation," replied the thoughtless duchess; nor was she at all conscious of the mistake she had made, till the king took her hand with a sigh, and with a melancholy expression, replied, "I apprehend you have not long to wait; you will soon have *your wish*." Her grace was overwhelmed with confusion.

SEEING NOT BELIEVING.

A lady's maid told her mistress that she once swallowed several pins together. "Dear me," said the lady, "didn't they *kill* you?"

SELF APPLAUSE.

Some persons can neither stir hand nor foot without making it clear they are thinking of themselves, and laying little traps for approbation.

SELF CONCEIT.

Hail, charming pow'r of self opinion!
 For none are slaves in thy dominion;
 Secure in thee, the mind's at ease,
 The *vain* have only one to please.

SELF CONDEMNATION.

A country gentleman walking in his garden saw his gardener asleep in an arbor.

"What," says the master, "asleep, you idle dog, you are not worthy that the sun should shine on you." "I am truly sensible of my unworthiness," answered the man, "and therefore I laid myself down in the shade."

Joseph II, emperor of Germany, traveling in his usual way, without his retinue, attended by only a single aid-de-camp, arrived very late in the house of an Englishman, who kept an inn in the Netherlands. After eating a few slices of ham and biscuit, the emperor and his attendant retired to rest, and in the morning paid their bill, which amounted to only three shillings and sixpence, English, and rode off. A few hours afterwards several of his suite arrived, and the publican, understanding the rank of his guest, appeared very uneasy. "Psha! psha! man," said one of the attendants, "Joseph is accustomed to such adventures, and will think no more about it." "But I shall," replied the landlord, "and never forgive myself for having had an emperor in my house and leaving him off for three and sixpence."

SELF-INTEREST.

Those who wish to tax anything containing intelligence, must be actuated by selfish views, seeing that it is an imposition of which they are not likely to feel *the burden*.

SELF-KNOWLEDGE.

"B——," said one of his eulogists, "always knows his own mind." We will cede the point, for it amounts to an admission that he knows nothing.

SELWYN.

This gentleman traveling in a stage-coach was interrupted by the frequent impertinence of a companion, who was constantly teasing him with questions and asking him how he did: "How are you now, sir?" said the impertinent. George in order to get rid of his importunity, replied, "very well; and I intend to continue so *all the rest of the journey*."

SENSIBILITY.

A keen sportsman who kept harriers, was so vexed when any noise was made while the hounds were at fault, that he rode up to a gentleman who accidentally coughed at such a time, and said, "I wish, with all my heart, sir, your *cough* was better."

SENT HOME FREE.

A very considerate hotel-keeper, adver-

tising his "Burton XXXX," concluded the advertisement: "N. B. Parties drinking more than four glasses of this potent beverage at one sitting, carefully sent *home gratis* in a wheelbarrow if required."

SETTING UP AND SITTING DOWN.

Swift was one day in company with a young coxcomb, who, rising from his chair, said, with a conceited and confidential air, "I would have you know, Mr. Dean, I set up for a wit." "Do you, indeed?" replied the dean, "then take my advice, and *sit down again*."

SEVERE.

A lady asked a sailor whom she met, why a ship was called "she." The Son of Neptune replied that it was "because the *rigging* cost more than the hull."

SEVERE REBUKE.

Sir William B., being at a parish meeting, made some proposals which were objected to by a farmer. Highly enraged, "Sir," said he to the farmer, "do you know that I have been at two universities, and at two colleges in each university?" "Well, sir," replied the farmer, "what of that? I had a calf that sucked two cows, and the observation I made was, *the more he sucked the greater calf he grew*."

SHAKING HANDS.

At a duel the parties discharged their pistols without effect, whereupon one of the seconds interfered, and proposed that the combatants should shake hands. To this the other second objected as unnecessary; "For," said he, "their hands have been shaking *this half hour*."

SHARP, IF NOT PLEASANT.

An arch boy was feeding a magpie, when a gentleman in the neighborhood, who had an impediment in his speech, coming up, said: "T-T-T-Tom, can your mag. t-t-talk yet?" "Ay, sir," says the boy, "better than *you*, or I'd wring his head off."

SHARP REPLY.

Two country attorneys overtaking a waggoner on the road, and thinking to be witty at his expense, asked him why his fore horse was so fat and the rest so lean? The waggoner, knowing them, answered, "that his fore horse was a lawyer and the rest were his clients."

SHAVING.

A barber shaving a thin faced man, put his fingers into the man's mouth to push

out the hollow of his cheek, and happening to make a slip, cut through the poor fellow's face, and exclaimed, "O, curse your lantern jaws, I've cut my finger."

SHERIDAN.

The late R. Brinsley Sheridan, Esq., threatening to cut his son off with a *shilling*, he immediately replied, "Ah, father, but where will you borrow *that shilling*?" This humor, so like his own, procured the desired pardon.

SHERIDAN AND BURKE.

After a very violent speech from an opposition member, Mr. Burke started suddenly from his seat, and rushed to the ministerial side of the house, exclaiming with much vehemence, "I quit the camp! I quit the camp!" "I hope," said Mr. Sheridan, "as the honorable gentleman has quitted the camp as a *deserter*, he will not return as a *spy*."

SHERIDAN CONVIVIAL.

Lord Byron notes: "What a wreck is Sheridan! and all from bad pilotage; for no one had ever better gales, though now and then a little squally. Poor, dear Sherry! I shall never forget the day he, and Rogers, and Moore, and I passed together, when *he* talked and we listened, without one yawn, from six to one in the morning."

One night Sheridan was found in the street by a watchman, bereft of that "divine particle of air" called reason, and fuddled and bewildered, and almost insensible. He (the watchman) asked, "who are you, sir?" No answer. "What's your name?" A hiccup. "What's your name?" Answer, in a slow, deliberate, and impassive tone, "Wilberforce!" Byron notes: "Is not that Sherry all over? and to my mind excellent. Poor fellow! *his* very dregs are better than the first sprightly runnings of others."

SHORT COMMONS.

At a shop window there appeared the following notice;—"Wanted, *two* apprentices, who will be treated as *one* of the family."

A SHORT JOURNEY.

An old clergyman one Sunday, at the close of the sermon, gave notice to the congregation that in the course of the week he expected to go on a mission to the heathen. One of his parishioners, in great agitation, exclaimed, "Why, my dear sir you have

never told us one word of this before? What shall we do?" "Oh, brother," said the parson, "I don't expect to *go out* of this town."

"Zounds, fellow!" exclaimed a choieric old gentleman to a very phlegmatic matter-of-fact person, "I shall go out of my wits." "Well, you won't have far to go," said the phlegmatic man.

SHORT MEASURE.

An actor, notorious for his love of beer, sailed for India. "He was a good fellow," said a friend; "take him *for half-and-half*, we shall not look upon his like again."

SHORT SIGHTED.

Dean Cowper of Durham, who was very economical of his wine, descanting one day on the extraordinary performance of a man who was blind, remarked, that the poor fellow could see no more than "that bottle." "I do not wonder at it at all, sir," replied a minor canon, "for *we* have seen no more than 'that bottle' all the afternoon."

SHORT AND SHARP.

"Why, Mr. B.," said a tall youth to a little person who was in company with half a dozen huge men, "I protest you are so very small I did not see you before." "Very likely," replied the little gentleman, "I am like a sixpence among a lot of copper pennies, not easily perceived, but worth the *whole* of them."

SHOULD NOT SILENCE GIVE CONSENT.

A laird of Logan was at a meeting of the heritors of Cumnock, where a proposal was made to erect a new churchyard wall. He met the proposition with the dry remark, "I never dig dykes till the tenants complain."

SHUFFLING ANSWER.

A fair devotee lamented to her confessor her love of gaming. "Ah! madam," replied the reverend gentleman, "it is a grievous sin:—in the first place, consider the *loss of time*;" "that's just what I do," said she, "I always begrudge the time that is lost in shuffling and dealing."

SIGN OF BEING CRACKED.

In a cause respecting a will evidence was given to prove the testatrix, an apothecary's widow, a lunatic; amongst other things it was deposed that she had swept a quantity of pots, lotions, potions, &c., into the street as rubbish. "I doubt," said the learned

judge, "whether sweeping *physic* into the street be any proof of insanity." "True, my lord," replied the counsel, "but sweeping the pots away certainly was."

SIGNIFICANT DIFFERENCES.

At an hotel at Brighton, Douglas Jerrold was dining with two friends, one of whom, after dinner, ordered "a bottle of *old port*."

"Water," added Jerrold, with a significant twinkle of his eye, "mind now, a bottle of *your old port*, not your *elder port*."

SILENT APPRECIATION.

A gentleman gave a friend some first rate wine, which he tasted and drank, making no remark upon it. The owner, disgusted at his guest's want of appreciation, next offered some strong but inferior wine, which the guest had no sooner tasted than he exclaimed that it was excellent wine. "But you said nothing of the *first*," remarked his host. "Oh," replied the other, "the first required nothing being said of it, *It spoke for itself*. I thought the second wanted a *trumpeter*."

SILK GOWN.

Grattan said of Hussy Burgh, who had been a great liberal, but, on getting his silk gown, became a ministerialist, "That all men knew silk to be a non-conducting body, and that since the honorable member had been enveloped in *silk*, no spark of *patriotism* had reached his breast."

SIMILE.

Vane's speeches to an hour-glass,

Do some resemblance show ;

Because the longer time they run,

The shallower they grow.

SIMPLE REASON.

"Why do you use paint?" asked a violinist of his daughter. "For the same reason that you use rosin, papa." "How is that?" "Why, to help me draw my *beau*."

SIMPLICITY OF THE LEARNED PORSON.

Porson, the great scholar had a horror of the east wind, and Tom Sheridan once kept him prisoner in the house for a fortnight by *firing* the weather-cock in that direction.

SIMS, DR.

A glorious bull is related, in the life of Dr. Sims, of a countryman of his, an Irishman, for whom he had prescribed an emetic, who said with great naivete: "My dear doctor, it is of no use your giving me an *emetic*! I tried it twice in Dublin, and it would *not stay* on my stomach either time."

SINECURE.

One Patrick Maguire had been appointed to a situation, the reverse of a place of all work; and his friends, who called to congratulate him, were much astonished to see his face lengthen on the receipt of the news. "A *sinecure*, is it?" exclaimed Pat, "sure I know what a *sinecure* is, it's a place where there's *nothing to do*, and they *pay you by the piece*."

"SINKING" THE WELL.

Theodore Hook once observed a party of laborers sinking a well. "What are you about?" he inquired. "Boring for water, sir," was the reply. "Water's a bore at any time," responded Hook, "besides you're quite wrong; remember the old proverb—'Let *well* alone.'"

SIR WALTER SCOTT AND CONSTABLE.

Scott is known to have profited much by Constable's bibliographical knowledge, which was very extensive. The latter christened "Kenilworth," which Scott named "Cumberland Hall." John Ballantyne objected to the former title, and told Constable the result would be "something worthy of the kennel;" but the result proved the reverse. Mr. Cadell relates that Constable's vanity boiled over so much at this time, on having his suggestions gone into, that, in his high moods, he used to stalk up and down his room, and exclaim: "By Jove, I am *all but* the author of the *Waverley Novels*."

SLEEP.

A gentleman dined one day with a dull preacher. Dinner was scarcely over, before the gentleman fell asleep; but was awakened by the divine, and invited to go and hear him preach. "I beseech you, sir, excuse me, I can *sleep* very well where I am."

SLEEPING AT CHURCH.

Dr. South, when once preaching before Charles II, observed that the monarch and his attendants began to nod, and some of them soon after snored, on which he broke off in his sermon, and said: "Lord Landerdale, let me entreat you to rouse yourself; you snore so loud that you will *awake* the king."

SLEEPING SOUND.

The celebrated Quin had this faculty. "What sort of a morning is it John?" "Very wet, sir." "Any mullet in the market?" "No, sir." "Then John, you may

call me this time to-morrow." So saying he composed himself to sleep, and got rid of the ennui of a dull day.

SLEEPY CLOAK.

One seeing another wear a thread-bare cloak, asked him whether his cloak was not sleepy? "Why do you ask?" said his friend. "Because I am sure it has not had a nap these seven years."

SLEPT VERY WELL.

A certain great lord having, by his extravagancies, run himself over head and ears in debt, and seeming very little concerned about it, one of his friends told him one day, that he wondered how he could sleep quietly in his bed, whilst he was so much in debt. "For my part," said my lord, "I sleep very well, but I wonder how my creditors sleep."

SLIGHT DIFFERENCE.

"I keep an excellent table," said a lady, disputing with one of her boarders. "That may be true, ma'am," says he, "but you put very little upon it."

SMALL INHERITANCE.

It was the habit of Lord Eldon, when Attorney General, to close his speeches with some remarks justifying his own character. At the trial of Horne Tooke, speaking of his own reputation, he said: "It is the little inheritance I have to leave my children, and by God's help, I will leave it unimpaired." Here he shed tears, and, to the astonishment of those present, Mitford, the Solicitor General, began to weep. "Just look at Mitford," said a bystander to Horne Tooke; "what on earth is he crying for?" Tooke replied, "he is crying to think what a small inheritance Eldon's children are likely to get."

SMALL TALK.

Fuseli had a great dislike to commonplace observations. After sitting perfectly quiet for a long time in his own room, during the "bald disjointed chat" of some idle visitors, who were gabbling with one another about the weather, and other topics of as interesting a nature, he suddenly exclaimed, "*We had pork for dinner to-day.*" "Dear me! Mr. Fuseli, what an odd remark." "Why, it is *as good* as anything you have been saying for *the last hour.*"

SMALL WIT.

Sir George Beaumont once met Quin at a small dinner party. There was a deli-

cious pudding, which the master of the house, pushing the dish toward Quin, begged him to taste. A gentleman had just before helped himself to an immense piece of it. "Pray," said Quin, looking first at the gentleman's plate and then at the dish, "*which is the pudding?*"

SMOKING.

"What harm is there in a pipe?" says young Puffwell. "None that I know," replied his companion, "except smoking induces drinking—drinking induces intoxication—intoxication induces bile—bile induces dyspepsia—dyspepsia induces pulmonary consumption—pulmonary consumption induces death—put that in your pipe and smoke it."

SMOOTHING IT DOWN.

A client remarked to his solicitor, "You are writing my bill on very rough paper, sir." "Never mind," was the reply of the latter, "it has to be filed before it comes into court."

SNORING.

A certain deacon being accustomed to snore while asleep in church, he received the following polite note: "Deacon — is requested not to commence snoring to-morrow until the sermon is begun, as some persons in the neighborhood of his pew would like to hear the *text.*"

SNUFF BOX.

At a party in Portman Square, Brummel's snuff-box was particularly admired; it was handed round, and a gentleman, finding it rather difficult to open, incautiously applied a desert-knife to the lid. Poor Brummel was on thorns; at last he could not contain himself any longer, and addressing the host, said, with his characteristic quaintness, "Will you be good enough to tell your friend that my snuff-box is *not an oyster.*"

SNUG LYING.

A visitor at Churchtown, thought people must like to be buried in the church yard there, because it was so healthy.

SOCRATES.

Socrates, when asked by Gergias what his opinion was of the king of Persia, and whether he judged him happy, replied, that he could not tell what to think of him, because he knew not how well he was furnished with virtue and learning.

SOFT, VERY.

Some one had written upon a pane in the window of an inn on the Chester road, "Lord M—— has the softest lips in the universe.—Phillis." Mrs. Abington saw this inscription, and wrote under it:

"Then as like as two chips
Are his head and his lips.

Amarillis."

SOLDIERS' WIVES.

The late Duchess of York having desired her housekeeper to seek out a new laundress, a decent-looking woman was recommended to the situation. "But," said the housekeeper, "I am afraid she will not suit your royal highness, as she is a *soldier's wife*, and those people are generally loose characters!" "What is it you say?" said the duke, who had just entered the room, "*a soldier's wife!* Pray, madam, *what is your mistress?* I desire that the woman may be immediately engaged."

SOMETHING FOR ALL.

When President Lincoln was attacked with small-pox, he said to his attendants, "Send up all the office-seekers, and tell them I've got something I can give each of them."

SOMETHING LIKE AN INSULT.

The late Judge C—— one day had occasion to examine a witness who stuttered very much in delivering his testimony. "I believe," said his lordship, "you are a very great rogue." "Not so great a rogue as you, my lord—t-t-t-take me to be."

SOMETHING TO POCKET.

A diminutive lawyer appearing as a witness in one of the courts, was asked by a gigantic counsellor what profession he was of, and having replied that he was an attorney, "You a lawyer?" said Brief, "why I could put you in my pocket." "Very likely you may," rejoined the other, "and if you do you will have more law in your pocket than ever you had in your head."

SOMETHING TO BE PROUD OF.

Sheridan was once talking to a friend about the Prince Regent, who took great credit to himself for various public measures, as if they had been directed by his political skill, or foreseen by his political sagacity. "But," said Sheridan, "*what his Royal Highness more particularly prides himself in* is the late excellent harvest."

SOMEWHERE.

"I think I have seen you *somewhere*," said one gentleman to another. "No doubt, I have been there often," was the reply.

SOPORIFIC.

A spendthrift being sold up, Foote, who attended every day, bought nothing but a pillow; on which a gentleman asked him "What particular use he could have for a single pillow?" "Why," said Foote, "I do not sleep very well at night, and I am sure this must give me many a good nap, when the proprietor of it (though he *owed so much*) could sleep upon it."

SOON OVER.

In some parish churches it was the custom to separate the men from the women. A clergyman, being interrupted by loud talking, stopped short, when a woman, eager for the honor of the sex, arose and said: "Your reverence, it is not among us." "So much the better," answered the priest, "it will be over the sooner."

SOUGHT AND FOUND.

Three conceited young wits, as they thought themselves, passing along the road near Oxford, met a grave old gentleman, with whom they had a mind to be rudely merry. "Good morrow, father Abraham," said one. "Good morrow, father Isaac," said the next. "Good morrow, father Jacob," cried the last. "I am neither Abraham, Isaac, nor Jacob," replied the old gentleman, "but Saul, the son of Kish, who went out to seek his father's asses, and lo! here I have found them."

SOUND AND FURY.

A lady, after performing with the most brilliant execution, a sonata on the piano-forte, in the presence of Dr. Johnson, turning to the philosopher, took the liberty of asking him if he was fond of music? "No, madam," replied the doctor, "but of all noises, I think music is the least disagreeable."

SOUND CONCLUSION.

Sir William Curtis sat near a gentleman at a civic dinner, who alluded to the excellence of the knives, adding that "articles manufactured from *cast steel* were of a very superior quality, such as razors, forks, &c." "Ay," replied the facetious baronet "and soap, too—there's no soap like Castile soap."

SOUND SLEEPER.

A man meeting his friend, said, "I spoke to you last night in a dream." "Pardon me," replied the other, "I did not *hear you*."

SPARE MAN.

Jerrold said to a very thin man, "Sir, you are like a pin, but without the head or the point."

SPARE THE ROD.

A schoolboy being asked by the teacher how he should flog him. "If you please, sir, I should like to have it upon the *Italian* system,—the heavy strokes upwards, and the down ones light."

SPARKS.

A lady at a card table had her ruffles take fire; Lord Littleton, intending to be witty, said, "he did not think her ladyship so apt to take fire." "Nor am I," said she, "from such a *spark as you*."

SPARTANS.

A dancer said to a Spartan, "you cannot stand so long on one leg as I can." "Perhaps not," said the Spartan, "but any goose can."

SPEAKING OF SAUSAGES.

Mr. Smith passed a porkshop the other day; Mr. Smith whistled. The moment he did this, every sausage "wagged its tail;" as a note to this, we would mention that the day before he *lost a Newfoundland dog* that weighed sixty-eight pounds.

SPECIAL PLEADER.

When an eminent special pleader was asked by a country gentleman if he considered that his son was likely to succeed as a special pleader, he replied, "Pray, sir, can your son *eat saw-dust without butter*?"

SPECULATION.

A capitalist being asked what he thought of the speculations now afloat, replied, "They are like a cold bath, to derive any benefit from which, it is necessary to be very quick *in* and very soon *out*."

SPINNING.

A drunken fellow returning home towards evening, found his wife hard at her spinning; she, reproving him for his ill-husbandry, and commending herself for her good housewifery, he told her that she had no great cause to chide, for as she had been spinning at home, he had been *reeling* abroad.

SPECIES AND SPECIE.

In preaching a charity sermon, Sidney Smith frequently repeated the assertion that, "Of all nations, Englishmen were most distinguished for their generosity, and the love of their *species*." The collection happened to be inferior to his expectation, and he said that he had evidently made a great mistake; for that his expression should have been that "They were distinguished for the love of their *specie*."

SPECIFIC GRAVITY OF FOLLY.

Coleridge once dined in company with a gravel-looking person, an admirable listener, who said nothing, but smiled and nodded, and thus impressed the poet with an idea of his intelligence. "That man is a philosopher," thought Coleridge. At length, towards the end of dinner, some apple dumplings were placed on the table, and the listener no sooner saw them, than almost jumping from his chair, he exclaimed, "Them's the jockeys for me!"

SPECIMEN OF THE LACONIC.

"Be less prolix," says Grill, I like advice. "Grill, you're an ass!" Now surely that's concise.

SPECIMEN OF UNIVERSITY ETIQUETTE.

A poor youth, brought up in one of the colleges, could not afford the price of a pair of shoes, but when his old ones were worn out at the toes, had them capped with leather; whereupon his companions began to jeer him for so doing: "Why," said he, "don't you see they must be *capped*? Are they not fellows?"

SPIRITS OF THE DEAD.

A visitor to Surgeon's Hall, lately remarked, when shown a number of dwarfs, &c., preserved in alcohol, "Well, I never thought that the dead could be in *such* spirits."

SPIRIT AND LETTER.

A man was described in a plea as "I. Jones," and the pleader referred in another part of the plea to "I" as an "initial." The plaintiff said that the plea was bad, because "I" was not a name. Sir W. Maule said that there was no reason why a man might not be christened "I" as well as Isaac, inasmuch as either could be pronounced alone. The counsel for the plaintiff then objected that the plea admitted that "I" was not a name by describing it as "an ini-

tial." "Yes," retorted the judge, "but it does not aver that it is not a *final* as well as an *initial* letter."

SPIRIT OF A GAMBLER.

A bon vivant brought to his death-bed by an immoderate use of wine, after having been told that he could not in all probability survive many hours, and would die by eight o'clock next morning, exerted the small remains of his strength to call the doctor back, and said with the true spirit of a gambler, "doctor, I'll bet you a bottle I *live till nine*."

SPRANGER BARRY.

This celebrated actor was, perhaps, in no part so excellent as that of *Romeo*, for which he was particularly fitted by an uncommonly, handsome and commanding person, and a silver-toned voice. At the time that he attracted the town to Covent Garden by his excellent performance of this part, Garrick found it absolutely necessary to divide the attention of the public by performing *Romeo* himself at Drury Lane. He wanted the natural advantages of Barry, and great as he was, would, perhaps, have willingly avoided such a contention. This, at least, seems to have been a prevailing opinion; for in the garden scenes, when *Juliet*, in soliloquy exclaims, "O *Romeo*, *Romeo*, wherefore art thou, *Romeo*?" an auditor archly replied aloud, "Because Barry has gone to the other house."

SPRIG OF SHILLELAH.

A fellow on the quay, thinking to quiz a poor Irishman, asked him, "how do the potatoes eat now, Pat?" "The Irish lad, who happened to have a *shillelah* in his hands, answered, "O, they eat very well, my jewel, would you like to taste the *stalk*?" and knocking the inquirer down, coolly walked off.

ST. AUGUSTINE.

St. Augustine, by a simple but very apt allusion, has set out the danger of ill company which he compares to a nail driven into a post with a hammer, which, after the first and second stroke, may be drawn out with little difficulty, but being once driven up to the head, the pincers can take no hold to draw it out, which cannot be done but by the *destruction* of the wood.

STEALING GOOD THOUGHTS.

An Irishman telling what he called an excellent story, a gentleman observed, he

had met with it in a book published many years ago. "Confound those ancients," said Teague, "they are always stealing one's good thoughts."

STEAMBOAT RACING.

A traveler, when in this country, received the following advice from a friend: "When you are racing with an opposition steamboat, or chasing her, and the other passengers are cheering the captain, who is sitting on the safety-valve to keep it down with his weight, go as far as you can from the engine, and lose no time, especially if you hear the captain exclaim, 'Fire up, boys! put on the resin!' Should a servant call out, 'Those gentlemen who have not paid their passage will please go to the ladies' cabin,' obey the summons without a moment's delay, for then an explosion may be apprehended. 'Why to the ladies' cabin?' said I. 'Because it is the safe end of the boat, and they are getting anxious for the personal security of those who have not yet paid their dollars, being, of course, indifferent about the rest. Therefore never pay in advance; for should you fall overboard during a race, and the watch cries out to the captain, 'A passenger overboard,' he will ask, 'Has he paid his passage?' and if he receives an answer in the affirmative, he will call out, '*Go ahead!*'"

STERNE.

Sterne, who used his wife very ill, was one day talking to Garrick in a fine, sentimental manner, in praise of conjugal love and felicity. "The husband," said Sterne, "who behaves unkind to his wife, deserves to have his house burnt over his head." "If you think so," said Garrick, "I hope your house is insured."

STRANGE JETSAM.

A thin old man, with a rag-bag in his hand, was picking up a number of small pieces of whalebone which lay on the street. The deposit was of such a singular nature that we asked the quaint-looking gatherer "how he supposed they came there?" "Don't know," he replied, in a squeaking voice; "but I 'spect some unfortunate female was *wrecked* hereabout somewhere."

STRANGE OBJECTION.

A great drinker being at table, they offered him grapes at dessert, "Thank you!" said he, pushing back the plate, "I don't take my wine in pills."

STRANGE VESPERS.

A man who had a brother a priest was asked, "Has your brother a living?" "No." "How does he employ himself?" "He says mass in the morning." "And in the evening?" "In the evening he don't know what he says."

STRAY SHOT.

An officer in battle, happening to bow, a cannon ball passed over his head and took off that of the soldier who stood behind him. "You see," said he, "that a man never loses by politeness."

STRIKE FOR HIGHER WAGES.

A few days ago, the operators in a western foundry, not being able to obtain an increase of compensation, knocked their employer down. That was an unequivocal "strike for higher wages."

STRIKING NOTICE.

The following admonition was addressed by a Quaker to a man who was pouring forth a volley of ill-language against him: "Have a care, friend, thou mayest run *thy* face against *my* fist."

STRIKING POINT.

When Mr. Gulley, the ex-pugilist, was elected member for Pontefract, Gilbert A'-Beckett said: "Should any opposition be manifested in the House of Commons towards Mr. Gulley, it is very probable the noes (nose) will have it."

STRIKING REPROOF.

It being reported that Lady Caroline Lamb had, in a moment of passion, knocked down one of her pages with a stool, the poet Moore, to whom this was told by Lord Strangford, observed: "Oh! nothing is more natural for a literary lady than to double down a page." "I would rather," replied his lordship, "advise Lady Caroline to *turn over a new leaf*."

STUPIDITY.

"I believe the jury have been *inoculated* for stupidity," said a lawyer. "That may be," said his opponent, "but the bar are of opinion that you had it in the *natural way*."

SUBTRACTION AND ADDITION.

A chimney sweeper's boy went into a baker's shop for a two-penny loaf, and conceiving it to be diminutive in size, remarked to the baker that he did not believe it was weight. "Never mind that," said the man of dough, "you will have *the less to carry*."

"True," replied the lad, and throwing three half-pence on the counter, left the shop. The baker called after him that ~~he~~ had not left money enough. "Never mind that," said young sooty, "you will have *the less to count*."

SUDDEN CHANGE.

One drinking some beer at a petty ale house in the country, which was very strong of the hops and hardly any taste of the malt, was asked by the landlord if it was not well hopped. "Yes," answered he, "if it had hopped a little farther, it would have *hopped into the water*."

SUDDEN FREEDOM.

A nation grown free in a single day is a child born with the limbs and the vigor of a man, who would take a drawn sword for his rattle, and set the house in a blaze, that he might chuckle over the splendor.

SUFFERING.

A native of Hibernia, relating to his friend the dangers and difficulties he had undergone both by sea and land, speaks thus to him with great seriousness: "I believe in my soul, John, that I have suffered everything that man fears but death; and I expect, if I shall live, to suffer that also."

SUGGESTION.

"Do you know what made my voice so melodious?" said a celebrated vocal performer, of awkward manners, to Charles Bannister, "No," replied the other. "Why then, I'll tell you: When I was about fifteen, I swallowed, by accident, some train oil." "I don't think," rejoined Bannister, "it would have done you any harm, if at the same time, you had *swallowed a dancing master*."

SUGGESTIVE PAIR OF GREYS.

Jerrold was enjoying a drive one day with a well known, and jovial spendthrift. "Well, Jerrold," said the driver of a very fine pair of greys, "what do you think of my greys?" "To tell you the truth," Jerrold replied, "I was just thinking of you duns!"

SUGGESTIVE PRESENT.

Jerrold and a company of literary friends were out in the country. In the course of their walk, they stopped to notice the gambols of an ass's foal. A very sentimental poet present vowed that he should like to send the little thing as a present to his

mother. "Do," Jerrold replied, "and tie a piece of paper round its neck bearing this motto: 'When this you see, remember me.'"

SUGGESTIVE QUESTION.

Douglas Jerrold, discussing one day with Mr. Selby the vexed question of adapting dramatics from the French, that gentleman, upon claiming some of his characters as strictly original creations, "Do you remember my 'Baroness' in 'Ask no Questions?'" said Mr. S. "Yes, indeed. I don't think I ever saw a piece of yours without being struck by your *barrenness*," was the retort.

SUITED TO HIS SUBJECT.

The ballot was, it seems, first proposed in 1795, by Major Cartwright, who somewhat appropriately wrote a book upon the "*Common Wheel*."

SUMMARY DECISION.

Mr. Brougham, when at the bar, opened before Lord Chief Justice Tenterden an action for the amount of a wager laid upon the event of a dog fight, which, through some unwillingness of dogs or men, had not been brought to an issue. "We, my lord," said the advocate, "were minded that the dog should fight." "Then I," replied the judge, "am minded to hear no more of it;" and he called another cause.

SUN AND AIR.

A pert young lady was walking one morning on the Steyne, at Brighton, when she encountered the celebrated Wilkes. "You see," observed the lady, "I am come out for a little *sun* and *air*." "You had better, madam, get a little husband first."

SUN IN HIS EYE.

Lord Plunkett had a son in the church at the time the Tithe Corporation Act was passed, and warmly supported the measure. Some one observed, "I wonder how it is that so sensible a man as Plunkett cannot see the imperfections in the Tithe Corporation Act." "Pooh! pooh!" said Norbury, "the reason's plain enough; he has the *sun* (son) in his eye."

SUPERFLUOUS SCRAPER.

Foote, being annoyed by a poor fiddler straining harsh discord under his window, sent him out a shilling, with a request that he would play elsewhere, as *one scraper* at the door was sufficient.

THE SUPERIORITY OF MACHINERY.

A mechanic his labor will often discard,
If the rate of his pay he dislikes:
But a clock and its case is uncommonly hard—
Will continue to work though it strikes.

SURE OF HIS MAN.

Two gentlemen having wagered upon the number of characteristic specimens of native brilliancy they should encounter in a rural excursion, one of them thus addressed a stonebreaker on the road: "My good fellow, were the devil to come now, which of us two would he carry away?" After a little hesitation, that savored of unexpected dullness, the man modestly lifted his eyes from his work and answered, "me, sir." Annoyed by the stolidity of this reply, the querist pressed him for a reason. "Because, your honor, he would be glad of the opportunity to catch myself—he could have you at any time."

DEAN SWIFT AND KING WILLIAM.

The motto which was inserted under the arms of William Prince of Orange, on his accession to the English crown, was "*Non rapui sed recepi*" (I did not steal it, but I received it.) This being shown to Dean Swift, he said, with a sarcastic smile, "the *receiver* is as bad as the thief."

SWORD AND SCABBARD.

A wag, on seeing his friend with something under his cloak, asked him what it was. "A poniard," answered he; but he observed that it was a bottle: taking it from him, and drinking the contents, he returned it, saying, "There I give you the scabbard back again."

SYDNEY SMITH.

Sydney Smith was once dining in company with a French gentleman, who had been before dinner indulging in a number of free-thinking speculations, and had ended by avowing himself a materialist. "Very good soup, this," said Mr. Smith. "Oui, Monsieur, c'est excellente," was the reply. "Pray, sir, do you believe in a cook?" inquired Mr. Smith.

SYDNEY SMITH'S SOPORIFIC.

A lady complaining to Sydney Smith that she could not sleep. "I can furnish you," he said, "with a perfect soporific; I have published two volumes of sermons take them up to bed with you; I recom-

mended them once to Blanco White, and before the third page was read, he was fast asleep."

SYLLABIC DIFFERENCE.

Gibbon, the historian, was one day attending the trial of Warren Hastings, in Westminster Hall, and Sheridan, having perceived him there, took occasion to mention, "the luminous author of *The Decline and Fall*." After he had finished, one of his friends reproached him with flattering Gibbon. "Why, what did I say of him?" asked Sheridan. "You called him the luminous author." "Luminous! oh, I meant *vo-luminous*!"

SYMBOL.

A satiric poet underwent a severe drubbing, and was observed to walk ever afterwards with a stick. "Mr. P. reminds me," said a wag, "of some of the saints, who are always painted with *the symbols* of their martyrdom."

TAKE WARNING.

A man was fined £5 at the College police office, Dublin, for assaulting another, and as he paid the money into court, he shot glances at the victim of his indiscretion, and said, "Wait till I get you into Limerick, where beating's cheap, and I'll take the change out of you."

TAKING HIS MEASURE.

A conceited packman called at a farmhouse in the west of Scotland in order to dispose of some of his wares. The good wife was startled by his southern accent, and his high talk about York, London, and other big places. "An' whare come ye frae yersel'?" was the question of the gude wife. "Oh, I am from the border." "The border? oh, I thocht that; for we aye think the *selvidge* is the wakest bit of the wab."

TAKING A WIFE.

It is said of a man who married a rich but ugly woman, that "he took her by weight, and paid nothing for the workmanship."

TALL AND SHORT.

At an evening party Jerrold was looking at the dancers. Seeing a very tall gentleman waltzing with a remarkably short lady, he said to a friend at hand, "Humph, there's the mile dancing with the mile-stone."

TANNING.

A low lived editor threatens to give us a *tanning*. We hardly think he will: hides are tanned with bark, but not the bark of a dog.

TAPPING.

After consultation, several physicians decided that a dropsical patient should be *tapped*. Upon hearing of the decision of the doctors, a son of the sick man approached him and exclaimed, "*father, don't submit to the operation! for there never was anything tapped in our house that lasted more than a week.*"

TASTE.

A gentleman described to Jerrold the bride of a mutual friend, "Why, he is six feet high and she is the shortest woman I ever saw. What taste, eh?" "Ay," Jerrold replied, "and only a taste."

TAVERN DINNER.

A party of *bon vivants*, having drank an immense quantity of wine, rang for the bill. The bill was accordingly brought, but the amount appeared so enormous to one of the company (not quite so far gone as the rest) that he stammered out, it was impossible so many bottles could have been drank by seven persons. "True, sir," said the waiter, "but your honour forgets the three gentlemen *under the table*."

TAVERNS.

A moralist observes, "that at taverns, madness is sold by the bottle."

TEACHING TWO SCIENCES.

A young man, who was a very great talker, making a bargain with Isocrates to be taught by him, Isocrates asked double the price that his other scholars paid him; "and the reason," said he, "is, that I must teach you two sciences, one to speak and the other to hold thy tongue."

TELL IT NOT IN ENGLAND.

Lady Carteret, wife of the Lord-Lieutenant of Ireland, in Swift's time, one day said to the wit, "The air of this country is very good." "Don't say so in England, my lady," quickly replied the dean, "for if you do they will certainly *tax* it."

TELLING ONE'S AGE.

A lady complaining how rapidly time stole away, said: "Alas! I am near thirty." A doctor, who was present, and knew her

age, said: "Do not fret at it, madam; for you will get *further* from that frightful epoch every day."

TEMPER.

"My dear wife, I wish you would try and keep your temper." "My dear husband, I wish you would try and get rid of yours."

TENDER SUGGESTION.

A beggar in Dublin had been long besieging an old, gouty, testy gentleman, who roughly refused to relieve him. The mendicant civilly replied, "*I wish your honor's heart was as tender as your toes.*"

TERRIBLE POSSIBILITY.

An acquaintance remarked to Dr. Robert South, the celebrated preacher at the court of Charles the Second, "Ah! doctor you are such a wit." The doctor replied, "Don't make game of people's infirmities; *you*, sir, might have been born a wit!"

TESTAMENTS.

A country man going into the probate office, where the wills are kept in huge volumes on the shelves, asked if they were all *Bibles*? "No, sir," replied one of the clerks, "*they are testaments.*"

THEATRICAL PURGATIONS.

A dramatic author once observed that he knew nothing so terrible as reading his piece before a critical audience. "I know but one thing more terrible," said Compton, the actor, "to be obliged to sit and *hear it.*"

THE DEVIL'S DAUGHTER.

A woman, quarrelling with her husband, told him she believed if she were to die, he would marry the devil's oldest daughter. "The law does not allow a man to marry two sisters," replied the tender husband.

THE MERRIEST PLACE.

"Which do you think the merriest place in existence?" "That immediately above the atmosphere that surrounds the earth." "Why so?" "Because I am told that there all bodies lose their gravity."

THE MIXTURE AS BEFORE.

A gentleman, who had an Irish servant, having stopped at an inn for several days, desired to have a bill, and found a large quantity of port placed to his servant's account, and questioned him about it. "Please your honor," cried Pat, "do read how many they charge me." The gentleman began,

One bottle port, one ditto, one ditto, one ditto—"Stop! stop! stop, master!" exclaimed Paddy, "they are cheating you. I know I had some bottles of their *port*, but I did not taste a drop of their ditto."

THELWALL.

When Thelwall was on his trial at the Old Bailey for high treason, during the evidence for the prosecution he wrote the following note and sent it to his counsel: "Mr. Erskine—I am determined to plead my cause myself." Mr. Erskine wrote under it: "If you do you'll be hang'd," to which Thelwall immediately returned this reply: "*I'll be hang'd, then, if I do.*"

THEREBY HANGS, ETC.

A certain Irish judge, called the Hanging Judge, and who had never been known to shed a tear except when *Mackheath* in the Beggar's Opera, got his reprieve, once said to Curran, "pray, Mr. Curran, is that hung beef beside you? if it is, I will try it." "If you try it, my lord," replied Curran, "*its sure to be hung.*"

THE RESURRECTION.

A vicar and curate of a village, where there was to be a burial, were at variance. The vicar not coming in time, the curate began the service, and was reading the words, "I am the resurrection," when the vicar arrived, almost out of breath, and snatching the book out of the curate's hands, with great scorn, cried, "You the resurrection! I am the resurrection"—and then went on.

THINGS BY THEIR RIGHT NAMES.

If by their names we things should call,
It surely would be *proper*,
To term a singing piece a bawl,
A dancing piece a hopper.

THREE TOUCHSTONES.

An ancient sage uttered the following apothegm: "The goodness of gold is tried by fire, the goodness of women by gold, and the goodness of men by the ordeal of women."

THREE DEGREES OF COMPARISON.

A lady, proud of her rank and title, once compared the three classes of people: nobility, gentry, and commonalty, to china, delf and crockery. A few minutes elapsed, when one of the company expressed a wish to see the lady's little girl, who, it was mentioned, was in the nursery. "John," said

she to the footman, "tell the maid to bring the little dear." The footman, wishing to expose his mistress's ridiculous pride, cried, loud enough to be heard by every one,—"crockery, bring down little china."

THREE ENDS TO A ROPE.

A lad applied to the captain of a vessel for a berth; the captain, wishing to intimidate him, handed him a piece of rope, and said, "If you want to make a good sailor, you must make three ends of the rope." "I can do it," he readily replied; "here is one, here is another, that makes two; now, here's the third," and he threw it overboard.

THROW PHYSIC TO THE DOGS.

When the celebrated Beau Nash was ill, Dr. Cheyne wrote a prescription for him. The next day the doctor, coming to see his patient, inquired if he had followed his prescription. "No, truly doctor," said Nash; "if I had I should have broken my neck, for I *threw it* out of a two-pair-of-stairs window."

THURLOW AND PITT.

When Lord Chancellor Thurlow was supposed to be on no very friendly terms with the minister (Mr. Pitt), a friend asked the latter how Thurlow drew with them? "I don't know," said the premier, "how he *draws*, but he has not refused *his oats yet*."

TICKLISH OPENING.

Henry Erskine, happening to be retained for a client of the name of Tickle, began his speech in opening the case, thus: "Tickle, my client, the defendant, my lord,"—and upon proceeding so far was interrupted by laughter in court, which was increased when the judge (Lord Kaimes) exclaimed, "*Tickle him yourself*, Harry; you are as able to do so as I am."

TIERNEY'S HUMOR.

Mr. Tierney, when alluding to the difficulty the Foxites and Pittites had in passing over to join each other in attacking the Addington Ministry, (forgetting at the moment how easily he had himself overcome a like difficulty in joining that Ministry,) alluded to the puzzle of the fox and the goose, and did not clearly expound his idea. Whereupon Mr. Dudley North said: "It's himself he means who left the *Fox* to go over to the *Goose*, and put the bag of oats in his pocket."

TIGHT SQUEEZE.

"Come here my lad," said an attorney to a boy about nine years old. The boy accordingly came, and asked "what case was to be tried next?" "A case between the Pope and the Devil; which do you suppose will gain the action?" answered the attorney. "I guess it will be a pretty tight squeeze; the Pope has the most money, but the Devil has the most lawyers," replied the boy.

TIME WORKS WONDERS.

A gentleman dining at a hotel, whose servants were "few and far between," despatched a lad among them for a cut of beef. After a long time the lad returned, and was asked by the faint and hungry gentleman, "are you the lad who took away my plate for this beef?" "Yes, sir." "Bless me," resumed the hungry wit, "how *you have grown*."

TIMELY AID.

A lady was followed by a beggar, who very importunately asked her for alms. She refused him; when he quitted her, saying, with a profound sigh, "Yet the alms I asked you for would have prevented me executing my present resolution!" The lady was alarmed lest the man should commit some rash attempt on his life. She called him back, and gave him a shilling, and asked him the meaning of what he had just said. "Madam," said the fellow laying hold of the money, "I have been *begging* all day in vain, and but for this shilling I should have been obliged to work."

TIMELY FLATTERY.

A gentleman was asked by Mrs. Woffington, what difference there was between her and her watch; to which he instantly replied, "Your watch, madam, makes us *remember* the hours, and you make us *forget* them."

TIMELY REPROOF.

A young chaplain had preached a sermon of great length. "Sir," said Lord Mulgrave, bowing to him, "there were some things in your sermon of to-day I never heard before." "O, my lord!" said the flattered chaplain, "it is a common text, and I could not have hoped to have said anything new on the subject." "I heard the clock *strike twice*," said Lord Mulgrave.

TIMIDITY OF BEAUTY.

It is great comfort for timid men that

beauty, like the elephant, doesn't know its strength. Otherwise how it would trample upon us.

TOAD EATING.

A viceroy of Ireland asked one of his guests at a public dinner, why there were no toads in Ireland? to which he replied, "because there are so many *toad eaters*."

TO AN ILL READ LAWYER.

An idle attorney besought a brother For "Something to read—some novel or other,

That was really fresh and new."

"Take Chitty!" replied his legal friend,

"There isn't a book that I could lend

Would prove more novel to you."

TO THE PUBLIC AT LARGE.

Fate and other causes brought me into this world. Hemp and other matters take me out of it. That my example may be a warning to other susceptible natures, I will state that my untimely end was brought about by a load of affection too heavy for me to carry in single harness. The filly that should have pulled with me, having kicked out of the traces, I determined to lie down,—and—no, hang up and die. Beware of false teeth, false hair, and false women.

Yours on the end of a rope,

DIONYSIUS DESPERATE.

TOAST TO HIS FRIEND.

A profligate young nobleman, being in company with some sober people, desired leave to toast the devil. The gentleman who sat next to him said he had no objection to any of his lordship's friends.

TO LET.

A gentleman informed by a bill on the window of a house, that "*apartments were to let*," knocked at the door, and attended by a pretty female, took a survey of the premises. "Pray, my dear," said he, smiling, "are you *to be let* with these lodgings?" "No," replied the fille de chambre, with vivacity, "but I am to be *let alone*."

TOO CIVIL BY HALF.

An Irish judge had a habit of begging pardon on every occasion. At the close of the assize, as he was about to leave the bench, the officer of the court reminded him that he had not passed sentence of death on one of the criminals, as he had intended. "Dear me," said his lordship, "*I really beg his pardon*—bring him in."

TOO CLEVER.

A country boy endeavored, to the utmost of his power, to make himself useful, and avoid being frequently told of many trifling things, as country lads generally are. His master having sent down stairs for two bottles of wine, he said to him, "Well, John, have you *shook them*?" "No, sir; but I will," he replied, suiting the action to the word.

TOO FAST.

Two travelers were robbed in a wood, and tied to trees. One of them in despair, exclaimed, "Oh, I am undone!" "Are you?" said the other joyfully, "then I wish you'd come and *undo me*."

TOO GOOD.

A physician, much attached to his profession, during his attendance on a man of letters, observing that the patient was very punctual in taking all his medicines, exclaimed in the pride of his heart: "Ah! my dear sir, you *deserve* to be ill."

TOO GRATEFUL.

After O'Connell had obtained the acquittal of a horse-stealer, the thief, in the ecstasy of his gratitude, cried out, "Och counsellor! I've no way *here* to thank your honour; but I wish't I'd saw you *knocked down in my parish*, would'nt I bring a faction to the rescue?"

TOO LIBERAL.

A writer in one of the reviews was boasting that he was in the habit of distributing literary reputation. "Yes," replied his friend, "and you have done it so profusely that you have *left none* for yourself."

TOO MANY COOKS.

Elwes, the noted miser, used to say, "If you keep one servant, your work is done; if you keep two, it is half done, and if you keep three, you may *do it yourself*."

TOO MUCH OF A BAD THING.

English tourists in Ireland soon discover that the length of Irish miles constantly recurs to their observation, eleven Irish miles being equal to about fourteen English. A stranger one day complained of the barbarous condition of the road in a particular district. "True," said a native, "but if the quality of it be rather *inferior*, we give good *measure* of it, anyhow."

TOO MUCH AND TOO LITTLE.

Two friends meeting after an absence of some years during which time the one had

increased considerably in bulk, and the other still resembled only the effigy of a man—said the stout gentleman, "Why, Dick, you look as if you had not had a dinner since I saw you last." "And you," replied the other, "look as if you *had been at dinner ever since*."

TOO MUCH AT ONCE.

Lord Chesterfield, one day at an inn where he dined, complained very much that the plates and dishes were very dirty. The waiter, with a degree of pertness, observed, "It is said every one must *eat a peck of dirt* before he dies." "That may be true," said Chesterfield, "but no one is obliged to eat it all *at one meal*, you dirty dog."

TOO COLD TO CHANGE.

A lady, reproving a gentleman during a hard frost for swearing, advised him to leave it off, saying it was a very bad habit. "Very true, madam," answered he, "but at present it is too cold to think of parting with any *habit*, be it ever so bad."

TO THE "COMING" MAN.

Smart waiter, be contented with thy state,
The world is his who best knows how to wait.

TRANSPOSING A COMPLIMENT.

It was said of a work, (which had been inspected by a severe critic,) in terms which at first appeared very flattering, "There is a great deal in this book which is new, and a great deal that is true." So far good, the author would think; but then came the negation, "But it unfortunately happens that those portions which are *new* are not *true*, and those which are *true* are not *new*."

TRAVELERS SEE STRANGE THINGS.

A traveler when asked whether in his youth he had gone *through* Euclid, was not quite sure, but he thought it was a *small village* between Wigem and Preston.

TREASON AND FELONY.

A book being published in Queen Elizabeth's time that gave her much offence, she asked Bacon, "if he could find no treason in it?" "No, madam," said he, "but abundance of felony, for the author hath stolen half his conceits from Tacitus."

TRIALS OF A SCHOOLMASTER.

"Boys, Noah had three sons; Shem, Ham, and Japheth. Now, who was the father of Noah's three sons?" The boys of the third

class pause, look dubious, but there is no reply. Master—"What! can't you tell? let me illustrate. Here is Mr. Smith, our next neighbor, he has three sons, John, James and Joseph Smith. Now, who is the father of John, James and Joseph Smith?" Boys—(altogether, in eager and emulous strife,) "Mr. Smith." Master—"Certainly, that's correct. Well let us turn to the first question: Noah had three sons; Shem, Ham and Japheth. Now who was the father of Noah's three sons?" Boys, (unanimously, after a little hesitation,)—"Mr. Smith."

TRUE WIT.

True wit is like a brilliant stone
Dug from Golconda's mine;
Which boasts two various powers in one,
To cut as well as shine.
Genius like that, if polish'd right,
With the same gift abounds;
Appears at once both keen and bright,
And sparkles while it wounds.

TRUE AND FALSE.

A beggar asking alms under the name of a poor scholar, a gentleman, to whom he applied himself, asked him a question in *Latin*. The fellow, shaking his head, said he did not understand him. "Why," said the gentleman, "did you not say you were a poor scholar?" "Yes," replied the other, "a *poor one*, indeed, sir, for I do not understand one word of *Latin*."

TRUE PHILOSOPHY.

Le Sage, the author of *Gil Blas*, said, to console himself for his deafness, with his usual humour, "When I go into a company where I find a great number of blockheads and babblers, I replace my trumpet in my pocket and cry, 'Now, gentlemen, *I defy* you all.'"

TRUTH AT LAST.

A good instance of absence of mind was an editor quoting from a rival paper one of his own articles, and heading it, "Wretched attempt at wit."

TRUTH FOR THE LADIES.

A learned doctor has given his opinion that tight lacing is a public benefit, inasmuch as it *kills off* all the foolish girls, and leaves the wise only to grow into women.

TRYING TO THE TEMPER.

Lord Allen, in conversation with Rogers, the poet, observed; "I never put my razor

into hot water, as I find it injures the temper of the blade." "No doubt of it," replied Rogers; "show me the blade that is *not out of temper* when plunged into *hot water*."

TURN ABOUT IS FAIR PLAY.

We see that a paper advises the editor of the "Sentinel" to "run for sheriff." We think it would be no more than fair. The sheriff has frequently *run for him*.

TWENTY YEARS' EXPERIENCE.

An inebriated lawyer going into church was observed by the minister, who said to him, "sir, I will bear witness against you at the day of judgment." The lawyer shaking his head with drunken gravity replied, "I have practised twenty years at the bar, and always found the greatest rascal the first to turn State's evidence."

TWICE RUINED.

"I never was ruined but twice," said a wit: "once when I *lost* a lawsuit, and once when I *gained* one."

TWO CURES FOR AGUE.

Bishop Bloomfield, when presiding over the diocese of London had occasion to call attention of the Essex incumbents to the necessity of residing in their parishes; and he reminded them that curates were, after all, of the same flesh and blood as rectors, and that the residence which was possible for the one, could not be quite impossible for the other." "Besides," added he, "there are two well known preservatives against ague—the one is, a *good deal of care* and a *little port wine*; the other, a *little care* and a *good deal of port wine*. I prefer the former; but if any of the clergy prefer the *latter*, it is at all events a remedy which *incumbents* can afford better than *curates*."

TWO-FOLD ILLUSTRATION.

Sir Fletcher Norton was noted for his want of courtesy. When pleading before Lord Mansfield on some question of manorial right, he chanced unfortunately to say, "My lord, I can illustrate the point in an instant in my own person; I myself have two little manors—," the judge immediately interposed with one of his blandest smiles, "We all know it, Sir Fletcher."

TWO SIDES TO A SPEECH.

Charles Lamb, sitting next to some chattering woman at dinner, observing he

didn't attend to her, "You don't seem," said the lady, "to be at all the better for what I am saying to you?" "No, ma'am," he answered, "but this gentleman on the other side of me must, for it all came in at *one ear* and went out at *the other*."

THE TWO SMITHS.

A gentleman with the same christian and surname, took lodging in the house with James Smith. The consequence was, eternal confusions of calls and letters. Indeed, the postman had no alternative but to share the letters equally between the two. "This is intolerable, sir," said our friend, "and you must quit." "Why am I to quit more than you?" "Because you are James the second—and must *abdicate*."

UGLY TRADES.

The ugliest of trades have their moments of pleasure. Now, if I were a grave-digger, or even a hangman, there are some people I could work for with a great deal of enjoyment.

TWO STRINGS TO ONE BEAU.

Mr. Amaziah String advertises in the "Georgia Constitutionalist," that a young man has run off with his two daughters. That is outrageous. What's the use of two *strings* to one *beau*.

UNANSWERABLE ARGUMENT.

A well fed rector was advising a poor, starving labourer to trust in Providence, and besatisfied with his *lot*. "Ah!" replied the needy man, "I should be satisfied with a *lot* if I had it, but I can't get even a little."

UNCONSCIOUS INSULT.

A Frenchman, who had learned English, wished to lose no opportunity of saying something pretty. One evening he observed to Lady R., whose dress was fawn color, and that of her daughter pink, "Milady, your daughter is de *pink* of beauty." "Ah, monsieur, you Frenchmen always flatter." "No, madam, I only do speak the truth, and what all de world will allow, that your daughter is de *pink*, and you are de *drab* of fashion."

UNION OF OPPOSITES.

A phrenologist remarking that some persons had the organ of murder and benevolence strongly and equally developed, his friend replied, "that doubtless those were the persons *who would kill one with kindness*."

UNLUCKY TRUTH.

Men sometimes blurt out some very unlucky truths. A town beggar was very importunate with a rich miser, whom he accosted in the following phrase: Pray, sir, bestow your charity; good, dear sir, bestow your charity." "Prithee, friend, be quiet," replied old Gripus, "I have it not."

UNREASONABLE.

"Tom," said a colonel to one of his men, "how can so good and brave a soldier as you get drunk so often?" "Colonel," replied he, "how can you expect all the virtues that adorn the human character for sixpence a day?"

UP IN THE WORLD.

A fellow boasting in company of his family, declared even his own father died in an exalted situation. Some of the company looking incredulous, another observed: "I can bear testimony to the gentleman's veracity, as my father was sheriff for the county when his was *hanged* for horse-stealing."

USEFUL HINTS.

The art of conversation consists in the exercise of two fine qualities. You must originate, and you must sympathize; you must possess, at the same time, the habits of communicating and listening. The union is rare, but irresistible.

VAIN THREAT.

"Mr. Brown, I owe you a grudge, remember that!" "I shall not be frightened, then, for I never knew you to pay anything that you owe."

VACCINATION.

A simple country fellow, at his own request, was inoculated for the kine pox three times, but the virus had no effect. This greatly surprised the doctor. "I am more surprised than you," said the clown, "for my mother says I took the small pox when first inoculated for it."

VANITY REPROVED.

"I am thankful the Lord has opened my mouth to preach without any learning," said an illiterate preacher. "A similar event took place in Balaam's time," replied a gentleman present.

VERSES WRITTEN ON A WINDOW IN THE HIGHLANDS OF SCOTLAND.

Scotland! thy weather's like a modish wife,

Thy winds and rain forever are at strife;
So termagant awhile her thunder tries,
And when she can no longer scold, she cries.

VERY AFFECTING TUNE.

"Old Dog Tray" is so affectingly played by some hand organs that troops of pups will bay before the machine and wipe tears from their eyes with their paws.

VERY CLEAR.

"What is light?" asked a schoolmaster of the booby of a class. "A sovereign that isn't full weight is light," was the reply.

VERY POINTED.

Sir John Hamilton, who had severely suffered from the persecutions of the law, used to say that, "An attorney was like a hedgehog, it was impossible to touch him anywhere without *pricking* one's fingers."

VERY TRUE.

"All that's necessary for the enjoyment of sausages at breakfast is *confidence*."

VICAR OF BRAY.

The Vicar of Bray changed his religion several times to promote his own ambition. When asked the reason why he did so, he answered, "I cannot help that; but if I changed my religion, I am sure I kept true to my principle, which is to live and die Vicar of Bray."

VICE VERSA.

A Frenchman once asked what difference there was between M. De Rothschild, the loan broker, and Herod. "It is," he was told, "that Herod was king of the Jews, and Rothschild the Jew of the kings."

VICIOUS.

Smiths, of all handicraft men, are the most irregular; for they never think themselves better employed, than when they are at their vices.

VIRTUE BEFORE RICHES.

Themistocles had a daughter; two men making love to her, he preferred the virtuous man before the rich one, saying, he would rather have a man without riches, than riches without a man.

VISIBLE PROOF.

An Irishman being asked on a late trial for a certificate of his marriage, exhibited a *huge scar* on his head, which looked as though it might have been made with a fire shovel. The evidence was satisfactory.

VULGAR ARGUMENTS.

At a club, of which Jerrold was a member, a fierce Jacobite and a friend as fierce, of the cause of William the Third, were arguing noisily, and disturbing less excitable conversationalists. At length the Jacobite a brawny Scot, brought his fist down heavily upon the table, and roared at his adversary: "I tell you what it is, sir, I spit upon your King William!" The friend of the Prince of Orange was not to be out mastered by mere lungs. He rose, and roared back to the Jacobite: "And I, sir, spit upon your James the Second!" Jerrold, who had been listening to the uproar in silence, hereupon rang the bell and shouted: "Waiter, spittoons for two!"

WALKING STICK.

An old gentleman accused his servant of having stolen his stick. The man protested perfect innocence. "Why, you know," rejoined his master, "that the stick could never have walked off with itself." "Certainly not, sir, unless it was a *walking stick*."

WALTER RALEIGH.

A lady said to her servant, "Are the pigs fed?" which was heard by Sir Walter Raleigh, who was her guest, and who made the same inquiry of the lady herself. "Sir," said she "*you know best* whether you have had your breakfast."

WANTED A CHANGE.

A waiter called upon a guest at a hotel, at dinner, and asked him "Whether he would have his cup filled again with tea or coffee?" The stranger replied, "If what he had last was coffee he wanted tea, and if tea he wanted coffee; at any rate he wanted a change."

WARM MAN.

A man with a scolding wife, being asked what his occupation was, replied that he kept a *hot house*.

WASTE POWDER.

Dr. Johnson being asked his opinion of the title of a very small volume, remarkable for its pomposity, replied, "That it was similar to placing an eight and forty pounder at the *door of a pig-sty*."

WASTE OF TIME.

An old man of ninety having recovered from a very dangerous illness, his friends congratulated him, and encouraged him to get up. "Alas," said he to them, "it is hardly worth while to *dress* myself again."

WAY OF USING BOOKS.

Sterne used to say, "the most accomplished way of using books is to serve them as some people do lords, learn their *titles* and then *drag* of their acquaintance."

WAY OF THE WORLD.

Determined beforehand, we gravely pretend

To ask the opinion and thoughts of a friend;
Should his differ from ours on any pretense,
We pity his want both of judgment and sense;

But if he falls into and flatters our plan,
Why, really we think him a sensible man.

WEARING AWAY.

A schoolmaster said to himself, "I am like a *hone*, I sharpen a number of *blades*, but wear myself in doing it."

WEARING STAYS BY A GENTLEMAN.

And why not wear them? tell me if you can,

'Tis but the fair prerogative of a man!

Woman stole his rib; can you then condemn,

That a mere whalebone he should steal from them?

'Tis strange that *satire* all the world bewitches;

Men may wear *stays*, since women wear the breeches.

WEEDING.

A man that marries a widow is bound to give up smoking and chewing. If she gives up her weeds for him, he should give up his weed for her.

WEIGHT OF SIN.

A gentleman weighing a lady, not finding a sufficiency of weight, put his foot into the scale, which soon turned it, when he observed, "Sin weighs heavy." "It does indeed," said the lady, "for one foot weighed me down."

WELL-BRED HORSE.

"How does your new-purchased horse answer?" said the Butcher Cumberland to George Selwin. "I really don't know," replied George, "for I never *asked* him a question."

WELL PAID.

Dominico, the harlequin, going to see Louis XIV, at supper, fixed his eye on a dish of partridges. The king, who was fond of his acting, said, "Give that dish to Dominico." "And the partridges, too,

sire?" Louis, penetrating into the artfulness, replied, "And the partridges, too." The dish was gold.

WELL SAID.

A gentleman, speaking of the happiness of the married state before his daughter, disparagingly said, "She who marries does well; but she who does not marry, does better." "Well, then," said the young lady, "I will *do well*; let those who choose *do better*."

WELL SAID.

Some school boys meeting a poor woman driving asses, one of them said to her. Good morning, mother of asses! Good morning my children, was the reply.

WELL TURNED.

On the formation of the Greville administration, Bushe who had the reputation of a warrior, apologized one day for his absence from court, on the ground that he was *cabinet-making*. The chancellor maliciously disclosed the excuse on his return. "Oh! indeed, my lord, that is an occupation in which my friend would distance me, as I was never a *turner* or a *joiner*."

WHAT'S IN A SYLLABLE.

Longfellow, the poet, was introduced to one Longworth, and some one noticed the similarity of the first syllable of the names. "Yes," said the poet, "but in this case I fear Pope's line will apply—*worth* makes the man, the want of it the *fellow*."

WHERE THE DEFICIENCY WAS.

A gentleman had a cask of Armenian wine, from which his servant stole a large quantity. When the master perceived the deficiency, he diligently inspected the top of the cask, but could find no trace of an opening. "Look if there be not a hole in the bottom," said a bystander. "Block-head, he replied, do you not see that the deficiency is at the top, and not at the bottom."

WHERE IT CAME FROM.

A lady whose fondness for generous living had given her a flushed face and rubicund nose, consulted Dr. Cheyne. Upon surveying herself in the glass, she exclaimed, "Where, in the name of wonder, doctor, did I get *such a nose* as this?" "Out of the *decanter*, madam," replied the doctor.

WHIG AND TORY.

Whig and Tory scratch and bite,
Just as hungry dogs we see;
Toss a bone 'twixt two, they fight,
Throw a couple, they agree.

WHIST.

Mrs. Bray relates the following of a Devonshire physician, happily named Vial, who was a desperate lover of whist. One evening, in the midst of a deal, the doctor fell off his chair in a fit. Consternation seized on the company. Was he alive or dead? At length he showed signs of life, and, retaining the last fond idea which had possessed him at the moment he fell into the fit, exclaimed, "What is trumps?"

WHITFIELD.

Dr. Whitfield was accused of rambling in his discourses, by one of his hearers, to which he replied: "*If you will ramble to the devil, I must ramble after you.*"

WHO KNOWS WHERE THE SHOE PINCHES.

A Roman being about to repudiate his wife, an enraged kinsman asked: "Is not your wife a sensible woman? Is she not a handsome woman? Has she not borne you fine children?" In answering which he slipped off his shoe and asked, "Is not this a very handsome shoe? Is it not nearly new? Is it not well made? How then is it that you know not where it pinches?"

WHOLESALE.

"How shall I sell my horse?" said a certain doctor to a jockey, "his tail came off in less than six hours after I bought him." "Sell him by *wholesale*, for no honorable man will *re-tail* him," was the reply.

WHO'S THE FOOL?

Mr. Sergeant Parry, in illustration of a case, told the following anecdote: Some merchants went to an eastern sovereign and exhibited for sale several fine horses. The king admired them and bought them; he, moreover, gave the merchants a lac of rupees to purchase more horses for him. The king one day, in a sportive humor, ordered the vizier to make out a list of all the fools in his dominions. He did so, and put his majesty's name at the head of them. The king asked, why? He replied, "Because you entrusted a lac of rupees to men you don't know, and who will never come back." "Ay, but suppose they should come back?" "Then I shall erase *your* name and insert *theirs*."

WHOSE?

Sydney Smith being ill, his physician advised him to "take a walk upon an empty stomach." "*Upon whose?*" said he.

WHY ARE WOMEN BEARDLESS?

How wisely nature, ordering all below
Forbade a beard on woman's face to grow,
For how could she beshaved (whate'er the
skill)

Whose *tongue* would never let her *chin* be
still?

THE MASTER OF THE HOUSE.

A traveler coming up to an inn door, asked, "Pray, friend, are you the master of this house?" "Yes, sir," answered boniface, "my wife has been dead these *three weeks*."

WHY WOMEN CATCH COLD.

A writer in one of our medical journals inquires why it is that women are more liable to catch cold than men. Indeed we don't know; but Dr. Hall says that the only way to avoid taking cold, under certain circumstances, is to *keep the mouth shut*."

WIDE DIFFERENCE.

Rowland Hill rode a great deal, and exercise preserved him in vigorous health. On one occasion, when asked by a medical friend what physician and apothecary he employed to be always so well, he replied, "My physician has always been a *horse*, and my apothecary an *ass*."

A WIDOW'S DECLARATION.

A widow of suspected reputation, said to a tippler, "would you believe it, sir, during the ten years of my widowhood, I have never felt the least inclination for matrimony." "Would you believe it, madam," replied he, "that since my recollection, I never felt thirst."

WIFE'S AFFECTION.

A butcher who lay upon his death-bed, said to his wife, "my dear, I am not a man for this world, therefore I advise you to marry our man John; he is a lusty, strong fellow, fit for your business." "Oh, dear husband," said she, "never let that trouble you, for John and I have agreed upon that matter already."

WIFE AT FORTY.

"My notion of a wife at forty," said Jerrold, "is, that a man should be able to change her, like a bank note, for two twenties."

WIFE BEATING.

Immediately after Judge Baller gave an opinion, "that a husband was privileged to beat his wife, if the instrument used was wooden and no thicker than his thumb." The ladies of Exeter addressed a round robin to the judge, in which they requested to be informed of the exact thickness of his lordship's thumb.

WILBERFORCE.

When Mr. Wilberforce was a candidate for Hull, his sister, an amiable and witty young lady, offered the compliment of a new gown to each of the wives of those freemen who voted for her brother, on which she was saluted with a cry of "*Miss Wilberforce forever!*" when she pleasantly observed, "I thank you, gentlemen, but I cannot agree with you; for, really, I do not wish to be *Miss Wilberforce forever!*"

WILD OATS.

After the first speech made by the younger Pitt in the House of Commons, an old member remarked, "that he apprehended the young gentleman had not sown all his *wild oats*." To which Mr. Pitt observed, in the course of an elaborate and eloquent rejoinder, "That age has its privileges—the gentleman himself affords an ample illustration, that I yet retain food for *geese* to pick."

WILKES' READY REPLY.

Luttrell and Wilkes were standing on the Brentford hustings, when Wilkes asked his adversary, privately, whether he thought there were more fools or rogues among the multitude of Wilkites spread out before them. "I'll tell them what you say and put an end to you," said the colonel. But perceiving the threat gave Wilkes no alarm, he added, "Surely you don't mean to say you could stand here an hour after I did so?" "Why, (the answer was,) you would not be alive one instant after." "How so?" "I should merely say it was a *lie* and they'd *tear you to pieces* in a moment."

WILL.

A woman upon her death-bed, asked liberty of her husband to make a will, in order that she might leave some legacies to her relations. "*You have had your will all your life-time,*" said he, "*and now I will have mine.*"

Jerry, dying intestate, his relatives claimed, Whilst his widow most vilely, his mem'ry defamed.

What!" cries she, "must I suffer because the old knave,

Without leaving a will, is laid snug in the grave?

"That's no wonder," says one, "for 'tis very well known,

'Since he married, poor man, he'd *no will of his own*."

WINNING A LOSS.

A swell clerk from London, who was spending an evening in a country inn full of company, and feeling secure in the possession of most money, made the following offer: "I will drop money into a hat with any man in the room. The man who holds out the longest to have the whole and treat the company." "I'll do it, said a farmer. The swell dropped in half a sovereign. The countrymen followed with a sixpence. "Go on," said the swell. "I won't," said the farmer, "take the whole, and *treat the company*."

WILL AND THE WAY.

At a provincial law society's dinner, the president called upon the senior attorney to give as a toast the person whom he considered the best friend of the profession. "Certainly," was the response, "The man who *makes his own will*."

WINE.

"I always think," said a reverend guest, "that a certain quantity of wine does a man no harm after a good dinner." "Oh, no, sir," replied mine host, "it is the *uncertain* quantity that does the mischief."

WISE PRECAUTION.

It is related of the great Dr. Clarke, that when in one of his leisure hours he was unbending himself with a few friends, in the most playful and frolicsome manner, he observed Beau Nash approaching, upon which he suddenly stopped; "My boys," said he, "let us be *grave*, here comes a *fool*."

WIT.

As in smooth oil the razor best is whet,
So wit, is by politeness, sharpest set;
Their want of edge from their offence is seen,
Both pain us less when exquisitely keen.

A hunchback of Toulouse met a man who had but one eye, very early in the morning. "Good morrow, friend," said the one-eyed man, "you have got your load upon your shoulders very early." "It is so early," replied the hunchback, "that I see you have but one window open."

WITS AGREEING.

When Foote was one day lamenting his growing old, a *pert* young fellow asked him what he would give to be as *young* as he? "I would be content," cried Foote, "to be as *foolish*."

WIT AND QUACKERY.

A celebrated quack, while holding forth on a stage of Chelmsford, in order to promote the sale of his medicine, told the people that he came there for their good, and not for want. And then addressing his "Merry Andrew," "Andrew," said he, "do we come here *for want*?" "No, faith, sir," replied Andrew, "we had *enough* of that at home."

WIT DEFINED.

Dryden's description of wit is excellent. He says:—

A thousand different shapes wit wears,
Comely in thousand shapes appears;
'Tis not a tale, 'tis not a jest,
Admir'd with laughter at a feast;
Nor florid talk, which can this title gain,—
The proofs of wit forever must remain.

WIT OF THE BENCH AND BAR.

Upon the reception of the Marquis Lafayette in Philadelphia, during his late visit to this country, Colonel Forest, one of the Revolutionary officers upon being present burst into tears; upon which Judge Peters, who was standing at the side of the Marquis, dryly observed, "Why Tom I took you for a *Forest* tree, but you turn out to be a *weeping* willow."

A lawyer engaged in a case before Judge Peters, tormented a witness so much with questions, that the poor fellow at last cried out for water. "There," said the judge, "I thought you would pump him dry."

Governor Morris, while the surgeons were amputating his leg, observed his servant standing by, weeping. "Tom," said Mr. Morris, "why are you crying there? it is rank hypocrisy—you wish to laugh, as in future you'll have but one shoe to clean instead of two."

Judge Peters being asked to define a *captain* of a company, said, "it was one man commanded by a hundred others."

Judge Peters sitting alone to hear a law argument, after a very able discussion turned to the counsel and said "the court is divided in opinion."

Judge Peters asked the late J. W. Condy for the loan of a book; the latter said, "with pleasure I will send it to you." "That," said the judge, "will be truly (Condy-sending) condescending."

A lawyer in rising from his chair suddenly, nearly tore off the skirts of his coat. "Now," said he, turning to his friend, "I surely ought not to complain of poverty, as I carry my rents with me." "Yes," replied his friend, "that is true but remember, they *are all in a rear* (arrear)."

Upon one occasion Mr. Webster was on his way to attend to his duties at Washington. He was compelled to proceed at night by stage from Baltimore. He had no traveling companion, and the driver had a sort of a felon look which produced no inconsiderable alarm with the Senator. "I endeavored to tranquilize myself," said Mr. Webster, "and had partially succeeded when we reached the woods between Bladensburg and Washington, (a proper place for murder and outrage,) and here, I confess, my courage again deserted me." Just then the driver, turning to me with a gruff voice, asked my name. I gave it to him. "Where are you going?" said he. The reply was, "To Washington. I am a Senator." Upon this the driver seized me fervently by the hand and exclaimed, "How glad I am; I have been trembling in my seat for the last hour; for when I looked at you, I took you to be a highwayman." Of course both parties were relieved.

At a bar dinner, Mr. Sam Ewing, a lawyer and a great punster, was called upon for a song, and while hesitating, Judge Hopkinson observed, that at the best it would be no great matter, as it would be but Sam (psalm) singing. "Well," replied Ewing, "even that would be better than *him* (hymn) singing."

WITTY AT HIS OWN EXPENSE.

Sheridan was once asked by a gentleman: "How is it that your name has not an O prefixed to it? Your family is Irish, and no doubt illustrious." "No family," replied Sheridan, "has a better right to the O than our family, for in truth we *owe* everybody."

WITTY THANKSGIVING.

Borham having sent his friend, Sydney Smith, a brace of pheasants, the present

was acknowledged in the following characteristic epistle; "Many thanks, my dear sir, for your kind present of game. If there is a pure and elevated pleasure in this world, it is that of roast pheasant and bread sauce; barn-door fowls for dissenters, but for the real church man, the thirty-nine times articulated clerk, the pheasant, the pheasant."

"Ever yours,

"S. S."

WOMAN A TOUGH ANIMAL.

The constitution of our females must be excellent, says a celebrated physician: "Take an honest ox, and enclose his sides with *corsets*,—he would labour indeed but it would be for breath."

WOMAN AS SHE SHOULD BE.

A young woman went into a library and asked for "man as *he is*." "That is out," said the librarian, but we have "*woman as she should be*."

WOMAN'S TONGUE.

An Indian chief being asked his opinion of a cask of Madeira wine, presented to him by an officer, he thought the juice extracted from women's tongues, and lions' hearts, for when he drank a bottle of it he could talk forever and fight the devil.

WOMEN.

A Scotch minister contended in the pulpit that women never entered heaven, upon the ground that, as St. John in the Revelation says, "there was *silence* in Heaven for the space of half an hour," it was unreasonable to suppose that women were there, for they could not remain so long *without talking*.

WONDERFUL CURE.

Doctor Hill, a notorious wit, physician, and man of letters, having quarreled with the members of the Royal Society, who had refused to admit him as an associate, resolved to avenge himself. At the time that Bishop Berkely had issued his work on the marvelous virtues of tar-water, Hill addressed to their secretary a letter purporting to be from a country surgeon, and reciting the particulars of a cure which he had effected. "A sailor," he wrote "*broke* his leg, and applied to me for help. I bound together the broken portions, and washed them with the celebrated *tar-water*; almost immediately the sailor felt the beneficial effects of this remedy, and it was not long before his leg was completely *healed*." The

letter was read, and discussed at the meetings of the Royal Society, and caused considerable differences of opinion. Papers were written for and against the tar-water and the restored leg; when a second letter arrived from the (pretended) country practitioner: "In my last I omitted to mention that the broken limb of the sailor was a *wooden leg*."

WONDERFUL SIGHT.

A jolly Jack tar having strayed into Atkins' show at Bartholomew Fair to have a look at the wild beasts was much struck with the sight of a lion and a tiger in the same den. "Why Jack," said he to a messmate who was chewing a quid in silent amazement, "I shouldn't wonder if next year they were to carry about a *sailor and a marine living peaceably together!*" "Aye," said his married companion, "or a *man and his wife*."

WONDERFUL UNANIMITY.

Judge Clayton was an honest man, but not a profound lawyer. Soon after he was raised to the Irish bench, he happened to dine in company with counsellor Harwood, celebrated for his fine brogue, his humour, and his legal knowledge. Clayton began to make some observations on the laws of Ireland. "In my country," (England) said he, "the laws are numerous, but then one is always found to be a key to the other. In Ireland it is just the contrary; your laws so perpetually clash with one another, and are so very contradictory, that I protest I *don't understand them*." "Truly, my lord," cried Harwood, "*that is what we all say*."

WONDERFUL WOMAN.

When a late Duchess of Bedford was last at Buxton, and then in her eighty-fifth year, it was the medical farce of the day for the faculty to resolve every complaint of whim and caprice into a "shock of the nervous system." Her grace, after inquiring of many of her friends in the room what brought them there, and being generally censured for a nervous complaint, was asked in her turn, "what brought her to Buxton?" "I came only for pleasure," answered the healthy duchess, "for, thank God, I was born before *nerves came into fashion*."

WOODMAN.

A young man, boasting of his health and constitutional stamina, was asked to what

he chiefly attributed so great a happiness. "To laying in a good foundation, to be sure. I make a point, sir, to eat a great *deal* every morning." "Then I presume, sir, you usually breakfast in a timber-yard," was the rejoinder.

WOODEN JOKE.

Burke said of Lord Thurlow, "He was a sturdy *oak* at Westminster, and a *willow* at St. James'."

WOOLSACK.

Colman and Banister dining one day with Lord Erskine, the ex-chancellor amongst other things, observed that he had about three thousand head of sheep. "I perceive," interrupted Colman, "your lordship has still an eye to the *woolsack*."

WORD GIVEN IN SEASON.

Mrs. Powell the actress, was at a court of assize when a young barrister, who rose to make his maiden speech, suddenly stopped short and could not proceed. The lady, feeling for his situation, cried out, as though he had been a young actor on his first appearance. "Somebody *give him the word*—somebody give him the word!"

WORD TO THE WISE.

Dr. Balguy, a preacher of great celebrity after having preached an excellent discourse at Winchester Cathedral, the text of which was, "All wisdom is sorrow," received the following elegant compliment from Dr. Wharton, then at Winchester School: "If what you advance, dear doctor, be true, That '*wisdom is sorrow*,' how wretched are you."

WORDS THAT BURN.

Dr. Robertson observed, that Johnson's jokes were the rebukes of the righteous, described in Scripture as being like excellent oil. "Yes," exclaimed Burke, "oil of vitriol!"

WORKING HIS PASSAGE.

A Paddy applied to *work his passage* on a canal, and was employed to lead the horses which drew the boat. On arriving at the place of destination he swore that he "would sooner go on foot, than *work his passage in America*."

WORLD.

The best of all worlds is that we live in, To lend, to spend, to invite, to give in; But to borrow, or beg, or to get a man's own, 'Tis the very worst world that ever was known.

WORST OF ALL CRIMES.

An old offender being asked whether he had committed all the crimes laid to his charge? answered, "I have done still worse! I suffered myself to be apprehended."

WORTH THE MONEY.

Sir Robert Walpole having misquoted a passage in Horace, Mr. Pulteney said the honorable gentleman's Latin was as bad as his politics. Sir Robert adhered to his version, and bet his opponent a guinea that he was right, proposing Mr. Harding as arbiter. The bet being accepted, Harding rose, and with ludicrous solemnity, gave his decision against his patron. The guinea was thrown across the house, and when Pulteney stooped to pick it up, he observed, that "it was the first *public money* he had touched for a long time." After his death the guinea was found wrapped up in a piece of paper on which the circumstance was recorded.

WORST OF TWO EVILS.

Villiers, Duke of Buckingham, in king Charles II time, was saying one day to Sir Robert Viner in a melancholy humor: "I am afraid, Sir Robert, I shall die a beggar at last, which is the most terrible thing in the world." "Upon my word, my lord," said Sir Robert, "there is another thing more terrible which you have to apprehend, and that is that you will *live* a beggar, at the rate you go on."

WORTHY OF CREDIT.

A gentleman was applied to by a crossing-sweeper for charity. The gentleman replied, "I will remember you when I return." "Please your honour," says the man, "I'm ruined by the credit I give in that way."

"WRITE ME DOWN AN ASS."

A very stupid foreman asked a judge how they were to *ignore* a bill. "Write *ignoramus* for self and fellows on the back of it," said Curran.

WRONG LEG.

Mathews being invited by D'Egville to dine one day with him at Brighton, D'Egville inquired what was Mathew's favorite dish? "A roasted leg of pork, with sage and onions." This was provided; and D'Egville, carving, could not find the stuffing. He turned the joint about, but in

vain. Poole was at the table, and in his quiet way said, "Don't make yourself unhappy, D'Egville; *perhaps it is in the other leg.*"

WRITTEN CHARACTER.

George III having purchased a horse, the dealer put into his hands a large sheet of paper completely written over. "What's this?" said his majesty. "The pedigree of the horse, sire, which you have just bought," was the answer." Take it back, take it back," said the king, laughingly; "it will do very well for the *next horse you sell.*"

YAWNING.

"You are always yawning," said a woman to her husband. "My dear," replied he, "the husband and wife are one, and when I am alone I grow weary."

YANKEE YARN.

Mr. Dickens tells an American story of a young lady, who, being intensely loved by five young men, was advised to jump overboard, and marry the man who jumped in after her. Accordingly, next morning, the five lovers being on deck, and looking very devotedly at the young lady, she plunged into the sea head-foremost. Four of the lovers immediately jumped in after her. When the young lady and four lovers were out again, she says to the captain, "What am I to do with them now, they are so wet?" "Take the *dry one.*" And the young lady did, and married him.

YORKE, CHARLES.

When Mr. Charles Yorke was returned a member for the University of Cambridge, about the year 1770, he went round the Senate to thank those who had voted for him. Among the number was a Mr. P., who was proverbial for having the largest and most hideous face that ever was seen. Mr. Yorke, in thanking him said, "sir, I have great reason to be thankful to my friends in general, but confess myself under a particular obligation to *you* for the *very remarkable countenance* you have *shown* me upon this occasion."

YORKSHIRE BULL.

A Yorkshire clergyman, preaching for the Blind Asylum began by gravely remarking, "if all the world were blind, what a melancholy *sight* it would be "

"YOU'LL GET THERE BEFORE I CAN TELL YOU."

Mr. Neville, formerly a fellow of Jesus college, was distinguished by many innocent singularities, uncommon shyness and stammering of speech, but when he used *bad* words he could talk fluently. In one of his solitary rambles a countryman met him and inquired the road. "Tu-u-rn," says Neville, "to-to-to," and so on for a minute or two; at last he burst out, "Confound it, man! you'll get there before I can tell you."

DR. YOUNG.

Dr. Young was walking in his garden at Welwyn, in company with two ladies, (one of whom he afterwards married,) when the servant came to acquaint him that a gentleman wished to speak with him. As he refused to go, one lady took him by the right arm, the other by the left, and led him to the

garden-gate; when finding resistance in vain, he bowed, laid his hand upon his heart, and spoke the following lines:

"Thus Adam looked, when from the garden driven,
And thus disputed orders sent from Heaven.

Like him I go, but yet to go am loth;
Like him I go, for angels drove us both.
Hard was his fate, but mine is more unkind:
His Eve went with him, but mine stays behind."

YOUNG IDEA.

Schoolmistress, pointing to the first letter of the alphabet: "Come, now, what is that?" Scholar — "I shan't tell you." Schoolmistress — "You won't! But you must. Come, now, what is it?" Scholar — "I shan't tell you. I didn't come here to *teach* you, but for you to *teach* me."

ODD COMPARISONS

ODD COMPARISONS.

A barrel is soon empty if the tap leaks but a drop a minute.

A blacksmith is always striking for wages.

A bull-dog bites before he barks.

A client told his lawyer that he had now told him the plain truth, and he could put in the lies himself.

A Congregationalist explains what is meant by lightning-bug piety: "Bright, while it lasts, but cold, and soon out."

A deaf old lady being asked if she ever had her ears pierced by the wail of distress, said she couldn't exactly remember but she believed it was done with a shoemaker's awl.

A diminutive potato.

A dog is counted mad when he won't take something to drink.

A drunken man who had slipped down, thought it very singular that water always freezes with the slippery side up.

A fit of anger is as dangerous to dignity as a dose of arsenic is to life.

A fool of the third story.

A fool always finds a greater fool to admire him.

A fool or an idiot expects things to take place contrary to nature; as for example: water to stay in a pail without any bottom.

A giant of brass on legs of clay.

A grain of gold will spread over a great surface, but not as much as a grain of wisdom.

A headstrong woman and a runaway horse are two things it's out of all reason to manage, the only way is to urge them on and being contrary by nature they stop of themselves.

A helm is a little thing but it governs the course of a ship.

A house is like a bird when it has wings.

A little force will break that which has been cracked before.

A man devoid of religion, is like a horse without a bridle.

A man often expresses the same idea by wagging his head, as a dog does by wagging his tail.

A nod's as good as a wink to a blind horse.

A politician is tougher than India-rubber, and his conscience more elastic.

A politician without patronage is like a cat without claws.

A revenue officer charged Noah, with brewing beer in the ark, because he saw a kangaroo going aboard with hops.

A smooth speech is honeyed poison.

A sound conscience is a brazen wall of defence.

A sure sign of an early spring is a cat watching a hole in the wall with her back up.

A veritable Witworth gun in the army of liberalism.

A wife should be like roast lamb—tender and sweet, and nicely dressed, with plenty of fixings, but without sauce.

A wit must always have a butt for his sarcasm.

A young husband calls his wife, "Birdie," because, he says, "she is always associated in his mind with a bill."

Aaron Burr's notion was, that a lie well stuck to is as good as the truth.

After having cried up their wine, they sell us vinegar.

After this outburst the gentleman ought to lie fallow awhile.

All the footsteps lead to the lion's den, but there are no marks of any returning.

Amusement is to the human mind what sunlight is to the flowers.

An army of stags under the command of a lion; is more to be feared than an army of lions led by a stag.

An eagle does not catch flies.

An ounce of reality is worth a pound of romance.

And it is from such a shallow cistern as this, that their party draws its water of life.

And with necessity, the tyrant's plea, excused his devilish deeds.

Any respectable gorilla might justly represent the idea of evolution from his tribe.

As a liar we know him to be like Capt. Cuttle's watch—"equalled by few and excelled by none."

As crest-fallen as a dried pear.

As cross as a baited bull.

As for the behavior of the ass, in such nice circumstances, whether he would starve sooner than violate his neutrality to the two bundles of hay, I shall not presume to determine.

As happy as clams at high water.

As happy as a flock of snow birds.

As lightning lurks in the drops of a summer cloud.

As little interest as the frontiersman's wife had in her husband's struggle with the bear; she didn't care a cent which whipped.

As natural as suction to a snipe.

As positive as ignorance and narrowness can make him

As self-conceited as it will do for one to be, and not crack open.

As sharp as a frosty morning.

As still as a cat in a milk-house.

As the ant does not wend its way to empty barns; so no friends will be found to haunt the place of departed wealth.

As the yellow gold is tried by fire, so the faith of true friendship can only be known in the season of adversity.

As touching faith and confidence as Simon's eldest boy had when he pulled the mule's tail.

Awful at lying, like the fellow who said he had such a bad cold he could not tell the truth.

Barking up the wrong sapling.

Because the cur has bitten me, must I bite the cur?

Born merely for the purpose of digestion.

Both virtue and birth, unless sustained by riches, are held cheaper than the seaweeds.

Bribery changes some men from their faith just as easy as a tadpole turns into a frog.

Brown, the other day, while looking at the skeleton of a donkey, made a very natural quotation. "Ah!" said he, "we are fearfully and wonderfully made."

By gnawing through a dyke, even a rat may drown a nation.

By the sharp vinegar of truth.

Carlyle says: If you are in doubt whether to kiss a pretty girl or not, give her the benefit of the doubt.

Certain orators are very much like a great river—they are always the loudest and muddiest at the mouth.

Clergymen are like brakemen, because they do a good deal of coupling.

Coal when purchased, instead of going to the buyer, generally goes to the cellar.

Condemnation will come upon them swifter than a weaver's shuttle.

Courting a six-story house with a woman in the title deed.

Cutting like a scythe.

Dean Swift, hearing of a carpenter falling through the scaffolding of the house on which he was engaged in repairing, dryly remarked, that he "liked to see a mechanic go promptly through his work."

Did he ever tie a knot in a cord of wood?

Dogs wag their tails not so much in love to you as to your bread.

Don't be all your days trotting on a cabbage leaf.

Don't hitch on too big a sinker.

Don't shie off as the devil would if pestered with holy water, or a foaming mad dog with water pure and simple.

Dragged on like a heavily loaded carriage without wheels, and were nearly got to what a countryman would understand by a dead pull.

Dregs rise to the top.

Egotists cannot converse; they talk to themselves.

Even savage bears agree with each other.

Experience (some one has aptly said), is a light hung at the stern of a ship.

Factions were balancing each other like children at the game of see-saw.

Fallstaff's soldiers were afraid of nothing but danger.

Famine drives the wolf from the woods.

Fanaticism, whether political or religious, has no stopping place short of heaven or hell.

Felt like the lady when the man of her heart finally offered her his hand: "as if every nail in the house had become a jewsharp."

Flares up like a turkey cock at a piece of red flannel.

For'ne when she caresses a man too much makes him a fool.

Fretting himself into quite a lather.

From such specimen bricks, you may judge the quality of building material.

Full of lies as a ram's head is full of horns.

Gathering the smutted sheaves.

Gold cannot heal the wound which misery has left in a heavy heart.

Good and bad fortune are necessary to a man, in order to make him adroit and capable.

Gray hairs are like the light of a soft moon, silvering over the evening of life.

Grew up like a weed in a summer day.

Growing up as in a single night into a luxurious development, like Jonah's gourd, it melts as rapidly away.

He came right at me, like a mad bull at a red shawl.

He carried the heavy end of the log.

He cast off his friends like a huntsman his pack.

He clings to his hobby still, like a broken down drunkard to his bottle.

He could boast of royal blood if the ass were the king of brutes.

He could not bite the bottom out of a frying-pan without smutting his own nose.

He draweth out the thread of his verbosity finer than the staple of his argument.

He drove his pigs to a bad market.

He embraced the cause of his country as Judas Iscariot embraced our Lord and Saviour—for the purpose of betraying it.

He found himself, as the Bohemians say, "flat on his back."

He has been picked out from the flock of lambs as the particular wether to wear the bell.

He has gone to that country where the hail-storms and fire showers do not reach, and the heaviest laden wayfarer at length lays down his load.

He has spent all his life in letting down empty buckets into empty wells, and is frittering away his age in trying to draw them up again.

He is a fool of twenty-four carats—without alloy.

He is a sort of mental reservoir that may burst upon you and overwhelm you in a moment.

He is as shallow as a rivulet and as filthy as a sinkhole filled with the vilest refuse matter.

He is drawing them with too loose a rein.

He is not a gun of great dimensions.

He is one who stinks and shines, and shines and stinks like a rotten mackerel by moonlight.

He is something like a wheel whose spokes tend to tire.

He is worth a million if a hundred per cent. were taken off for cash.

He's a locomotive in trousers.

He's like the miller's dog, he licks his lips before the pack is opened.

He laid up to him like a pig to a rough post.

He looks as if he had been rubbed down with sand paper.

He looked like a walking West Indian epidemic.

He must be taken, if at all, like bad paper, at a heavy discount.

He ought to be taken out of the dress circle and put into the pit, where he properly belongs.

He put himself in the condition of Bill Poller's celebrated plow; it turned up more than it could turn over.

He reminds one of a mouse sunning himself on the edge of his hole.

He screamed like a rantankerous tom cat with his tail under the cheese knife.

He set his face like flint against the abominable doctrine.

He skims his milk on the top, then turns it over and skims it on the bottom.

He skulked about the street like an un-owned terrier.

He stands like the firm rock that in mid-ocean braves the war of whirlwinds and the dash of waves.

He swore to it as positively as the Irishman did to the identity of the gun, which he said he knew ever since it was a pistol.

He tells an old wife's tale rather pertinently.

He tripped it lightly over the thin ice, whereon he trod.

He was a cork that could not be kept under many moments at a time.

He was a worse nuisance than a cockroach.

He was in the condition of the boy who, while on his way to see his sweetheart, stubbed his toe, said he was too big to cry, and too badly hurt to laugh.

He was one who preferred reflected light to genuine sunshine.

He was used as the monkey used the cat's paw, to draw the chestnuts out of the fire.

He went down as if he were taken with a sudden desire to see the roots of the grass.

He went down like a stately ship foundering at sea.

He went in, lock, stock and barrel.

He who can levy a tax on the folly of mankind, has a rich estate to boast of.

He who feels himself scabby let him scratch.

He who knows not his way to the sea-shore, should take a river for his companion.

He who speaks of a doctor (or a professor) does not always speak of a learned man, but only of a man who ought to be learned.

He who would get at the kernel must crack the shell.

He will be compelled to walk on red hot ploughshares with bare feet.

He would not go off with a very loud report.

His conduct is a compound of rage and lunacy.

His disease might be insanity, but that presupposes intelligence; as it is, he has relapsed into his normal state of idiocy.

His explosions were deadly at the breech and harmless at the muzzle.

His head is an inn where good ideas often enter, but where they seldom remain over night; very often it is quite empty.

His word not only broke it, but pulverized it and blew it to the four winds of Heaven.

Hunted like partridges on the mountain.

Hunting a will-o'-the-wisp through the marsh.

I can see as far into a millstone as the picker.

I shall perform the office of a whetstone, which can make other things sharp, though it is itself incapable of cutting.

I will whisper his answer—loaves and fishes.

"I'd just like to see you," as the blind man said to the policeman, when he told him he would take him to the station house if he did not move on.

If he could draw a check as easily as he can draw an inference, he might paper the universe with greenbacks, and have enough left for a border.

If sandwiches are not plenty where he came from, it is not for the want of tongue.

If Satan went into his body he would come out a greater rascal than he went in.

If some men's bodies were no straighter than their minds, they would be crooked enough to ride upon their own backs.

If, standing between a donkey and a poodle dog, he were to ask, "When shall we three meet again?" he would be incontinently kicked and bitten by his two insulted comrades.

If the Government could only tax roguery what an income it would be to the country.

If the world is round, how on earth can it come to an end?

If this be not true, there is no kernel in the olive, nor has the nut any shell.

If you put two persons in the same bedroom, one of whom has the toothache and the other is in love, you will find that the person who has the toothache will go to sleep first.

If you tap the barrel, you must take the cider as it runs.

If you wish to find the best apples in the orchard, go to the tree under which the clubs lie.

If your bull has gored my ox, a great wrong has been done; if, however, my bull has gored your ox, it is a totally different thing.

In a vinegar manner.

In all matters except a little matter of the tongue, a woman can generally hold her own.

In every experimental science there is a tendency toward perfection.

In matrimony the hand is put into a bag where one may draw an eel, but more probably a snake.

Inveterate diseases cannot be cured by the application of milk and water.

Irish boy's epitaph on his pig:

When he lived he lived in clover,
And when he died he died all over.

It comes as natural to him as kicking to a young ass.

It don't take long to curry a short horse.

It fell like moonlight on a frozen fountain.

It has concealed in it not only the wisdom of the serpent, but the malice of the devil.

It is a fungus growth from a rotten system.

It is a most singular fact, if you run your spring cart over a rough road, all the small potatoes will go to the bottom.

It is as easy as lying.

It is as much out of place here as a fancy harness would be in a drove of wild buffaloes.

It is asking if the bite of a flea is more fatal than that of a mad dog.

It is fair to derive instructions even from enemies.

It is not necessary to drink up the whole puddle to find that the water is dirty.

It is said that when Jonah saw the whale getting ready to swallow him, he looked down in the mouth.

It is the opposition wad upon the sanguine powder that gives force to the cannon ball.

It is the part of a good shepherd to shear his flock, but not to flay them.

It is the peculiar faculty of fools to discern the faults of others at the same time that they forget their own.

It is the wise head that makes the still tongue.

It is useless to attempt to cleanse a stream while the fountain is impure.

It might act like a blunderbuss, whose discharge kicks the owner over.

It re-acted like a seidlitz powder, whose component parts have been taken one at a time, and allowed to fuse inside.

It reminds him of the Irishman who, shaking his fist at the digging machine said, "Be jabbers, ye can't vote anyway."

It smells of the lamp.

It went down like a greased wad through a smooth bore rifle.

It went down like a streak of lightning and came up like a torchlight procession.

It will struggle on like the writhings of a venomous serpent until exterminated.

It would be like the trees of the forest saying to the brambles, "Come thou and reign over us."

It would improve him if he would now and then have a few flashes of silence.

It would operate the same way that a civil opinion of the devil would, against our future peace.

It's hardly worth while to swing a sledge to smash a fly.

It's worn as thin as charity.

Joseph was the straightest man in the Bible—because Pharoah wanted to make a ruler of him.

Labor rids us of three great evils—irk-someness, vice and poverty.

Laws like sausages cease to inspire respect in proportion as we know how they are made.

Let loose the whole contagion of hell, and opened a vein that bleeds a nation to death.

Let us get down to the bottom of the well where truth keeps her little court.

Liars should have long memories.

Life is the champion conundrum; because every one has to give it up.

Lighter things are carried higher by the whirlwind.

Like a brook, noisy but shallow.

Like a caravan of empty wagons going down hill; the less load they have the more noise they make.

Like a child that is put to a nurse, who cares not for him.

Like a cinnamon tree, the bark is worth more than the bush.

Like a disabled ship in a fog, drifting among the shoals and breakers of a dangerous coast.

Like a leech that does not leave the skin until it is full of blood.

Like a mill-horse, goes still around in the same track.

Like a pig swimming against the stream, every time he struck he was cutting his own throat.

Like a pond, still but deep.

Like a river that becomes broader and deeper as it flows, and rolls onward with increasing force.

Like a subdued bull with a ring in his nose.

Like a tree that has more foliage than fruit.

Like a weather-cock, you turn as the wind if your master blows upon you.

Like a young thoroughbred in a drove of asses, he used his heels pretty freely.

Like base coins nailed to the counter.

Like casting bread upon the waters, and after a while coming back finely buttered.

Like Davy Copperfield, trying to sleep with one eye open, he found it could not be done.

Like drones in a beehive, exceedingly bellicose and threatening.

Like the boy who did not want to be born again, for fear of being born a girl.

Like the fellow who retreated from the enemy because he had a retreating nose.

Like the cat in the fable it had white-washed its coat, but teeth and claws are plainly discernible.

Like the chickens of a western settler, who changed his residence so often, every morning they came up in battalions, laid down on their backs, and stuck up their feet to be tied.

Like the cooper, who left the business in disgust after a man brought him an old bung-hole to which he wanted a new barrel made.

Like the dog in the fable: dropped the piece of meat to snap at the shadow.

Like the man who won the elephant and did not know what to do with it.

Like gunpowder, it flashed and ended in smoke.

Like the fellow who said he had such a bad cold, he could not tell the truth.

Like the India rubber man, who professed to have the singular faculty of swallowing himself.

Like the Irishman's frog, he always sat down when he stood up, and always stood up when he sat down.

Like the man who fell asleep in the street with his team—some roush boys unhitched the horse; when he awoke he came to the conclusion that he had either lost a horse or found a wagon.

Like the man who learned his horse to eat shavings, the horse died of his education.

Like the oil that makes the wheel go round without creaking.

Like the old lady who liked to read the dictionary, but thought it changed the subject rather often.

Like the old lady whose horse ran away down a steep hill, she put her trust in Providence till the breeching broke, and then she thought it about time to take care of herself.

Like the old man who prayed, good Lord, good devil; because he did not know into whose hands he might fall.

Like the old woman's eels, which eventually got used to being skinned.

Like the tailor's goose, both hot and heavy.

Likened to a species of Chinese thunder, full of sound and fury, but signifying some nothing.

Linked together with hooks of steel.

Love matches are often formed by people who pay for a month of honey with a life of vinegar.

Love often makes a fool of the cleverest man, and as often gives cleverness to the most foolish.

Marriage is like a flaming candle light, Placed in the window on a summer night, Inviting all the insects of the air To come and singe their pretty winglets there;

Those that are out, butt heads against the pane;

Those that are in, butt to get out again.

Men are like wagons, rattle most when there's nothing in them.

Mix short follies with wise counsel.

Monsters to whom superstitions are as carrions to crows.

More flies can be caught with a drop of honey than with a barrel of vinegar.

Mrs. Brown says her husband is like a tallow candle, because he always will smoke when going out.

Mrs. Rundle's advice to carvers: "It is not necessary to cut up the whole goose unless the company is very large."

Narrow-minded and ignorant persons talk about people and not things; hence, gossip is the bane of the age.

Neversplit against the grain.

No animal but an ass kicks a dead lion.

No beneficial results can be expected where the base is unsolid.

No locomotive heavy enough to draw a train of thought.

No man can complain of being measured by his own yard-stick.

No wonder the dogs fight over such succulent bones.

Oil and water, woman and a secret, are hostile properties.

Old ladies of both sexes.

One has not lost his identity when he has parted with a tumor that afflicted his person.

One who will quarrel about goats' wool.

Other birds fight in flocks, but the eagle fights his battles alone.

Our debt is like a great bag of sand on the shoulders of a man starting out on a long journey.

Perspiring like a pitcher of ice water in June.

Pranced around like a short-tailed bull in fly time.

Press forward as a hero advances to the breast-works amid a storm of shot and shell.

Putting on more airs than you could grind out with a hand-organ.

Reddening their ravenous hands in a nation's blood.

Ripe fruit falls to the ground without shaking the tree.

Robes and fur gowns hide all. Plate sin with gold and the strong lance of justice hurtless breaks: arm it in rags, a pigmy's straw doth pierce it.—*Shakespeare*.

Round as a wagon tire.

Sappers and miners are at work under the bastions.

Satire is a composition of salt and mercury, and it depends upon the different mixture and preparation of these ingredients that it comes out a noble medicine or a rank poison.

Scattered as the dew drops of the night the lion shakes from his mane.

"Scratch a Russian," said the Marquis De Custine, "and you will find a Tartar."

Shun the inquisitive person for he is a talker.

Small potatoes and few in a hill.

So very green that cows will make cuds of him before long.

Soap is sometimes made with a very powerful lie.

Some people say dark haired women marry first, we differ, it's the light headed ones.

Spreading himself like a Green Bay tree Springes to catch woodcocks.

Standing on the narrow bank of truth.

State bores should like other intrusive swine be distinguished by rings in their snouts.

Stew him in his own gravy.

Straight as the way to the grave.

Suspicion and persecution are weeds of the same dunghill and flourish together.

Swept away like the grass off the prairie before the devouring flames.

Takes to it as natural as pigs and ducks to a mudhole.

That is their spoonful of molasses in their vinegar of life.

That the sun woos him, and the moon pines for him, and the sea sobs because he will not come, and the daisies wait lovingly for his feet.

That voice will come in tones louder than the roar of Niagara.

That's where the pinch hurts.

The ass is still an ass, e'en though he wears a lion's skin.

The acorn is cast carelessly abroad in the wilderness, yet it rises to be an oak; on the wild soil it nourishes itself; it defies the tempest, and lives for a thousand years.

The bone of contention is said to be the jaw-bone.

The boy who lost his balance on the roof, found it on the ground shortly afterwards.

The building is not to be demolished that the scaffolding may stand, no matter if the scaffolding was of any use or not.

The burden of debt increases like that of purchasing a horse with a farthing for the first nail of the shoe and doubling it.

The cat in mittens catches no mice.

The connection between vice and meanness is a fit subject for satire; but when the satire is a fact, it cuts with the irresistible power of a diamond.

The crow, when stripped of her borrowed plumage, excites our laughter.

The curiosity of a woman would turn a rainbow to see what was behind it.

The dam is broken and the flood must come.

The devil deceived them into turning his treadmill.

The diamond with some spots is still more precious than perfect glass.

The dose is sometimes given whole, and sometimes in installments, with some little reference to the capaciousness of the public gullet.

The falsehood was thus nailed like base coin to the counter.

The fate of the poor fish that jumped out of the frying pan into the fire.

The fool seeketh to pick a fly from a mule's hind leg. The wise man letteth out the job to the lowest bidder.

The general prizes most the fort that took the longest siege.

The greatest pleasure of life is love; the greatest treasure is contentment; the greatest possession is health; the greatest ease is sleep.

The greatest skill is in disguising our skill.

The gold that has been refined in the hottest furnace comes out the purest.

The hounds follow the hunter, because he feeds them and bears the whip.

The immaculates.

The leaders are a confederated body of faithless, treacherous men, whose assurances are fraud and their language deceit.

The legislature is the heart of the State, the judiciary the brains, and the executive its head.

The longest pole knocks the persimmons.

The longest word in the English language is miles, because there is a mile between the first and last letters.

The mate for beauty should be a man and not a money chest.

The miller does not see everything that floats by his mill.

The minister who said he could preach better without notes, owned that he did not mean greenbacks.

The old guard dies but never surrenders.

The old lancet newly sharpened is in requisition.

The pious and oily old hypocrite.

The poor working man is only a shuttlecock in the hands of the capitalists.

The proposition to introduce ladies as railroad conductors is frowned upon, in view of the fact that their trains are always behind.

The question is, whether it is to be charmed from them as a rattlesnake charms a squirrel.

The recital had the effect of a loaded revolver at the head of an unarmed man.

The rider likes best the horse that needs most breaking in.

The shadow always accompanies the substance and is produced by it.

The smallest hair throws a shadow.

The smoke of one's own country appears brighter than any foreign fire.

The tongue and pen are the battering rams of good and evil.

The tongue of a woman is her sword, which she seldom suffers to rust.

The trembling lie would fester on their lips.

The turnout looked like an army wagon-train on the retreat.

The vinegar of vituperation.

The weaker any cord is, the less it will bear to be stretched, and the worse the policy to stretch it.

The wedge will rend rocks, but its edge must be sharp and single; if it is double the wedge is bruised in pieces and will rend nothing.

Their brains are Gibralters to all new ideas.

Their enmity is sticking out on all sides like the handle of a jug.

Their heads sometimes so little that there is no more room for wit; sometimes so long that there is no wit for so much room.

Their lies are all married and have large families.

Their malice blazes forth anew like the funnel of the pit of perdition.

Their noses were sharpened on their own grindstone.

Their power was broken like a wave on a mass of stone.

There are as good horses drawing carts as in coaches, and as good men are engaged in humble employment as in the highest.

There are some things a man cannot avoid ; he could not avoid, if going along a street, having a mud cart scatter filth upon him.

There is an air of solemn fear in this, which is something like introducing a ghost in a play, to keep the people from laughing at the players.

There is no power in the world that should tear from our hearts the worship of the Republic.

There is no use barking when there is no thief.

There is no use pounding the straw after the wheat has been threshed out.

There ought to be another Delilah to shear this Samson of his intellectual locks.

There is quite as large an amount of craft on land as there is in the water.

There is very good beefsteak in a sturgeon, and very good fish too ; and yet it ain't either fish or flesh.

They are asked not to wince when they are galled.

They are in much such a flutter as a motherly hen sometimes gets into on finding her chicks are ducks and take to the water.

They are no more alike, than a camel is like a whale.

They can use him like a telescope, open him, see through him and then shut him.

They have gone into the jaws of fanaticism as the cat bird is entranced into the mouth of the blacksnake.

They might as well attempt to look up the winds, or chain the fury of the waves of the ocean.

They ran like a flock of sheep with a dog after them.

They resemble the labors of a puppy pursuing his tail.

They take it as a dog would a bone and go and dig a hole in the ground and bury it, only returning to it in the dark for private cranching.

They united the vanity of the peacock, and the obstinacy of the mule with the cunning of the ostrich and the sagacity of the goose.

They will disappear like a stroke upon the water, without leaving a trace behind.

They work together like the two pistons of a steam engine.

They would show their wisdom by imitating the coon, which voluntarily came down from a high tree to save Davy Crockett the trouble of bringing him down with his unerring rifle.

This acted like fusil oil on the stomach of the enemy.

This principle was set before us in letters of fire and blood.

Those who play with edge tools must expect to be cut.

Three lights—first, the sun ; second, the moon, and third, himself.

Three may keep a secret, if two of them are dead.

Thy wish was father, Harry, to that thought.

Time is a file that wears and makes no noise.

'Tis plenty that makes you dainty.

To a crazy ship all winds are contrary.

To assume the garb of folly is in some instances the most consummate wisdom.

To make a tall man short, try to borrow of him money.

To speak harshly to a person of sensibility, is like striking a harpsichord with your fist.

Tost up and down like a ball in a fountain.

True goodness is like a glow worm in this, that it shines when no eyes are upon it except those of heaven.

Truth, duty and interest, are the three great subjects of discussion among men.

Truth lies within a little and certain compass, but error is immense.

Truth like roses often blossoms upon a thorny stem.

Turn them over as you please, you will find them the same old fox in a new hole.

Twenty-four pounder discharged at a humming bird.

Very good but rather too pointed, as the fish said when it swallowed the bait.

Waist deep in transactions of the most corrupt and scandalous nature.

Wait not, if the sap runs, before you attempt to boil it down.

Walking around like a deranged baboon.

Waste of wealth is sometimes retrieved; waste of health seldom, but waste of time never.

Watch others hiving the honey which he had helped to gather.

We always respect old age except when stuck with a pair of tough chickens.

We are sinning when we think we are.

We are the eel that is being flayed while the cook-maid gently pats us on the head.

We are willing to take one of the best steaks, but not willing to "go the whole hog."

We do not look at the fur on his tongue, and count the beat of his pulse to know he is in malady.

We go up the hill of life like a boy with his sled after him, and go down like a boy with his sled under him.

We have all heard of the wiseacres, who went out to gather wool and came home neatly shorn.

We have seen the unfortunate man hunted like partridges on the mountain.

We only ask to be put even on the whiffle trees.

We raise a terrible dust, said a fly perched on a wagon wheel.

We shall easily clip the wings and strip off the ruffling feathers of these vain glorious braggarts.

We shout the warning of the lookout on the forecastle: Breakers ahead.

We've just struck a large vein of typhoid fever.

Weddings often leave the old, familiar haunts and places as haunted and empty as funerals. They are the funerals of old associations.

Were it not for the clouds that darken us there would be no rainbow in our lives.

What does it avail to you if one thorn be removed out of many?

When a man and a woman are made one by a clergyman, the question is, which is the one?

When a man has no mind of his own, his wife generally gives him a piece of hers.

When a man wants money or assistance, the world, as a rule, is very obliging, and lets him—want it.

When the king takes a pinch of snuff the courtiers sneeze.

When the world has once got hold of a lie, it is astonishing how hard it is to get it out of the world. You may beat it about the head until it seems to have given up the ghost; and, lo! the next day it is as healthy as ever.

When two men ride on a horse, says Dogberry, "one must ride behind."

Where is the man who has the power and skill
To stem the torrent of a woman's will?

Whose principles are as unfixed as the drifting sand before the fearful simoon.

Women should make better firemen than men, because they are accustomed to the use of longer hose.

"You carry your head rather high," as the owl said to the giraffe, when he poked his nose in the belfry.

You look as frisky as a spring lamb.

You might as well hunt for an honest man with a lantern at noonday.

You might as well try to fatten a windmill by running oats through it.

You might just as well attempt to stamp out the fire of a volcano, or prevent it from explosion.

PROVERBS.

PROVERBS.

A bad penny always comes back.
A bad workman never finds a good tool.
A barking dog does not bite.
A beautiful woman, by her smiles draws tears from our purse.
A bird in the cage is worth a hundred at large.
A blow from a frying-pan if it does not hurt, smuts.
A burnt child dreads the fire.
A buxom widow must be either married, buried, or shut up in a convent.
A child must creep until it learns to walk.
A clear conscience is a good pillow.
A clock serves to point out the hours, and a woman to make us forget them.
A close mouth catcheth no flies.
A crow is never the whiter for washing herself often.
A fine cage won't feed the bird.
A fool comes always short of his reckoning.
A fool may ask more questions in an hour than a wise man can answer in seven years.
A friend to everybody is a friend to nobody.
A goaded ass must needs trot.
A good fellow lights his candle at both ends.
A good swordsman is never quarrelsome.
A great many pair of shoes are worn out before a man does all he says.

A handful of another wit is worth a bushel of learning.
A handsome shoe often pinches the foot.
A lass that has many wooers oft fares the worst.
A life of leisure and a life of idleness are the same thing, only different titles.
A little pot is soon hot.
A long tongue is a sign of a short hand.
A man cannot leave his experience or wisdom to his heirs.
A man does not look behind a door unless he has stood there himself.
A man may talk like a wise man and yet act like a fool.
A peasant between two lawyers is like a fish between two cats.
A probable story is the first weapon of calumny.
A rolling stone gathers no moss.
A single conversation across the table with a wise man is better than ten years' mere study of books. *Chinese Prov.*
A small pack becomes a small pedlar.
A stock once gotten, wealth grows up of its own accord.
A thief thinks every man steals.
A thousand probabilities cannot make one truth.
A willing helper does not wait until he is asked.
A wise man reflects before he speaks; a fool speaks, and then reflects on what he has uttered.

A woman conceals what she knows not.

A woman either loves or hates; there is no medium.

A woman forgives sin in her lover, but never meanness.

A woman that loves to be at the window is like a bunch of grapes on the highway.

A word and a stone once let go cannot be recalled.

Affairs, like salt fish, ought to be a good while soaking.

Age and wedlock bring a man to his nightcap.

All is not gold that glitters.

All's well that ends well.

Always taking out and never putting in soon reaches the bottom.

An empty sack won't stand upright.

Another man's horse and your own spurs outrun the wind.

Apes remain apes though you clothe them in velvet.

As soon as ever God hath a church built for him, the devil gets a tabernacle set up for himself.

As you make your bed so you must lie on it.

At a good pennyworth pause awhile.

At court they sell a good deal of smoke without fire.

At Rome do as Romans do.

Be silent or say something better than silence.

Be ye last to go over a deep river.

Beauty and charity have always a mortal quarrel between them.

Beauty draws more than oxen.

Beauty without virtue is like a rose without scent.

Because I would live quietly in the world, I hear, and see, and say nothing.

Before you mount look to the girth.

Better ask twice than lose your way once.

Better be the head of a dog than the tail of a lion.

Better be unmannerly than troublesome

Better come to the latter end of a feast than the beginning of a fray.

Better keep under an old hedge than creep under a new furze bush.

Better to have a dog fawn on you than to bite you.

Between robbing and restoring, men commonly get thirty in a hundred.

Beware equally of a sudden friend and a slow enemy.

Beware of a man that does not talk, and a dog that does not bark.

Beware of a reconciled friend.

Beware of the geese when the fox preaches.

Birds of a feather flock together.

Bring up a raven and he will peck out your eyes.

By yielding, you make all your friends, but if you tell all the truth you know you will get your head broke.

Charity is the chief and most charming beauty.

Chastise a good child, that it may not grow bad, and a bad one that it may not grow worse.

Children and drunken men speak the truth.

Children suck their mothers when they are young, and the fathers when they are old.

Civil, obliging language costs but little, and doth a great deal of good.

Claw me and I'll claw thee.

Confession of faults makes half amends.

Consider well before you tie the knot you never can undo.

Consider well who you are, what you do, whence you came, and whither you are to go.

Constant dropping wears the millstone.

Contempt of a man is the sharpest reproof.

Counsel in wine seldom prospers.

Count not your chickens before they are hatched.

Counterfeit coin passes current at night.
 Courtesy on one side only lasts not long.
 Craft brings nothing home at last.
 Credit lost is like a Venice glass broken.
 Creditors have better memories than debtors.
 Crooked logs make straight fires.
 Crosses are ladders that lead to heaven.
 Deceit is in haste, but honesty can wait a fair leisure.
 Deeds are males, and words are females.
 Delay is odious, but it makes things sure.
 Delays are dangerous.
 Desperate cuts have desperate cures.
 Despise not a small wound, a poor kinsman, or an humble enemy.
 Discretion, or a true judgment of things, is the parent of all virtue.
 Do as the friar sayeth, not as he doeth.
 Do not all that you can do; spend not all that you have; believe not all that you hear, and tell not all that you know.
 Do not divide the spoil till the victory is won.
 Do not make me kiss, and you will not make me sin.
 Doing what I ought secures me against all censures.
 Don't bite till you know whether it is bread or a stone.
 Don't go a fishing in a famous stream.
 Don't scuffle with the potter, for he makes money by the damage.
 Drink wine with pears, and water after figs.
 Drinking water neither makes a man sick nor in debt, nor his wife a widow.
 Drive thy business, let not that drive thee.
 Early to bed and early to rise makes a man healthy, wealthy and wise.
 Eat after your own fashion, clothe yourself as others do.
 Eating little and speaking little can never do a man hurt.

Eating more than you should at once makes you eat less afterwards.
 Empty casks make the most noise.
 Enjoy that little you have, while the fool is hunting for more.
 Enrich your younger age with virtue's lore.
 Even reckoning keeps long friends.
 Every ass thinks himself worthy to stand with the king's horses.
 Every cask smells of the wine it contains.
 Every cock is proud of his own dunghill.
 Every ditch is full of after-wit.
 Every fool is in love with his own bauble.
 Every man hath his cricket in his head, and makes it sing as he pleases.
 Every man hath his faults.
 Every man is a fool where he has not considered or thought.
 Every man is either a fool or a physician at forty.
 Every man loves justice at another man's house; nobody cares for it at his own.
 Every one can tame a shrew but he who hath her.
 Every one has a fool in his sleeve.
 Every one has a penny to spend at a new alehouse.
 Every one hath enough to do to govern himself well.
 Every one is a master and a servant.
 Every one should sweep before his own door.
 Every one stretches his legs according to the length of his coverlet.
 Every one thinks he hath more than his share of brains.
 Every path hath a puddle.
 Every sin brings its punishment along with it.
 Every sow to her own trough.
 Every tub stands on its own bottom.
 Everything is good in its season.
 Everything may be, except a ditch without a bank.

Evil comes to us by ells and goes away by inches.

Examine not the pedigree nor patrimony of a good man.

Experience and wisdom are the two best fortune tellers.

Experience is the father, and memory the mother of wisdom.

Experience is the mistress of fools.

Experience keeps a dear school, but fools will learn in no other.

Experience without learning does more good than learning without experience.

Faint heart never won fair lady.

Fair and safely goes far in a day.

Fair feathers make fair fowls.

Fair flowers do not long remain by the roadside.

Fair words and foul deeds deceive wise men as well as fools.

Fair words butter no parsnips.

Fair words make me look at my purse.

Falsehood is the devil's daughter, and speaks her father's tongue.

Fetters of gold are still fetters, and silken cords pinch.

Few die of hunger, an hundred thousand of surfeits.

Few men are raised in our estimation by being closely examined.

Fiddler's fare—meat, drink and money.

Find money and marriage to rid yourself of an ill daughter.

Fine words will not keep a cat from starving.

Fly the pleasure that will bite to-morrow.

Follow but do not run after good fortune.

Fools and wilful men make the lawyers great.

Fools make feasts, and wise men eat them.

Fools worship mules that carry gold.

Forecast is better than workhard.

Forgive every man's faults except your own.

Fortune knocks once at least at every man's door.

Foxes, when sleeping leave nothing fall into their mouths.

Friends are like fiddle-strings, they must not be screwed too tight.

From snow, whether baked or boiled, you will get nothing but water.

Gaming shows what metal a man is made of.

Gather the rose and leave the thorn behind.

Gentility without ability is worse than plain beggary.

Get but a good name and you can lie in bed.

Get what you can, and what you get hold ; 'tis the stone that will turn all your lead into gold.

Gifts enter everywhere without a nimble.

Give a clown your finger and he will take your whole hand.

Give a man luck and throw him into the sea.

Give a wise man a hint and he will do the business well enough.

Give every man good words but keep your purse strings close.

Give me an ass that carries me in preference to a horse that throws me.

Give neither counsel nor salt till you are asked for it.

Give no credit to great promisers.

Give the piper a penny to play and two pence to leave off.

Give your friend a fig and your enemy a peach.

Giving begets love, lending as usually lessens it.

Giving much to the poor increases a man's store.

Go early to the market and as late as ever you can to a battle.

Go into the country to hear what news is in town.

Go not to hell for company.

Go not over the water when you cannot see the bottom.

Go not to your doctor for every ail, nor to your lawyer for every quarrel, nor to your pitcher for every thirst.

God deals his wrath by weight, but without weight his mercy.

God hath often a great share in a little house, and but a little share in a great house.

God help the fool, quoth Pedley, (*an idiot.*)

God help the rich, the poor can beg.

God helps them who help themselves.

God keep me from him whom I trust, from him that I trust not I shall keep myself.

God keep me from still water, from that which is rough I will keep myself.

God never sends a drouth but he sends meat.

God send us some wheat of our own when rich men go to dinner.

God sends meat and the devil sends cooks.

God's mill grinds slowly, but surely.

God's providence is the surest and best inheritance.

Gold goes in at any gate except that of heaven.

Good and quickly seldom meet.

Good counsel breaks no man's head.

Good courage breaks ill-luck to pieces.

Good deeds live and flourish when all other things are at an end.

Good fortune comes to him who takes care to keep her.

Good harvests make men prodigal, bad ones provident.

Good husbandry is the first step towards riches.

Good looks buy nothing in the market.

Good preachers give their hearers fruit, not flowers.

Good swimmers are drowned at last.

Good to sleep in a whole skin.

Good wine makes a bad head and a long story.

Good wine needs no crier.

Gossips and frogs drink and talk.

Great cry and little wool, quoth the devil when he sheared his hogs.

Great men's promises, courtier's oaths, and dead men's shoes, a man may look for, but not trust to.

Great pain and little gain make a man soon weary.

Great posts and offices are like ivy on the wall, which makes it look fine, but ruins it.

Great poverty is no fault, but some inconvenience.

Great prosperity and modesty seldom go together.

Great ships require deep waters.

Great talkers are commonly liars.

Great virtue seldom descends.

Handle your tools without mittens.

Handsome apples are sometimes sour.

Happy is he who knows his follies in his youth.

Happy is he who mends of himself without the help of others.

Happy is the man who does all the good he talks of.

Hasty climbers have sudden falls.

Have many acquaintances but few friends.

Have money, and you will have kindred enough.

He buys honey dear who has to lick it off thorns.

He can never speak well who knows not when to hold his peace.

He can want nothing who has God for his friend.

He cannot go wrong when virtue guides.

He dances well to whom fortune pipes.

He deserves not the sweet who will not taste of the sour.

He dies like a beast who has done no good while he lived.

He does something who sets his house on fire: he scares away the rats and warms himself.

He goes not out of his way who goes to a good inn.

He had need rise betimes that would please everybody.

He has lived to little purpose who cannot hope to live after death.

He has not lost all who has one throw to cast.

He hath a great opinion of himself who makes no comparisons with others.

He hath no leisure who useth it not.

He is a fool who cannot be angry, but he is a wise man who will not.

He is a great fool who squanders rather than doth good with his estate.

He is far from a good man who strives not to grow better.

He is fool enough himself who will bray against another ass.

He is master of the world who despises it, and its slave who values it.

He is my friend who grinds at my mill.

He is rich who desires nothing more.

He is rich who is contented.

He is the best scholar who has learned to love well.

He is the better man who comes nearest to the best.

He is the happy man, not who other men think, but who thinks himself so.

He is the only rich man who understands the use of wealth.

He is the wise man who is the honest man.

He is truly happy who can make others happy too.

He keeps his road well enough who gets rid of bad company.

He lives indeed who lives not to himself alone.

He lives long enough who has lived well.

He loses the good of his affections who is not the better for them.

He loseth his thanks who promiseth and delayeth.

He must stoop that has a low door.

He needs say nothing about the score who pays nothing.

He only is bright who shines by himself.

He only is rich enough who has all that he desires.

He only is the learned man who knows enough to make him live well.

He only truly lives who lives in peace.

He plays well that wins.

He that believes he has a great many friends must try but few of them.

He that borrows must pay again with shame or loss.

He that by the plough would thrive himself must either hold or drive.

He that doth the kindness has the greatest pleasure of the two.

He that handles thorns will prick his fingers.

He that has children all his morsels are not his own.

He that has little is the less dirty.

He that has many irons in the fire some of them will burn.

He that has no head needs no hat.

He that hears much and speaks none at all, shall be welcome both in tower and hall.

He that is afraid of leaves must not come in the woods.

He that is afraid of wounds must not come near the battle.

He that is born of a hen must scrape for a living.

He that kills a man when he is drunk must be hanged when he is sober.

He that lies down with dogs must rise up with fleas.

He that lives in hope dances without minstrel.

He that makes a good war has peace.

He that makes himself an ass must not take it ill if men ride him.

He that makes himself a sheep will be eaten by a wolf.

He that pelts every barking dog must pick up a great many stones.

He that pries into every cloud may be stricken with a thunderbolt.

He that reckons without his host must reckon again.

He that runs fastest gets over most ground.

He that shows his purse longs to be rid of it.

He that speaks me fair and loves me not, I will speak him fair, but trust him not.

He that strikes with his sword will be beaten with a scabbard.

He that strikes with the tongue must ward with his head.

He that tells his wife news is but newly married.

He that waits for a dead man's shoes may go long enough barefoot.

He that was born under a three half-penny planet shall never be worth two pence.

He that will eat the kernel must crack the shell.

He that will have no trouble in this world must not be born in it.

He that will meddle with all things may go and shoe the gosling.

He that will not have peace, God gives him war.

He that will revenge every affront, either falls from a good post or never gets up to it.

He that will steal an egg will steal an ox.

He that will not go over the stile must be thrust through the gate.

He that would hang his dog gives out first that he is mad.

He that would live long must sometimes change his course of life.

He who abandons his poor kindred God forsakes him.

He who amends his faults puts himself under God's protection.

He who buys by the penny keeps his own house and other men's too.

He who cannot hold his peace will never live at ease.

He who converses with nobody knows nothing.

He who defers his charities till his death is rather liberal of another man's than of his own.

He who depends wholly on another's providing for him, has but an ill breakfast and a worse supper.

He who does his own business does not soil his fingers.

He who does not look forward finds himself behind other men.

He who does the injury never forgives the injured man.

He who doth a kindness to a good man doth a greater to himself.

He who eats but one dish never wants a physician.

He who fears death lives not.

He who fears God is the true wise man.

He who gets doth much, but he who keeps doth more.

He who gives all before he dies will need a great deal of patience.

He who gives alms makes the very best use of his money.

He who gives fair words feeds you with an empty spoon.

He who goes far from home to get a wife either means to cheat or be cheated.

He who has an ill-name is half hanged.

He who has gold has fear, who has none has sorrow.

He who has good health is a rich man and does not know it.

He who has good health is young, and he is rich who has no debts.

He who has horns in his bosom needs not put them upon his head.

He who has most patience best enjoys the world.

He who has no children knows not what love means.

He who has the longest sword is always thought to be in the right.

He who has thriven may sleep till eleven.

He who hath a handsome wife or a castle on the frontier, or a vineyard near the highway never wants a quarrel.

He who hath a mouth of his own should not bid another man blow.

He who hath an ill cause let him sell it cheap.

He who hath children hath neither kindred nor friends.

He who hath lost shame is lost to all virtue.

He who hath no ill fortune is tired out with good.

He who hath nothing knows nothing, and he who knows nothing is nobody.

He who hath servants hath enemies that he cannot well be without.

He who is about to marry should consider how it is with his neighbors.

He who is an ass, and takes himself to be a stag, when he comes to leap the ditch finds his mistake.

He who is employed is tempted by one devil, he who is idle by an hundred.

He who is lucky (or rich), passes for a wise man.

He who is not handsome at twenty, nor strong at thirty, nor rich at forty, nor wise at fifty, will never be handsome, strong, rich, nor wise.

He who is to give an account of himself and others must know himself and them.

He who keeps company with great men is the last at the table and the first at any toil or danger.

He who keeps good men's company may very well bear the charge.

He who keeps his first innocence escapes a thousand sins.

He who knows nothing is confident in everything.

He who leaves the high road for a by-path thinks to gain ground and loses it.

He who lives disorderly one year does not enjoy himself for five years after.

He who lives wickedly always lives in fear.

He who loves to employ himself well can never want something to do.

He who loves you will make you weep, and he who hates you may make you laugh.

He who makes more of you than he used to do either would cheat you or needs you.

He who makes other men afraid of his wit, had need be afraid of their memories.

He who marries a widow will have a dead man's head often thrown in his dish.

He who marries a widow and three children marries four thieves.

He who peeps through a hole may see what will vex him.

He who perishes in a needless danger is the devil's martyr.

He who plows his land and breeds cattle spins gold.

He who resolves suddenly repents at leisure.

He who resolves to amend hath God on his side.

He who reveals his secret makes himself a slave.

He who saves his dinner will have the more for his supper.

He who seeks trouble never misses it.

He who serves the public has but a scurvy master.

He who serves the public obliges nobody.

He who sows his lands trusts in God.

He who spits against heaven it falls on his face.

He who stays in the middle of a valley will never get over the hills.

He who studies his content wants it most.

He who stumbles and falls not mends his pace.

He who tells all the truth he knows must lie in the streets.

He who throws away his estate with his hands goes afterwards to pick it up on his feet.

He who trifles away his time perceives not death which stands upon his shoulders.

He who troubles not himself with other men's business gets peace and ease thereby

He who trusts nobody is never deceived.

He who understands most is other men's master.

He who will avenge every affront means not to live long.

He who will be his own master often has a fool for his scholar.

He who will deceive the fox must rise betimes.

He who will have a good revenge let him leave it to God.

He who will make a door of gold, must knock in a nail every day.

He who will not be counselled cannot be helped.

He who will stop every man's mouth must have a great deal of meal.

He who will venture nothing must not get on horseback.

He who would avoid the sun must avoid the occasion of it.

He who would be rich in one year is hanged at six months' end.

He who would be well spoken of himself must not speak ill of others.

He who would cheat the devil must rise early in the morning.

He who would have a hare for breakfast must hunt over night.

He who would have a mule without faults must keep none.

He who would thrive must ask leave of his wife.

He whose house is tiled with glass must not throw stones at his neighbors'.

Health is better than wealth.

Heaven is not to be had by men's barely wishing for it.

Home is home be it ever so homely.

Honor and profit will not keep, both in one sack.

Honor buys no beef in the market.

Hunger is the best sauce.

I am no river, but can go back when there is reason for it.

I defy all fetters though they were made of gold.

I heard one say so is half a lie.

I left him I knew for him who was greatly praised, and had reason to repent it.

I lost my reputation by speaking ill of others and being worse spoken of.

I went a fool to the court and returned an ass.

I will keep no more cats than will catch mice.

I will not change a cottage in possession for a kingdom in reversion.

Idle brains are the devil's workhouses.

Idleness always envies industry.

Idleness is the mother of vice, the step-mother to all virtues.

Idleness turns the edge of wit.

If a good man thrives all thrive with him.

If a man would know what he is let him anger his neighbors.

If all fools wore white caps we should look like a flock of geese.

If every man will mend one we shall all be mended.

If folly were pain we should have great crying out in every house.

If I had revenged every wrong, I had not worn my shirt so long.

If it were not for hope the heart would break.

If Jack's in love he's no judge of Jill's beauty.

If pride were a deadly disease how many would be now in their graves?

If the best man's faults were written on his forehead it would make him pull his hat over his eyes.

If the brain sows not corn it plants thistles.

If the mother had never been in the oven, she would not have looked for the daughter there.

If the sky falls we shall catch larks.

If three know it all the world will know it too.

If things were to be done twice all would be wise.

If thou do ill the joy fades, not the pain,
if well, the pain fades the joy remains.

If wise men never erred it would be hard
with the fool.

If you cannot bite never show your teeth.

If you love me, John, your deeds will tell
me so.

If you trust before you try you may re-
pent before you die.

If you want to know what a dollar is
worth try and borrow one.

If you will not hear reason she will surely
rap your knuckles.

If you would be as happy as a king, con-
sider not the few that are before you, but
the many that come behind you.

If you would be pope you must think of
nothing else.

If you would have a thing kept secret,
never tell it to any one; and if you would
not have a thing known of you, never do
it.

If you would live in health be old betimes.

If young men had wit, and old men
strength enough, everything might be well
done.

Ignorance and prosperity make men bold
and confident.

Ignorance is better than pride with greater
knowledge.

Ill gotten goods seldom prosper.

Ill luck is worse than found money.

Improve rather by other men's errors than
find fault with them.

In a calm sea every man is a pilot.

In a thousand pounds of law there is not
an ounce of love.

In all contentions put a bridle on your
tongue.

In an hundred years' time princes are
peasants, and in an hundred and ten peas-
ants are princes.

In governing others, you must do what
you can do, not all you would do.

In prosperity we need moderation, in ad-
versity, patience.

In silence there is many a good morsel.

In trust is treason.

In vain doth the mill clack if the miller
his hearing lack.

In war, hunting and love, you have a
thousand sorrows for every joy or pleasure.

Ingratitude is the mother of pride.

Industry is fortune's right hand and fru-
gality is her left.

Industry makes a gallant man and
breaks ill-fortune.

It is a bad cause that none dare speak in.

It is a bad house that hath not a poor
man in it.

It is a good horse that never stumbles,
and a good wife that never grumbles.

It is a mark of great proficiency to bear
easily the failings of other men.

It's a sad house where the hen crows
louder than the cock.

It is a wise child that knows its own fa-
ther.

It is an ill bird that betrays its own nest.

It is an ill dog that is not worth the
whistling.

It is as good to be in the dark as without
light.

It is better it should be said, here he ran
away, than, here he was slain.

It is better to be condemned by a college
of physicians than by one judge.

It is better to give one shilling than to
lend twenty.

It is better to keep out of a quarrel than
to make it up afterwards.

It is better to please a fool than to anger
him.

It is cruelty to the innocent not to punish
the guilty.

It is easy to bowl down hill.

It is good fishing in troubled waters.

It is good to know our friend's feelings,
but not to publish them.

It is hard to share an egg.

It is horribly dangerous to sleep near the
gates of hell.

It is merry in the hall when heads wag all.

It is money that makes the mare go.

It is more noble to make yourself great than to be born so.

It is more painful to do nothing than something.

It is never a bad day that hath a good night.

It is no child's play when the old woman dances.

It is not a sign of humility to declaim against pride.

It is not easy to straighten in the oak the crook that grows in the sapling.

It is not lost that comes at last.

It is the ordinary way of the world to keep folly at the helm and wisdom under the hatches.

It is time to set in when the oven comes to the dough.

It is too late to spare when the bottom is bare.

It is truth which makes a man angry.

Jealousy is a pain that eagerly seeks what causes pain.

Jests are seldom good the first time but the second distasteful.

Joy is like the ague; one good day between two bad ones.

Judge not a book by its cover.

Judge not a ship as she lieth on the stocks.

Judge not men or things at first sight.

Justice often leans to the side where the purse pulls.

Keep aloof from all quarrels; be neither a witness nor a party.

Keep counsel thyself first.

Keep good company and you shall be of the number.

Keep good men company, and fall not out with the bad.

Keep money when you are young that you may have it when you are old.

Keep out of a hasty man's way for a while; out of a sullen man's way all the days of your life.

Keep your mouth shut and your eyes open.

Keep yourself from the anger of a great man, from the tumult of a mob, from fools in a narrow way, from a man that is marked, from a widow that has been thrice married, from the wind that comes in at a hole, and from a reconciled enemy.

Keep your shop and your shop will keep you.

Keep your sword between you and the strength of a clown.

Keep your thoughts to yourself; let your mien be free and open.

Kind words and few are woman's ornaments.

Kindle not the fire that you cannot extinguish.

Knavery may serve a turn, but honesty is best at the long-run.

Knowledge is worth nothing unless we do the good we know.

Land was never lost for want of an heir.

Large trees give more shade than fruit.

Late repentance is seldom worth much.

Laws catch flies but let hornets go free.

Lawyers' gowns are lined with the wilfulness of their clients.

Lawyers' houses are built on the heads of fools.

Laziness travels so slow that poverty soon overtakes it.

Learn wisdom by the folly of others.

Learning procures respect to good fortune and helps the bad.

Leave a dog and a great talker in the middle of the street.

Leave your son a good reputation and an employment.

Let every man praise the bridge he goes over.

Let every tub stand on its own bottom.

Let nothing affright you but sin.

Let them laugh that win.

Let us be friends and put out the devil's eye.

Let us enjoy the present, we shall have trouble enough hereafter.

Let us ride fair and softly that we may get home the sooner.

Let us thank God and be content with what we have.

Lies have very short legs.

Life is half spent before we know what it is to live.

Light gains make a heavy purse.

Like blood, like gold and like age.

Like with like looks well and lasts long.

Little conscience and great diligence make a rich man.

Little dogs start the hare but great ones catch it.

Little said sooner mended.

Little sticks kindle the fire but great ones put it out.

Little strokes fell great oaks.

Little wealth, and little care and trouble.

Living well is the best revenge we can take on our enemies.

Lock your door that so you may keep your neighbor honest.

Long voyages occasion great lies.

Look always on life and use it as a thing that is lent to you.

Look before you leap, for snakes among sweet flowers do creep,

Look ever to the main chance.

Look not a gift horse in the mouth.

Look not on pleasures as they come but go.

Look upon a picture and a battle at a very great distance.

Losing much breeds bad blood.

Lost time is never found again.

Love and lordship like no fellowship.

Love can do much, but scorn or disdain can do more.

Love is not to be found in the market.

Love, knavery and necessity make men good orators.

Love lives in cottages as well as in courts.

Love one that does not love you, answer one that does not call you, and you will run a fruitless race.

Love thy neighbor, yet pull not down thy hedge.

Lucky men need no counsel.

Lying rides upon debt's back.

Maidens should be mild and meek, swift to hear and slow to speak.

Make hay while the sun shines.

Make no absolute promises for nobody will help you to perform them.

Make no great haste to be angry, for if there be occasion you will have time enough for it.

Make the happiest marriage.

Make yourself an ass and every one will lay his sack on you.

Manners make the man.

Many avoid others because they see not and know not themselves.

Many cooks spoil the broth.

Marry your son when you please; your daughter when you can.

Men lay out their understanding in studying to know each other, and so no one knows himself.

Mention not a rope in the house of one whose father was hanged.

Mettle is dangerous in a blind horse.

Mercy or goodness alone, makes us like God.

Money is a good servant but a bad master.

More credit may be thrown down in a moment than can be built up in an age.

Much better lose a jest than a friend.

My mother bade me be confident but lay no wagers.

Nature, time, and patience are the three great physicians.

Necessity has no law.

Necessity is the mother of invention.

Neglect will sooner kill an injury than revenge.

Neither beg of him who has been a beggar nor serve him who has been a servant.

Neither enquire after nor hear of nor take notice of the faults of others, when you see them.

Neither give to all nor contend with fools.

Neither great poverty nor great riches will hear reason.

Neither praise nor dispraise any before you know them.

Neither praise nor dispraise thyself; thy actions serve their turn.

Neither reprove nor flatter your wife where any one heareth or seeth.

Neither so fair as to kill, nor so ugly as to fright a man.

Never advise a man to go to the war nor to marry.

Never be ashamed to eat your meat.

Never count four except you have them in your bag.

Never deceive your physician, your counsellor nor your confessor.

Never sign a writing till you have read it, neither drink water till you have seen it.

Never trust him whom you have wronged.

Next to love quietness.

No cross no crown.

No flies get into a shut mouth.

No great good comes without looking after it.

No great loss but may bring some little profit.

No jesting with edge tools.

No joy without annoy.

No longer pipe no longer dance.

No man can guess in cold blood what he may do in a passion.

No man can stay a stone.

No man's head aches while he comforts another.

No man is greater in truth than he is in God's esteem.

No man is his craft's master the first day.

No man is so old but thinks he may yet live another year.

No man is the worse for knowing the worst of himself.

No mill no meal.

No old age is agreeable but that of a wise man.

No one ever repented of having held his tongue.

No patience, no true wisdom.

No price is good enough for good counsel.

No receiver no thief.

No rose without a thorn.

No sensual pleasure ever lasted so much as for an hour.

No silver no servant.

No smoke without some fire.

No sooner is a law made than there is an evasion of it found out.

No sunshine but has some shadow.

No woman is ugly when she is dressed.

None is so wise but the fool overtakes him.

None knows the weight of another's burden.

Nor say nor do that thing that anger prompts you to.

Nothing in the world is stronger than a man but his own passions.

Nothing is impossible to a willing mind.

Nothing is more like an honest man than a rogue.

Nothing is so hard to bear well as prosperity.

Nothing is so valuable in this world except as it tends to the next.

Nothing venture nothing have.

Obstinacy is the worst and most incurable of all sins.

Of evils choose the least.

Of hasty counsel, take good heed for haste is very rarely speed.

Of little meddling comes great ease.

Of money, wit and virtue, believe one fourth of what you hear men say.

Of saving comes having.

Of sinful pleasure only repentance remains.

Of two cowards he hath the better who first finds the other out.

Of what does not concern you say nothing, good or bad.

Oil and truth will get uppermost in the last.

Old men and far travelers may lie by authority.

Old young and old long.

Once an use and always a custom.

Once in every ten years every man needs his neighbor.

One barber shaves not so close but another finds work.

One beats the bush and another catches the birds.

One bird in the hand is worth two in the bush.

One day of a wise man is worth the whole life of a fool.

One enemy is too much for a man in a great post, and a hundred friends are too few.

One error breeds twenty more.

One eye of the master sees more than four eyes of his servants.

One father is sufficient to govern an hundred children, and an hundred children are not sufficient to govern one father.

One fool in one house is enough in all conscience.

One good turn deserves another.

One hour's sleep before midnight is worth two hours' sleep after.

One is not so soon healed as a hurt.

One leg of a lark is worth the whole body of a kite.

One lie draws ten more after it.

One love drives out another.

One man may better steal a horse than another look over the hedge.

One may live and learn.

One may think that dares not speak.

One mild word quenches more heat than a whole bucket of water.

One nap finds out or draws on another.

One ounce of mirth is worth more than ten thousand weight of melancholy.

One pair of ears will drain dry an hundred tongues.

One part of knowledge consists in being ignorant of such things as are not worthy to be known.

One pin for your purse and two for your mouth.

One swallow makes not a spring nor one woodcock a winter.

One sword keeps another in the scabbard.

One tale is good till another is told.

Open your doors to a fine day but make yourself ready for a foul one.

Opportunity makes the thief.

Orators are most vehement when they have the weakest cause, as men get on horseback when they cannot walk.

Other virtues without prudence is a blind beauty.

Our religion and our language we suck in with our milk.

Out of sight out of mind.

Owe money to be paid at Easter and Lent will seem short to you.

Pain is forgotten where gain follows.

Painted flowers have no scent.

Paints and patches give offence to the husband, hopes to the gallant.

Pardon others, but not thyself.

Patience is a flower that grows not in every one's garden.

Patience is a plaster for all sores.

Patience, time and money, set everything to rights.

Patience, with poverty, is all a poor man's remedy.

Peace in heaven is the best friendship.

Pen and ink is wit's plough.

Penny and penny laid up will be many.

Penny in pocket is a good companion.

Penny, whence comest thou? penny, whither goest thou? and penny, when wilt thou come again?

Physician's faults are covered with earth, and rich men's with money.

Pin not your faith on another's sleeve.

Plain dealing is a jewel, but he who uses it will die a beggar.

Plant the crab tree where you will, it will never bear pippins.

Play not with a man till you hurt him, or jest till you shame him.

Play, women, and wine, makes a man laugh till he dies.

Pleasing ware is half sold.

Pleasure gives law to fools; God to wise men.

Plough deep while sluggards sleep and you shall have corn to sell and keep.

Poor folks have neither any kindred nor any friends.

Possession is eleven points of the law, and they say there are but twelve.

Pour not water on a drowned mouse.

Poverty is the mother of health.

Poverty is the worst guard for chastity.

Poverty is shamefully born by a slug-gard.

Praise a fool and you may make him useful.

Praise doth a wise man good, but a fool harm.

Praise without profit puts little in the pot.

Prayers and provender never hindered any man's journey.

Pride breakfasted with plenty, dined with poverty and supped with infamy.

Pride feels no cold.

Pride goes before, shame follows after.

Pride that dines on vanity sups on contempt.

Prosperity is the thing in the world we ought to trust the least.

Prosperity is the worst enemy men usually have.

Prosperity lets go the bridle.

Prosperous men sacrifice not, i. e. they forget God.

Proud men never have friends—either in prosperity, because they know nobody, or in adversity, because then nobody knows them.

Proverbs bear age, and he who would do well may view himself in them as in a looking glass.

Punishment though lame overtakes the sinner at last.

Put not a naked sword in a mad man's hands.

Quackery has no friend like gullibility.

Quality without quantity is little thought of.

Quick at meat quick at work.

Quick believers need broad shoulders.

Quick wits are generally conceited.

Quiet sleep feels no foul weather.

Quit no certainty for hope.

Raise no more spirits than you can conjure down.

Rare commodities are worth more than good.

Rash presumption is a ladder which will break the mounter's neck.

Rather go to bed supperless than rise in debt.

Reason governs the wise man, and cudgels the fool.

Receive your money before you give a receipt for it, and take a receipt before you pay it.

Repentance always costs dear.

Reprove others but correct thyself.

Respect a good man that he may respect you, and be civil to an ill man that he may not affront you.

Rich men are slaves condemned to the mines.

Rich men seem happy, great, and wise, all which the good man only is.

Riches and virtue do not often keep each other company.

Riches are but the baggage of virtue.

Riches make men worse in their latter days.

Riches, which all applaud, the owner feels the weight or care of.

Rolling stones gather no moss.

Rome was not built in one day.

Ruling one's anger well is not so good as preventing it.

Sadness and gladness succeed each other.

Samson was a strong man, and yet he could not pay money before he had it.

Save a thief from the gallows and he will cut your throat.

Say to pleasure, gentle Eve, I will have none of your apple.

Scald not your lips in another man's pottage.

Scandal will rub out like dirt when it is dry.

Seeing is believing.

Seldom seen, soon forgotten.

Self love is a mote in every man's eye.

Self preservation is the first law of nature.

Self praise is the ground of hatred.

Sell cheap and you will sell as much as four others.

Sell him for an ass at the fair, who talks much and does little.

Sell not the bear's skin before you have caught him.

Serve a great man and you will know what sorrow is.

Serve God in thy calling; 'tis better than always praying.

Set a beggar on horseback and he will ride a gallop.

Set a thief to catch a thief.

Set out wisely at first, custom will make every torture more easy and pleasant to you than any vice can be.

Set the saddle on the right horse.

Setting down in writing is a lasting memory.

Shallow wits censure everything that is beyond their depth.

She spins well who breeds her children well.

Short pleasures long laments.

Show a good man his error and he turns it into a virtue; a bad man doubles his fault.

Show me a liar and I'll show you a thief.

Show not to all the bottom either of your purse or your mind.

Silence is consent.

Silks and satins put out the fire in the kitchen.

Since my house must be burned I will warm myself at it.

Since you can bear with your own failings bear with other men's too.

Sir John Barleycorn is the strongest knight.

Six feet of earth make all men of one size.

Skill and assurance are an invincible couple.

Sleep makes every man as great and as rich as the greatest.

Sloth, like rust, consumes faster than labor wears.

Sly knavery is too hard for honest wisdom.

Small rain lays great dust.

Smoke, raining into the house, and a talking wife, will run a man out of doors.

Soldiers in peace are like chimneys in summer.

Some evils are cured by contempt.

Some who mean only to warm, burn themselves.

Soon ripe, soon rotten.

Sorrow comes unsent for.

Sorrow is good for nothing but for sin.

Spare diet and no trouble keep a man in good health.

Spare the rod and spoil the child.

Speak but little and to the purpose, and you will pass for somebody.

Speak little, hear much, and you will seldom be much out.

Speak me fair and think what you will.

Speak not of my debts unless you mean to pay them

Speak the truth and shame the devil.

Speak well of the dead.

Speak well of your friends, of your enemies neither well nor ill.

Speaking evil of one another is the fifth element men are made up of.

Speaking without thinking is shooting without taking aim.

Spur not a willing horse.

Standing pools gather filth.

Step after step the ladder is ascended.

Stretch your arm no farther than your sleeve will reach.

Strike while the iron is hot.

Success makes a fool seem wise.

Such a beginning such an end.

Such as are careless of themselves can hardly be mindful of others.

Suffering is the mother of fools, reason of wise men.

Sufficient for the day is the evil thereof.

Suppers kill more than the greatest doctors ever cured.

Suspicion is the virtue of a coward.

Tailors and writers must mind the fashion.

Take away my good name and take away my life.

Take a woman's first advice and not her second.

Take care and be what thou wouldst seem.

Take heed you do not find what you do not seek.

Take time while time is, for time will away.

Taking out without putting in soon comes to the bottom.

Talk much and err much.

Talk of the devil and he will either come or send.

Talking very much and lying are cousin-germans.

Tell a woman she is wondrous fair and she will soon turn fool.

Tell every body your business and the devil will do it for you.

Tell me the company you keep and I will tell you what you are.

Tell not what you know, judge not what you see and you will live in quiet.

That great saint, interest, rules the world alone.

That house is in a bad case where the distaff commands the sword.

That is a cursed pleasure that makes a man a fool.

That is best, or finest, that is most fit and seasonable.

That is but an empty purse that is full of other men's money.

That is gold which is worth gold.

That is good misfortune that comes alone.

That is most true that we least care to hear.

That is never to be called little which a man thinks to be enough.

That is not always good in the maw which is sweet in the mouth.

That is not good language which all understand not.

That is true which all men say.

That man is well bought who costs you but a compliment.

That meat relishes best that costs a man nothing.

That penny is well spent that saves a groat to its master.

That suit is best that best fits me.

That which a man likes well is half done.

That which does us good is never too late.

That which is bought cheap is the dearest

That which is evil is soon learned.

That which is sauce for the goose is sauce for the gander.

That which is stamped a penny will never be a pound.

That which seems probable is the greatest enemy to truth.

That wound that was never given is the best cured of any other.

The absent are always in the fault.

The anger of brothers is the anger of devils.

The anvil lasts longer than the hammer.

The applause of the multitude is but a poor comfort.

The art is not in making money but in keeping it.

The ass that brays most eats least.

The beginning only of a thing is hard and costs dear.

The best and noblest conquest is that of a man's own reason over his passions or follies.

The best armor is to keep out of gunshot.

The best bred have the best portion.

The best furniture in the house is a virtuous woman.

The best horse needs breaking, and the aptest child needs teaching.

The best men come worse out of company than they went.

The best of the game is to do one's business, and talk little of it.

The best remedy against an evil man is to keep at a good distance from him.

The best revenge is to prevent the injury.

The best soldier comes from the plow.

The best thing in this world is to live above it.

The best thing in gaming is that it is but little used.

The best throw upon the dice is to throw them away.

The body is sooner well dressed than the soul.

The cat loves fish but she is loth to wet her feet.

The chamber of sickness is the chapel of devotion.

The city thrives best where virtue is most esteemed and rewarded.

The common people pardon no faults in any man.

The dainties of the great are the tears of the poor.

The day on which you marry you either make or mar yourself.

The dead and the absent have no friends left them.

The dearest child of all is that which is dead.

The devil brings a modest man to the court.

The devil divides the world between atheism and superstition.

The devil is good when he is pleased.

The devil tempts others, an idle man tempts the devil.

The devil turns his back when he finds the door shut against him.

The difference between a poor man and the rich is, that the poor man walks to get meat for his stomach, the rich a stomach for his meat.

The disease a man dreads that he dies of.

The example of good men is visible philosophy.

The father's virtue is the child's best inheritance.

The faulty stands always on his guard.

The favor of the court is like fair weather in winter.

The fiddler of the same town never plays well at their feasts.

The first dish pleaseth all.

The first degree of folly is to think one's self wise; the next to tell others so; the third to despise all counsel.

The first step a man takes towards being good is to know he is not so already.

The first step toward useful knowledge is to be able to detect falsehood.

The first wife is matrimony; the second company; the third heresy.

The fool never thinks higher than the top of his house.

The fool's pleasure costs him dear.

The foot of the owner is the best manure for the land.

The foot on the cradle and hand on the distaff is the sign of a good housewife.

The fox may grow grey, but never good.

The friendship of a great man is a lion at the next door.

The gallows will have its own at last.

The greatest king must at last go to bed with a shovel or spade.

The great put the little on the hook.

The hare starts from where it is least expected.

The hasty man never wants woe.

The higher the ape goes the more he shows his tail.

The higher the rise the greater the fall.

The hole in the wall invites the thief.

The horse next the mill carries all the grist.

The horse thinks one thing and he that rides another.

The husband must not see, and the wife must be blind.

The jewel is not to be valued for the cabinet.

The least foolish is accounted wise.

The less a man sleeps the more he lives.

The liar is not believed when he speaks the truth.

The life of man is a winter day.

The longest day must have an end.

The maid is such as she was bred, and tow as it was spun.

The master makes the house to be respected, not the house the master.

The mob is a terrible monster.

The moon is not seen when the sun shines.

The more a man knows the less credulous he is.

The more haste the less speed.

The more haste we make in a wrong direction the farther we are from our journey's end.

The more honor we have the more we thirst after.

The more the merrier, the fewer the more cheer.

The more women look in their glasses the less they look to their houses.

The morning sun never lasts a day.

The most useful learning in the world is that which teaches us how to die well.

The mouse that hath but one hole is easily caught.

The nearer the bone the sweeter the meat.

The neglect or contempt of riches makes a man more truly great than the possession of them.

The offender never pardons.

The patient man is always at home.

The persuasion of the fortunate sways the doubtful.

The pitcher goes so often to the well that it gets broken at last.

The plow goes not well if the plowman holds it not.

The proof of the pudding is in the eating.

The reason why parents love their younger children best is because they have too little hopes that the elder will do well.

The receiver is as bad as the thief.

The remembrance of good and wise men instructs as well as their presence.

The rusty sword and empty purse plead performance of covenants.

The second meal makes the glutton, and the second blow or second ill word makes the quarrel.

The shadow of a lord is the hat or cap of a fool.

The short and sure way to reputation is to take care to be in truth what we would have others think us to be.

The shortest answer is doing the thing.

The sickness of the body may prove the health of the soul.

The silent dog is the first to bite.

The still sow eats up all the chaff.

The sword from Heaven above falls not down in haste.

The sword kills many, but wine many more.

The sorrow men have for others hangs upon a hair.

The table robs more than the thief.

The tongue breaketh bones though itself hath none.

The true art of making gold is to have a good estate and to spend but little of it.

The truest content is that which no man can deprive you of.

The truest wealth is contentment with a little.

The weakest spoke in the cart breaks first.

The wearer best knows where the shoe pinches.

The wife is the key of the house.

The wife's counsel is not worth much, but he who takes it not is a fool.

The wise discourses of a poor man go for nothing.

The wise hand doth not all that the foolish tongue saith.

The wiser man yields to him who is more than his match.

The wolf loses his teeth but not his inclination.

The wolves eat the poor ass that hath many owners.

The workman is known by his work.

The world makes men drunk as much as wine does.

The world without peace is a soldier's pay.

The worst of crosses is never to have had any.

The worst pig often gets the best pear.

There are a great many asses without long ears.

There are more ways of killing a dog than by hanging.

There are no gains without pains.

There is a much shorter cut from virtue to vice than from vice to virtue.

There is no fence against what comes from heaven.

There is no harm in desiring to be thought wise by others, but a great deal in a man's thinking himself to be so.

There is more hope of a fool than of him that is wise in his own conceit.

There lies no appeal from the decisions of fortune.

There is no better advice than to look always to the issue of things.

There is no better looking-glass than an old true friend.

There is no fool equal to a learned fool.

There is no great banquet, but some fare ill.

There is not a more faithful or pleasant friend than a good book.

There is no general rule without some exceptions.

There is reason in roasting of eggs.

There was never but one man who never committed a fault.

There will be no money got by losing your time.

Their power and their will are the measure princes take of right and wrong.

They are always selling wit to others who have least of it for themselves.

They have a fig at Rome for him who refuses anything that is given him.

They have caught the lion in a net of gold.

They must hunger in frost that will not work in heat.

Thinking is far from knowing.

Though a coat be ever so fine that a fool wears, yet 'tis but a fool's coat.

Though old and wise still advise.

Though the fox runs, the chickens have wings.

Though the sun shines, leave not your cloak at home.

Thought is a nimble footman.

Threatened folks live long.

Three helping one another will do as much as six men single.

Those husbands are in heaven whose wives do not chide.

Three may keep counsel if two be dead.

Time and tide wait for no man.

Time is a file that wears and makes no noise.

Time is the rider that breaks youth.

Time undermines us all.

Timely blossom, timely ripe.

'Tis a wise man only that is content with what he has.

'Tis but a little narrow soul which earthly things can please.

'Tis easier to build two chimneys than to maintain one.

'Tis great courage to suffer and great wisdom to bear patiently.

'Tis great wisdom to forget all the injuries we may receive.

'Tis much better to be thought a fool than to be a knave.

'Tis not your posterity, but your actions, that will perpetuate your memory.

'Tis safe riding in a good harbor.

'Tis the most dangerous vice that looks like virtue.

'Tis too late to spare when the pocket is bare.

'Tis wit to pick a lock and steal a horse, but 'tis wisdom to let it alone.

To be commended by those who might blame without fear gives great pleasure.

To borrow on usury brings sudden beggary.

To common soldiers blood makes the general a great man.

To crow well and scrape ill is the devil's trade.

To divide as others used to do : that which is mine is all my own, that which is your's I go halves in.

To do good still make no delay, for life and time slide fast away.

To forget a wrong is the best revenge.

To frighten a bird is not the way to catch her.

To give and to keep there is need of wit.

To have done well obliges us to do so still.

To him that wills, ways are not wanting.

To know how to be content with a little is not a morsel for a fool's mouth.

To live peaceably with all breeds good blood.

To preach well you must first practice what you teach others.

To recover a bad man is a double kindness or virtue.

To reprove a fool is but lost labor.

To see rain is better than to be in it.

Too much familiarity breeds contempt.

Too much fear is an enemy to deliberation.

Touch a galled horse on the back and he will kick.

Trade is the mother of money.

Trickery comes back to its master.

Trouble yourself not about news, it will soon grow stale and you will have it.

Trouts are not caught with dry breeches.

True praise takes root and spreads.

Trusting too much to other's care is the ruin of many.

Trust not a horse's heels nor a dog's tooth.

Truth and roses have thorns about them.

Truth is the child of God.

Truth ill-timed is as bad as a lie.

Two cats and a mouse, two wives in one house, two dogs and a bone, never agree in one.

Two dogs strive for a bone and a third runs away with it.

Two dry sticks will kindle a green one.

Two eyes see more than one.

Two heads are better than one.

Two things indicate a weak mind : to be silent when it is proper to speak, and to speak when it is proper to be silent.

Tyrant custom makes a slave of reason.

Ugly women finely dressed are the uglier for it.

Ulcers cannot be cured that are concealed.

Unbending the bow does not heal the wound.

Under a good cloak may be a bad man.

Unlaid eggs are uncertain chickens.

Unworthy offspring brag the most of their worthy descent.

Use or practice of a thing is the best master.

Use soft words and hard arguments.

Use the means, and God will give the blessing.

Vain-glory blossoms and bears no fruit.

Valor can do little without discretion.

Valor would cease to be a virtue if there were no injustice.

Valor would fight, but discretion would run away.

Vanity has no greater foe than vanity.

Varnishing hides a crack.

Venture a small fish to catch a great one.

Venture not all in one bottom.

Vice is set off with the shadow or resemblance of virtue.

Vice is the most dangerous when it puts on the garb of virtue.

Vices are learned without a teacher.

Virtue is its own reward.

Virtue is more persecuted by the wicked than encouraged by the good.

Virtue is the best patrimony for a child to inherit.

Virtue must be our trade and study, not our chance.

Visit your aunt, but not every day in the year.

Vows made in storms are forgotten in calms.

Wake not a sleeping lion.

Want of cure does us more damage than want of knowledge.

War makes thieves and peace hangs them.

Waste not, want not.

We are usually the best men when we are worst in health.

Wealth betrays the best resolved mind into one vice or other.

Wealth is his who enjoys it, and the world his who scrambles for it.

Wealth is not his who gets it, but his who enjoys it.

Wealth, like rheum, falls on the weakest parts.

Wedding and ill wintering tame both man and beast.

We must wink at small faults.

We ought not give the fine flour to the devil and the bran to God.

We shall all be alike in our graves.

We shall have a house without a fault in the next world.

We should never remember the benefits we have conferred, nor forget the favors received.

We think the lawyers to be wise men, and they know us to be fools.

Welcome is the best cheer.

What cannot be cured must be endured.

What is learned in the cradle last to the grave.

What maintains one vice would bring up two children.

What soberness conceals drunkenness reveals.

What the eye sees not the heart rues not.

What you do when you are drunk you must pay for when you are sober.

What you can do alone expect not from another.

What you eat by yourself never gains you a friend.

When a lackey comes to hell, the devil locks the gate.

When a man comes into trouble, money is one of his best friends.

When a man is tumbling down every man lends a hand.

When a thing is done advice comes too late.

When a tree is fallen every man goeth to it with his hatchet.

When all is consumed repentance comes too late.

When all men say you are an ass it is time to bray.

When children are little they make their parent's heads ache, and when they grow up they make their hearts ache.

When either side grows warm with arguments the wisest man gives over first.

When flatterers meet the devil goes to dinner.

When it rains pottage you must hold up your dish.

When poverty comes in at the door love leaps out of the window.

When the cat's away the mice will play.

When the demand is a jest, the fittest answer is a scoff.

When the devil goes to his prayers, he means to cheat you.

When the fox preaches beware of your geese.

When the good cheer is lacking our friends will be packing.

When the good man is from home the good wife's table is soon spread.

When the old dog barks he gives counsel.

When the pear is ripe it must of course fall.

When the ship is sunk every one knows she might have been saved.

When the steed is stolen the stable door is shut.

When the well is dry we know the worth of water.

When the wind is in the east, it is neither good for man or beast.

When the wine is in the wit is out.

When thieves fall out their knaveries come to light.

When sorrow is asleep wake it not.

When two friends have a common purse, one sings and the other weeps.

When war begins, hell gates are set open.

When we ask favors, we say, "Madam;" when we obtain it, what we please.

When wise men play the fool, they do it with a vengeance.

When you meet with a fool, pretend business to get rid of him.

When you meet with a virtuous man, draw his picture.

When you ride a young colt, see your saddle be well girt.

When your neighbor's house is on fire, carry water to your own.

Where every hand fleeceth the sleep go naked.

Where honor ceaseth, there knowledge decreaseeth.

Where ignorance is bliss it is folly to be wise.

Where men are well used they will frequent there.

Where nothing is to be had, the king must lose his right.

Where the hedge is lowest, all men go over.

Where the river is deepest it makes least noise.

Where the will is ready the feet are light.

Where the wolf gets one lamb he looks for another.

Where there are women and geese there wants no noise.

Who buys hath need for an hundred eyes; who sells hath enough of one.

Who has nothing fears nothing.

Who hath a cold hath sorrow to his sops.

Who hath a wolf for his mate, needs a dog for his man.

Who hath bitter in his mouth, spits not all sweet.

Who hunts two hares, leaves one and loses the other.

Who never climbed never fell.

Who so blind as he who will not see?

Who takes an ee by the tail and a woman by her word, may say he holds nothing.

Who wants to beat a dog soon finds a stick.

Whoso lacketh a stock, his gain is not worth a chip.

Wickedness with beauty, is the devil's hook baited.

Wide ears and a short tongue.

Wife and children are bills of charges.

Will, without reason, is blind; and against reason, is mad.

Willows are weak, yet they bind stronger wood.

Wind puffs up empty bladders; opinion, fools.

Wine and youth are fire upon fire.

Wine ever pays for his lodging.

Wine is a turncoat: first a friend, then an enemy.

Wine wears no breeches.

Wisdom is more to be envied than riches.

Wise distrust is the parent of security.

Wise men have their mouths in the heart, fools their hearts in their mouth.

Wise men with pity do behold.

Fools worship mules, who carry gold.

Wishes can never fill a sack.

Wit ill applied is a dangerous weapon.

Wit is folly unless a wise man hath the keeping of it.

Wit once bought is worth twice taught.

Wit without discretion is a sword in the hands of a fool.

With all your learning be sure and know yourself.

Women and dogs set men together by the ears.

Women laugh when they can, and weep when they will.

Women, wine and horses are ware men are often deceived in.

Women's and children's wishes are the aim and happiness of every weak man.

Words instruct but example persuades effectually.

Working in your calling is half praying.

Wranglers never want words.

Write down the advice of him who loves you, though you like it not at present.

Years know more than books.

Years pass not over men's heads for nothing.

Yelping curs may anger mastiffs at last.

You can have no more of a cat than her skin.

You cannot catch old birds with chaff.

You cannot draw blood from a turnip.

You cannot drive a windmill with a pair of bellows.

You cannot make velvet of a sow's ear.

You cannot sail as you would, but as the wind blows.

You cannot take a cow from a man who has none.

You can't judge a horse by the harness.

You know not what may happen, is the hope of fools.

You may gape long enough before a bird will fall in your mouth.

You may know the master by his man.

You must ask your neighbor, if you shall live in peace.

You must cut your coat according to your cloth.

You must let your phlegm subdue your choler, if you would not spoil your business.

You must walk a long while behind a wild goose before you find an ostrich feather.

Young men may die, old men must.

Young men's knocks old men feel.

Your looking-glass will tell you what none of your friends will.

Youth and white paper take any impression.

Zeal is fit only for wise men, but is found mostly in fools.

Zeal without knowledge is the sister of folly.

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